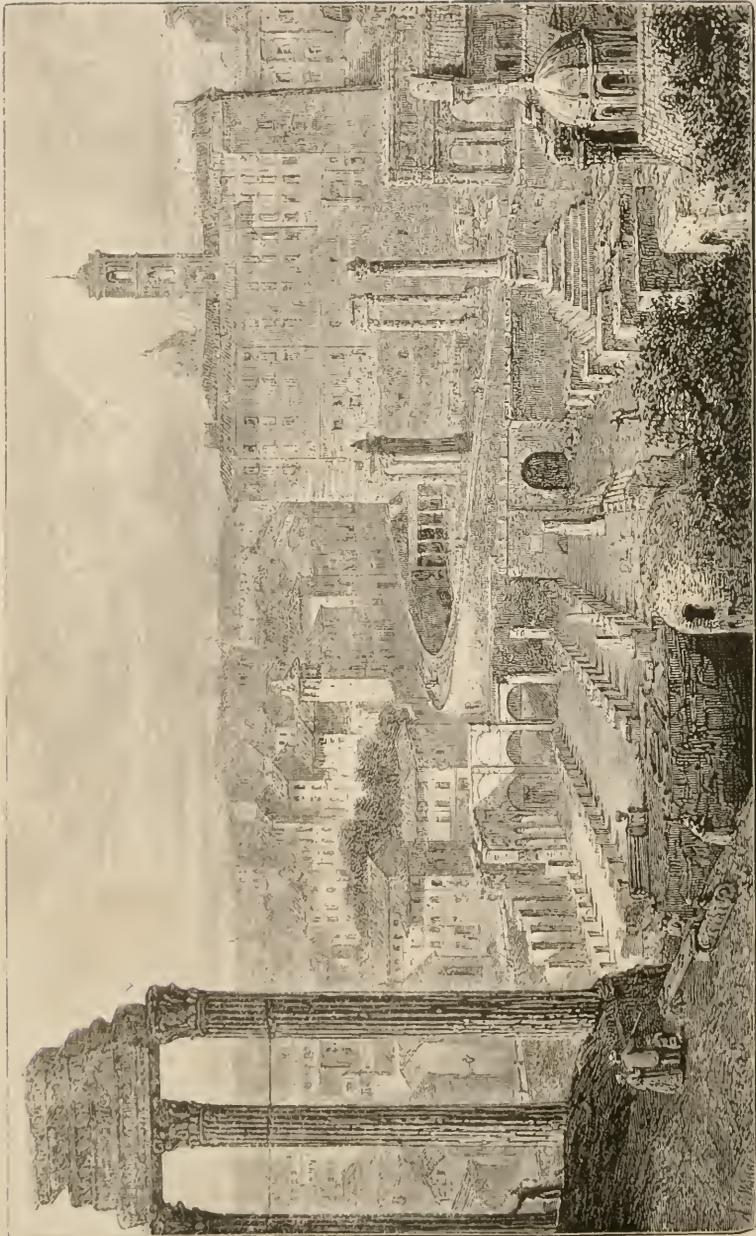




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THE FORUM AT ROME.

A

POPULAR COMMENTARY

ON

THE NEW TESTAMENT.

BY ENGLISH AND AMERICAN SCHOLARS OF VARIOUS
EVANGELICAL DENOMINATIONS.

WITH ILLUSTRATIONS AND MAPS.

EDITED BY

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IN FOUR VOLUMES.

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I. GENERAL INTRODUCTION

TO THE EPISTLES OF PAUL.

§ 1. LIFE OF PAUL. § 2. CHARACTER OF PAUL. § 3. CHRONOLOGICAL ORDER OF THE EPISTLES. § 4. CHARACTER OF THE EPISTLES.

§ 1. *Life of the Apostle Paul.*¹

THE great Apostle to the Gentiles is the author of the much larger half of the didactic portion of the New Testament, while his labors form the subject of the larger part of the one historical book, which tells of the spread of Christianity. He was the instrument chosen to give the religion of Christ the wider range, both of thought and of territory, for which it was designed. Hence a failure to apprehend his life and character necessarily involves ignorance of the historical beginnings of Christianity, both as a system and as a vital force in the world.

Paul, whose Hebrew name was Saul,² the son of Jewish parents, of the tribe of Benjamin (Phil. iii. 5 ; 2 Cor. xi. 22), was a native of Tarsus, in Cilicia, a city of commercial and literary renown. He therefore belonged to the 'Dispersion,' to the Hellenistic (or Greek speaking) Jews, whose peculiarities of religious expression were moulded by the Septuagint. That he was by birth a Roman citizen appears from Acts xvi. 37 ; xxii. 28. His theological education was received in the school of the famous Pharisee, Gamaliel (Acts xxii. 3 ; xxvi. 4, 5 ; comp. Acts v. 34, etc.). Whether he was learned in Greek literature has been much disputed, but that he was not ignorant of Hellenic philosophy and poetry is clear from Acts xvii. 25 ; 1 Cor. xv. 32 ; Tit. i. 12. Yet his Epistles show that the controlling human ele-

¹ The two great English works on the *Life and Epistles of St. Paul*, by Conybeare and Howson (in numerous editions), and by Thomas Lewin, have recently been supplemented by a third, from the pen of Canon Farrar (1879), which is more critical than either of the others, dealing less with the environments of the great Apostle, but seeking to enter more fully into his inner history. *The History of the Apostolic Church*, by the general editor, and the volume on *Romans*, in Lange's *Commentary*, edited by the present writers, give the details in regard to most of the points here touched upon. The proper articles in *Herzog's Encyclopaedia*, *Smith's Bible Dictionary*, and kindred works, will be consulted by those who are interested in special questions.

² The name 'Saul' occurs in the Acts up to chap. xiii. 9, where in the presence of Sergius Paulus, the Roman proconsul, the Apostle rebukes the Jewish sorcerer ; here we read : 'Saul (who is also called Paul)'; afterwards the name 'Paul' is exclusively used. There are two views : (1.) that there was a change of name at this time, in commemoration of the conversion of the proconsul ; (2.) that the Apostle had two names, being commonly known among the Gentile churches by the Latin (or Hellenistic) name, which the historian uses exclusively, after the Apostle is brought in contact with the Gentiles. Against (1.) is the fact that Sergius Paulus was not yet converted at the time when the name 'Paul' first appears ; and that teachers are not named after their pupils, but the reverse ; in favor of (2.) is the fact that it was customary with the Jews to have two names, and in intercourse with Gentiles to use the Greek or Latin one (Acts xii. 12, 25 ; xiii. 1 ; Col. iv. 11 ; see, also, the lists of the Apostles). To explain the change as due to Paul's own conversion is unwarranted, since the name 'Saul' occurs in the narrative of events eight years later.

ment in his training was that of the Rabbinical school of Gamaliel.¹ This is but fitting on any theory which recognizes the place of the Jewish people in the history of Redemption. Whatever of truth that people conserved was held by the Pharisees; and among the Pharisees who appear at that epoch, Gamaliel is preëminent. 'Thus, a "Hebrew of the Hebrews," yet at the same time a native Hellenist, and a Roman citizen, he combined in himself, so to speak, the three great nationalities of the ancient world, and was endowed with all the natural qualifications for a universal apostleship.'² But while he possessed 'natural qualifications' only, — in the absence of gracious qualifications, — he became 'a blasphemer, and a persecutor, and injurious' (1 Tim. i. 13), appearing first in the New Testament narrative as a young man zealous for the death of the first Christian martyr, Stephen (Acts vii. 58; viii. 1). He seems, after this, to have put himself at the head of the persecution (Acts viii. 3; ix. 1, 2); and, having obtained authority from the high-priest, was on his way to Damascus, to lay hold on the Christians he might find there, when the hand of Divine grace laid hold of him. That Jesus whom, in the persons of His disciples, he was persecuting, appeared to him and transformed the persecutor into a humble disciple.³

The importance of this occurrence is indicated by the repeated accounts in the Acts (ix. 1-19; xxii. 3-16; xxvi. 9-20), as well as by the numerous allusions to it in the Pauline Epistles, especially Gal. i. 11-16. That there was a real objective appearance of Christ is proven from 1 Cor. xv. 8, and by the failure to account for the transformation on any other theory. Whatever may have been the preparation for his office, which Paul received from his previous training, his conversion was a complete transformation of his life.

The relation of Paul to the original twelve Apostles is open to discussion. There are two theories: (1.) That Paul was the twelfth Apostle, properly taking the place vacated by Judas; (2.) That there were twelve Apostles from the Jews (including Matthias), and that Paul was a distinct Apostle to the Gentiles. The latter is the more tenable view, but must not be made the basis of a continuance and succession in the Apostolic office. 'The divine irregularity of his call, and the subsequent independence of his labors make Paul, so to speak, a prototype of evangelical Protestantism, which has always looked to him as its main authority, as Romanism to Peter.'⁴

The conversion of Paul may be regarded as his call to the Apostolic office, but he did not enter fully on his Apostolic work until seven years later (Acts xiii. 12). He had, indeed, three years after his conversion, received in the temple at Jeru-

¹ From Acts xxvi. 10, where 'voice' means 'vote,' it has been inferred that Saul of Tarsus was a member of the Sanhedrin, when Stephen was tried. This would imply that he had been married. It is difficult to establish so important a point on so slight evidence. In Gal. i. 14, some allusion to such a position might have been expected, had Paul been a member of the Sanhedrin. But in favor of this view, see Lewin, *Life and Epistles of St. Paul*, i., p. 14, and elsewhere. Canon Farrar adopts the same opinion, with inferences. The last-named author is quite full on the Rabbinical training of the Apostle (*St. Paul*, i., chap. iii., and elsewhere throughout).

² Schaff, *Church History*, i., p. 68.

³ The theories of Dr. Baur, of Tübingen, and his followers, which 'represent the gospel of Paul as having originated from the intrinsic action of his own mind, and the event at Damascus as a visionary picture drawn from his own spirit' (Meyer), have been repeatedly answered. Indeed, 'after a renewed investigation of the subject, the celebrated historian arrived at the conclusion that the conversion of Paul was an enigma, which cannot be satisfactorily solved by any psychological or dialectic analysis' (Schaff, in Lange, *Romans*, p. 5).

⁴ Schaff, *Apostolic Church*, p. 234.

salem, a direct revelation of his mission to the Gentiles (Acts xxii. 17-21), and had preached at Damascus, apparently soon after he recovered his sight (Acts ix. 19, 20). 'For all half-heartedness was foreign to him; now, too, he was, whatever he was, *thoroughly*, and this energetic unity of his profound nature was now sanctified throughout by the living spirit of Christ' (Meyer). However, this activity was not long continued, for he himself tells of his withdrawal to Arabia (Gal. i. 17). This was doubtless for the purpose of retirement, a sort of substitution for a three years' intercourse with the Lord, enjoyed by the other Apostles. (See notes on Gal. i. 19.) Returning to Damascus he became the object of Jewish persecution (Acts ix. 23, 25; 2 Cor. xi. 32, 33), but escaped to Jerusalem, where he encountered the doubt, if not the suspicion, of the disciples (Acts ix. 26). At this time he met the Apostle Peter (Gal. i. 18, 19), but seems to have gained the full confidence of the other Apostles only when his labors among the heathen bore such fruit as to place his Divine call and peculiar mission beyond all doubt. Even during his fifteen days' stay at Jerusalem he incurred the enmity of the Hellenistic Jews, and departed to Tarsus to escape their plots. From Tarsus he came to Antioch, after an interval of a few years, having been brought there by Barnabas (Acts xi. 25, 26), with whom he was associated in carrying alms to the church at Jerusalem (Acts xi. 29, 30). Shortly afterwards (A. D. 45), he began his wider missionary activity. Luke, his companion, mentions in the Acts three great missionary journeys of the Apostle to the Gentiles.

1. He set out (A. D. 45) under the special direction of the Holy Ghost, given through the prophets and the congregation at Antioch. His companions were Barnabas and John Mark (Acts xiii. 15; comp. xv. 37). Landing at Salamis, in Cyprus, they traversed the island from east to west. At Paphos they encountered a Jewish sorcerer, whom Paul rebuked and punished, the result being the conversion of the Roman proconsul Sergius Paulus, who had been the patron of Elymas (Acts xiii. 6-12). They departed thence to Perga, where Mark deserted them (Acts xiii. 13). At Antioch, in Pisidia, the next important point to which they journeyed, the first marked success of the gospel occurred, accompanied by the bitter opposition of unbelieving Jews. A careful study of the account (Acts xiii. 14-52) reveals all the marked characteristics of the whole religious movement inaugurated by Paul and Barnabas. Henceforth Paul's mission was to the Gentiles, although he never ceased to put forth efforts for his kinsmen according to the flesh. The leading incidents of the remainder of this journey were the miracle of healing a cripple at Lystra; the attempt at idolatrous worship of Paul and Barnabas by the superstitious Lystrians; the sudden change into hatred against them at the same place, instigated by Jews from Antioch and Iconium; the stoning of the missionaries; their escape from death; their successful return to Antioch.

2. At the Apostolic Council in Jerusalem (A. D. 50), the difference between Jewish and Gentile Christianity was discussed and adjusted, Paul being present as a living witness to his own success among the Gentiles (Acts xv.). The second missionary journey was undertaken in the year 51, by Paul independently of Barnabas, Mark being the occasion of their separation. Having visited his old churches in Syria and Cilicia, he proceeded, with the help of a young convert, Timothy (Acts xvi. 1-3), to establish new ones throughout Phrygia and Galatia. A special intervention of the Holy Spirit compelled them to journey unto Troas, when, in obedience to a heavenly vision, and in answer to the Macedonian cry: 'Come over and help us,' he crossed into Greece (Acts xvi. 6-12). In Greece (the Roman

provinces of Macedonia and Achaia) he proceeded with great success, the seal of the divine approval of his universal mission. At Philippi, the first city where he labored in Europe, a purple dealer, named Lydia, was the earliest convert to the new religion. Here Paul came in conflict with heathen superstition, and was imprisoned with Silas, but was miraculously delivered, and honorably released. Luke seems to have been of the company, from Troas to Philippi, where he probably remained until Paul's final journey to Jerusalem. (Compare Acts xvi. 10; xvii. 1; xx. 5.) The next place of activity was Thessalonica, where he was persecuted by Jews, but left a flourishing church, to which he wrote his earliest Epistles. While laboring at Berea the enmity of the Jews from Thessalonica drove Paul away to Athens, where he reasons with Stoics and Epicurean philosophers, and delivered, on Mars' hill, a remarkable discourse, without great result on the spot, although its effect is still felt everywhere. Coming to Corinth, his labors assumed a more settled character. This city was the commercial centre between the East and West, a flourishing seat of wealth and civilization. Here he spent eighteen months, and, despite great obstacles, built up a church, which exhibited all the virtues and all the follies of the Grecian character, under the influence of the gospel. The two important Epistles written to this Christian congregation show us more fully than any other documents the inner life of the early Church. In the spring of 54, he returned, by way of Ephesus, Cesarea, and Jerusalem, to Antioch.

3. Towards the close of the same year Paul went to Ephesus. In this renowned city, the capital of proconsular Asia, he labored successfully for three years, and then visited the churches in Macedonia and Achaia, remaining three months in Corinth and the vicinity. During this period were written the Epistles to the Galatians, to the Corinthians, and to the Romans. From these we see what hostile influences of Jewish origin opposed the Apostle in his labors.

4. The fifth and last visit to Jerusalem was made by the Apostle in the spring of 58, for the purpose of carrying to the poor brethren in Judea a contribution from the Christians of Greece (Rom. xv. 25, 26 : compare 1 Cor. xvi. 1-3). The route traversed by the Apostle was through Philippi, Troas, and Miletus (where he delivered his affectionate valedictory to the Ephesian elders), Tyre, and Cesarea. The time of his arrival at Jerusalem was shortly before Pentecost, when the city was thronged with Jews from all regions. Some of the brethren at Jerusalem suggested to him, as a matter of prudence, to appear in the Temple with certain Nazarenes to prove the falsity of the charge made against him, that he taught the Hellenistic Jews to forsake the law of Moses. While in the Temple some fanatical Jews from Asia raised an uproar against him, charging him with profaning the Temple; they dragged him out of the sacred enclosure, lest he should defile it with his blood, and were about to kill him, when Claudius Lysias, the Roman tribune, hearing the uproar, appeared with his soldiers. This officer released Paul from the mob, sent him to the Sanhedrin, and, after a stormy and fruitless session of this body and the discovery of a plot against his life, sent him with a strong guard and a letter implying his innocence, to the procurator Felix in Cesarea. Here the Apostle was confined two whole years (A. D. 58-60), awaiting trial before the Sanhedrin, occasionally speaking before Felix, apparently treated with comparative mildness, visited by the Christians, and doubtless in some way not recorded, promoting the kingdom of God. (We reject the view that dates any of the Epistles at this time.) When Festus succeeded Felix, Paul, as a Roman citizen, appealed to the tribunal of the Emperor, and this opened the way to the fulfilment

of his long cherished desire to preach at Rome. Having once more testified his innocence, and made a masterly defence before Festus and Agrippa (King Herod Agrippa II.), he was sent in the autumn of the year 60 to the Emperor. After a stormy voyage and a shipwreck, which detained him and his companions during the winter at Malta, he reached Rome in the spring of the following year. Here he spent at least two years in easy confinement, preaching the gospel to the soldiers who attended him ; writing letters to his distant Churches in Asia Minor and Greece (Ephesians, Colossians, Philemon, Philippians), organizing and directing the labors of others, thus fulfilling his Apostolic mission even in bonds and in prison.

5. The account in the Book of Acts breaks off at this point in Paul's career.

The usual view of the remainder of his life, supported by tradition, by hints in the Pastoral Epistles, and by the statements of the earliest church fathers, is somewhat as follows : at the end of two years' imprisonment, Paul was released, before the persecution under Nero (A. D. 64). He probably went at once to Ephesus, where he left Timothy (1 Tim. i. 3), on proceeding to Macedonia. His next journey was to Crete, passing through Troas and Miletus. Titus was left in Crete, as is inferred from the Epistle addressed to him. A winter, during this interval of freedom, seems to have been spent at Nicopolis (Tit. iii. 12), before which the Apostle had written the First Epistle to Timothy, and that to Titus. A journey to Spain, and even to Britain, has been supposed to have taken place ; but of this there are no historical traces. It is generally held that he was re-arrested, and, after writing the Second Epistle to Timothy during his second imprisonment, was executed at Rome ; but the date assigned varies from A. D. 66 to 68. Tradition says that Peter had been brought to Rome, and that the two Apostles suffered martyrdom on the same day, adding a number of legends. But there is no certain evidence in the New Testament that Peter ever was at Rome, though it is not impossible, and is made quite probable by the universal tradition of the second century (comp. *Introd. to Romans*, § 1). Of the fact of *Paul's* martyrdom at Rome, under Nero, there can be little doubt ; and also that, being a Roman citizen, he was put to death by the sword. The view which denies a second imprisonment places the death of Paul in A. D. 64, in connection with the first persecution under Nero, and shortly after the time at which the Book of Acts closes.

This question of a second imprisonment cannot, with our present insufficient data, be solved with mathematical certainty. But on the theory of but one imprisonment, it is very difficult to find a suitable place for the Pastoral Epistles, or to account for certain historical facts assumed in those writings, as well as to understand their valedictory tone and general spirit. Hence the admission of the genuineness of these writings usually leads to an acceptance of the theory of a second imprisonment. It seems impossible to deny that he was near the close of his earthly life of devotion to Christ, when he penned the triumphant words : ' I have fought the good fight, I have finished the course, I have kept the faith ; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day : and not only to me, but also to all them that have loved his appearing ' (2 Tim. iv. 7, 8).

§ 2. *Character of the Apostle Paul.*

Of the character of the Apostle Paul, we have the fullest representation in his numerous Epistles and the Book of the Acts. Endowed with uncommon depth and

acuteness of thought, with great energy and strong will, he first appears at the head of the zealots for the traditions of his fathers, a persecutor of the Nazarenes. But cursing Saul was transformed into praying Paul, the cruel persecutor into the most successful advocate of Christianity. This transformation was wrought by Jesus Himself appearing to him out of Heaven. Thus all those gifts of nature, which were used by him as a persecutor, became gifts of the Holy Ghost, and were consecrated to the service of Christ crucified. 'The same energy, decision, and consistency, but coupled with gentleness, meekness, and wisdom; the same inflexibility of purpose, but no disposition to use violence or unholy means; the same independence and lordliness, but animated by the most self-denying love, which strives to become all things to all men; the same, nay, still greater zeal for the glory of God, but cleansed of all impure motives; the same inexorable rigor, not, however, against erring brethren, but only against sin and all impeachment of the merits of Christ; the same fire, no longer that of a passionate zealot, but of a mind at rest, considerate, and self-possessed; the same dialectic acumen of a Rabin of Gamaliel's school, no longer busied, however, with useless subtleties, but employed to vindicate evangelical doctrine and oppose all self-righteousness.'¹

§ 3. *Order of the Epistles of Paul.*

Thirteen of the books of the New Testament were certainly written by the Apostle Paul, and the anonymous Epistle to the Hebrews is also ascribed to him. (See special Introduction to the Epistle to the Hebrews.) As is well known, the Epistles of Paul have been arranged in the New Testament by another principle than that of chronological order; the larger Epistles to the churches coming first, and the Epistles to individuals coming last. The exact date of writing in the case of the several Epistles, and hence their chronological order, is open to great discussion. We place the conversion of Paul in A. D. 37. The dates of the more important events of his life would then be as follows:—

	A. D.
First visit to Jerusalem	40
Second visit to Jerusalem	44
Beginning of first missionary journey	45
Council at Jerusalem (third visit)	50
Second missionary journey begun	51
Fourth visit to Jerusalem	54
Third missionary journey begun	54
Fifth and last visit to Jerusalem (spring)	58
Imprisonment at Cesarea	58-60
Voyage to Rome (autumn)	60, 61
First imprisonment at Rome	61-63
Release and second imprisonment (?)	63-67 (?)
Martyrdom	64 or 67

On the latter points, see § 1.

In conformity with this table, we arrange the Epistles into three groups,—

1. *Before* the first imprisonment (A. D. 53-58): Thessalonians, Galatians, 1 and 2 Corinthians, Romans.
2. *During* the first imprisonment (A. D. 61-64): Colossians, Ephesians, Philemon, Philippians; probably Hebrews.
3. *After* the first imprisonment (uncertain date, but before 67): the Pastoral Epistles (2 Timothy written last).

¹ Schaff's *History of Apostolic Church*, p. 441.

The points most open to dispute are the position of Galatians in the first group, of Philippians in the second, and the date of the third group. (On these topics, see Introductions to the several Epistles.)

§ 4. *Character of the Epistles of Paul.*

As a whole, the Epistles form an inexhaustible mine of profoundest thought on the highest themes, without a parallel in the history of epistolary literature.¹ They exhibit most fully the Christian system of truth, and reveal most plainly the inner life, both of the writer and of the congregations to which they are addressed. Specially adapted to the wants of these original recipients, they are yet applicable to the Church in all ages and countries. Strictly speaking, they are all pastoral letters, containing doctrinal exposition and practical exhortation. They begin with apostolic salutation and thanksgiving; they close, usually, with personal intelligence and greeting, along with the benediction. They give the inner or spiritual history of the Apostolic age, while the Book of Acts records its outward history, each illustrating and confirming the other.²

Taking up the books in the order followed in our New Testament, we find first in place, size, and importance the Epistle to the Romans (Corinth, spring, A. D. 58). This was addressed to a church to which Paul was a stranger, and seems adapted to prepare the way for an intended visit. Its theme (chap. i. 16, 17) is, the gospel the power of God unto salvation to every believer, to the Jew first and also to the Greek, since it reveals a righteousness from God to faith. He proves the universal need of this salvation, and then unfolds the gospel itself as God's power, first to justify and then to sanctify. To this he adds an outline of the philosophy of the history of salvation as the revelation of an eternal plan, showing alike the divine sovereignty in the calling of the nations, and human responsibility in accepting or rejecting the gospel; the whole discussion closing with a doxology in view of this mystery. The last four chapters comprise exhortations based upon the doctrines set forth, and greetings.

The Epistles to the Corinthians (Ephesus, Macedonia, A. D. 57), deal with the virtues and vices, the trials and temptations of a young congregation in the rich and polished commercial capital of Ancient Greece, whose idols were secular wisdom and sensual pleasure. Here the Apostle contrasts the foolish wisdom of the gospel with the wise folly of human philosophy; as in the Romans he represents the same gospel as a *power* of God, which overpowers, at last, all the power of man. Upon the whole, the Corinthians are more ethical and pastoral than dogmatic; but some of the most important doctrinal discussions are interwoven, as the

¹ 'When I more narrowly consider the whole genius and character of Paul's style, I must confess that I have found no such sublimity of speaking in Plato himself, . . . no exquisiteness of vehemence in Demosthenes equal to his.' — BEZA.

² On the genuineness of the Epistles, see the several special introductions. Dr. Baur, of Tübingen, admitted the genuineness of four: Galatians, 1 and 2 Corinthians, and Romans (except chaps. xv., xvi.). The others were written, he held, in the second century, mainly for the purpose of harmonizing the two opposing schools of Christianity which followed Peter and Paul respectively, as representatives of Jewish and Gentile tendencies. This theory leaves the most profound productions of early Christian literature without any acknowledged author, and places them at a time when no one lived who gave any token that he could have written them. The further progress of the liberal school of criticism leads to more positive results. Hilgenfeld, for example, admits the genuineness of seven of the Pauline Epistles, adding to those acknowledged by Baur, 1 Thessalonians, Philippians, and Philemon; Renan accepts these, and Colossians also.

8 I. GENERAL INTRODUCTION TO THE EPISTLES OF PAUL.

doctrine of the Lord's Supper, in chaps. x. and xi. of the first Epistle, and the doctrine of the resurrection in chap. xv.

The Second Epistle to the Corinthians proceeded from profound agitation of mind and heart, and gives us an insight into the personal character and experience of the Apostle, his trials and joys, his severity and tenderness, his noble pride and deep humility, his constant care and anxiety for the welfare of his spiritual children.

The Epistle to the Galatians (Ephesus, A. D. 54 to 57, or Corinth, A. D. 58) discusses the same theme as the Epistle to the Romans, but more tersely, and in direct opposition to the errors of Judaizing teachers. The council at Jerusalem had opposed the same error, but the old leaven of self-righteousness was still at work, and produced the same legalizing results. The false teachers hated Paul, assailed his doctrine, and questioned his apostolic authority. The Epistle is therefore a defence of his position as an Apostle (chaps. i., ii.), of his doctrine of justification by faith (chaps. iii., iv.), closing with appropriate exhortations and warnings (chaps. v., vi.). It remains the bulwark of evangelical freedom, the armory of positive Protestantism.

The Epistles to the Ephesians, Philippians,^o Colossians, and to Philemon were written during the first captivity of Paul in Rome, between 61 and 63. His faith turned his prison into a temple of the Holy Ghost, from which he sent inspiration and comfort to his distant brethren in the far East. The Epistles to the Colossians and to the Ephesians closely resemble each other (somewhat as do Galatians and Romans), and exhibit Paul's doctrine of Christ and the Church. The Epistle to the Philippians contains likewise an exceedingly important Christological passage (ii. 5-10), but is more personal, and overflows with joy, thanksgiving, and brotherly love. It is his midnight hymn in the dungeon at Philippi, where he founded one of his most flourishing and affectionate congregations.

The two Epistles to the Thessalonians are the earliest, dating from 53 and 54, shortly after the organization of a church at Thessalonica, a commercial city in Macedonia. They correct certain misapprehensions respecting the second coming of Christ and the great apostasy that must precede it, and contain suitable exhortations to a sober, diligent, and watchful life.

The three Pastoral Epistles to Timothy and to Titus contain the last counsels and directions of the Apostle. They refer chiefly to church organization and administration, and the pastoral care of individual members. The Second Epistle to Timothy, written from the prison in Rome, in full view of his approaching martyrdom, is his swan-song. He expects the speedy close of his good fight of faith, and the unfading crown of righteousness awaiting him in the kingdom of glory.

The short Epistle to Philemon exhibits him as a perfect gentleman in his social and personal relations. It is important, since it bears upon the question of slavery and the Apostolic remedy.

The anonymous Epistle to the Hebrews was probably written by a pupil of the Apostle (ii. 3), under the influence of the genius of Paul, perhaps with his direct coöperation, apparently between 62 and 64, from some town in Italy (xiii. 23, 24), to the Christians of Hebrew descent in the East. It warns them against the danger of apostasy, and shows the immeasurable superiority of Christ over Moses, and of the Gospel dispensation over the dispensation of the Law. The latter was a significant type and prophecy of the former, the mysterious fleeting shadow of the abiding substance. Here we find the best exposition of the eternal priesthood

and all-sufficient sacrifice of Christ. The doctrinal discussions are interwoven with the richest exhortations and consolations, fresh from the fountain of a genuine inspiration. Tradition and conjecture are divided with reference to the author between Paul, Luke, Barnabas, and Apollos. It is certain from internal evidence that it is full of the Holy Ghost, and speaks with divine authority. Like the mysterious Melchisedek of the seventh chapter, it bears itself with priestly and kingly dignity, and has the power of an endless life.

The Epistles may be briefly characterized as follows:—

Romans: doctrinal (soteriological).

1 and 2 Corinthians; personal and pastoral (practically polemical).

Galatians: personal and doctrinally polemic (soteriological).

Ephesians: doctrinal (Christological and ecclesiological).

Philippians: pastoral and personal.

Colossians: doctrinal (Christological, with polemical parts).

1 and 2 Thessalonians: pastoral and doctrinal (eschatological).

1 and 2 Timothy and Titus: personal and pastoral.

Philemon: personal.

The value of the Epistles of Paul as evidence of the truth of the great facts of Christianity, can scarcely be overestimated. The theories which make our four Gospels compilations of the second century, with only a small basis of historic truth, are proven assumptions by the phenomena of Paul's writings. From those Epistles, the genuineness of which none have doubted, it can be shown that this Apostle accepted and believed the great facts which reveal the Christ of historical Christianity. If any son of Adam has ever trusted in a crucified and risen Saviour, that man was Paul. 'Who can avoid the conclusion that such ought also to be our faith? Or shall we say that Paul was deceived? But who that observes his vigorous intellect, his acuteness of reasoning, and, above all, his sound practical judgment, can, for a moment, suppose that such a man could, for the last *thirty* years of his life, have been under a delusion? Or shall we impute to him, that, knowing Christianity to be a fable, he practised upon the credulity of mankind to further his own views? But what could have been his inducement? Could wealth or honor? When he became a convert he sacrificed both for penury and disgrace! Did he seek, under cover of a lie, to promote the good of mankind? But who, in his senses, would build on so rotten a foundation? For, however cunningly devised, the imposture must, sooner or later, be detected! Besides, it is impossible for any one to read Paul's letters without feeling that he, at least, was an *honest* man. The only alternative is, that Paul had a rational and deep-rooted conviction of the truth of Christianity, and that what he preached to others he believed himself.'¹

¹ Lewin, *Life and Epistles of St. Paul*, ii. 435.

II. SPECIAL INTRODUCTION

TO THE EPISTLE TO THE ROMANS.

§ 1. THE CONGREGATION AT ROME. § 2. OCCASION AND PURPOSE OF THE EPISTLE. § 3. THEME AND CONTENTS. § 4. TIME AND PLACE OF COMPOSITION. § 5. GENUINENESS AND INTEGRITY. § 6. CHARACTERISTICS.

§ 1. *The Congregation at Rome.*

THE *origin* of the congregation of Christians at Rome is a matter of inference and conjecture. That such a congregation existed at the time Paul wrote, is of course undoubted, and taken for granted in the Book of the Acts (chap. xxviii. 15). An altogether untrustworthy tradition dates the first preaching at Rome during the life of our Lord. Some Jews from Rome *may* have been converted on the day of Pentecost (Acts ii. 10), and on their return formed the nucleus of a *Jewish* Christian congregation; but more than this cannot be safely affirmed. The Roman ecclesiastical tradition which claims that the Apostle Peter was the founder of the Roman Church, is without any positive historical support. It cannot be proven that Peter was in Rome before A. D. 63; even the universal testimony of tradition, that he labored there after that time and suffered martyrdom under Nero, has been repeatedly disputed by modern scholars. (Comp. Schaff, *History of Apostolic Church*, §§ 93, 94.) The statement of Eusebius, which tells of his removal there in A. D. 42, and of a twenty-five years' subsequent residence, is contrary to Acts xv., Gal. ii. 11. Furthermore, Paul would probably not have written to the Christians at Rome, if another Apostle had founded the congregation (comp. Acts xix. 21; Rom. xv. 20; 2 Cor. x. 16). The Book of Acts contains no traces of Peter's labors there. 'We may add that our Epistle — since Peter cannot have labored in Rome before it was written — is a fact destructive of the historical basis of the Papacy; in so far as the latter is made to rest on the founding of the Roman Church and the exercise of its episcopate by that Apostle. For Paul, the writing of such a didactic Epistle to a church of which he knew Peter to be the founder and bishop, would have been, according to the principle of his apostolic independence, an impossible inconsistency' (Meyer).

It is, however, quite evident that the congregation had been founded some years before A. D. 58, when our Epistle was written. The Apostle had desired to visit the Christians there for many years (chap. xv. 23; comp. chap. i. 13), and refers to those among them who had been converted before himself (chap. xvi. 7). The widespread fame of the church (chap. i. 8), and its different places of assembly (chap. xvi. 5, 14, 15), confirm this view. Rome being the centre of all travel, full of foreigners from every part of the Empire, and with a large number of Jewish residents (comp. also Acts xxviii. 17 ff.), the gospel might have been carried thither earlier than to Asia Minor or Greece. If the edict of Claudius (A. D. 51), banishing the Jews from the city (comp. Acts xviii. 2), was occasioned by controversies excited by the introduction of Christianity,¹ then a very early origin must be

¹ Suetonius says that Claudius banished the Jews because they kept up a tumult at the instigation

admitted. Still 'we may suppose that the gospel was preached there, in a confused and imperfect form, scarcely more than a phase of Judaism, as in the case of Apollos at Corinth (Acts xviii. 25), or the disciples at Ephesus (Acts xix. 1-3).' Lightfoot. Even if there was no organized Christian community at the time of the edict of Claudius, the banishment of the Jews, followed by their speedy return, is closely connected with the growth of the Roman congregation, as it existed when Paul wrote. 'Fugitives from neighboring Greece became Christians and disciples of Paul; and after their return to Rome were heralds of Christianity, and took part in organizing a congregation. This is historically proved by the example of Aquila and Priscilla, who, when Jews, emigrated to Corinth, lived there over a year and a half, in the company of Paul, and subsequently appeared as teachers in Rome and occupants of a house where the Roman congregation assembled (Rom. xvi. 3). Probably other individuals mentioned in chap. xvi. were led by God in a similar way; but it is certain that Aquila and Priscilla occupied a most important position among the founders of the congregation; for among the many teachers whom Paul salutes in chap. xvi., he presents his first greeting to them, and this, too, with such flattering commendation as he bestows upon none of the rest' (Meyer). This would hold equally good if, as is not unlikely, Aquila and his wife had become believers before the banishment from Rome. If Gentiles had been converted in that city, the edict would not have affected them; while the returning Jews who had felt Paul's influence would be all the more ready to fraternize closely with them rather than with their unbelieving countrymen. This natural result accounts for the tone used by the leading Jews in their interview with Paul at Rome (Acts xxviii. 21, 22).

This introduces the much discussed question, whether the Roman Christians were mainly of Jewish or Gentile extraction. (See § 2, on the relation of this question to the purpose of the Epistle.) We have already indicated the presence of a numerous Jewish element, and the Epistle itself points to the same fact (see on chaps. iv. 1, 12; vii. 1-6; xiv. 1 ff.; xv. 8). The traces of Judaizing influences are, however, very slight, although the letters written during Paul's imprisonment show that these adverse tendencies were present at the later period. Christianity at Rome was therefore Pauline in its type when Paul wrote this Epistle. The theory of Dr. Baur, that the Church was not only Jewish but Judaistic and anti-Pauline, is altogether unwarranted (comp. Schaff, *Apostol. Church*, p. 297, and *Romans*, pp. 34, 35.). It seems most probable that the great majority of the congregation was composed of believers of Gentile origin. Rome was the centre of the Gentile world, and maintained constant intercourse with those places where Paul's success among the Gentiles had been most marked (*e. g.*, Antioch, Ephesus, Corinth). The Epistle itself gives indications of this preponderance; see on chaps. i. 5-7, 13; xi. 13, 25, 28; xiv. 1; xv. 15, 16; in the last passage he grounds his right to instruct and strengthen the Roman Christians upon his call to be the Apostle to the Gentiles. The fact that the Epistle was written in Greek sheds little light upon the question before us, since the Jews who visited Rome would all of *Chrestus* (*impulsore Chresto*). This 'Chrestus' 'may have been a seditious Jew then living, one of those political false prophets, who abounded in Palestine before the destruction of Jerusalem. But as no such person is otherwise known to us, and as it is a fact that the Romans often used Chrestus for Christus, it is more than probable that the same mistake is made also in this edict; and the popular tumults must, accordingly, be referred to the controversies between the Jews and Christians, who were at that time, in the view of the heathen, not very distinct from one another (Schaff, *Hist. Apostol. Church*, p. 295). Comp. Lange, *Romans*, p. 31, where the authorities and arguments on both sides are given.

speak that language.¹ But it seems probable that the Gentile Christians were mainly from the Greek population of Rome, which, pure and mixed, formed a large and important fraction of the whole. The names in chap. xvi. are mainly Greek,² only a few are Latin. From this list of names Bishop Lightfoot makes the following inference as to the rank and station of the believers: 'Among the less wealthy merchants and tradesmen, among the petty officers of the army, among the slaves and freedmen of the imperial palace—whether Jews or Greeks—the gospel would first find a firm footing. To this last class allusion is made in Phil. iv. 22: "they that are of Cæsar's household." From these it would gradually work upwards and downwards; but we may be sure that in respect of rank the Church of Rome was no exception to the general rule, that "not many wise, not many mighty, not many noble" were called (1 Cor. i. 20).'

The subsequent history of the Roman Church does not fall within the limits of this Introduction, but this sketch of its beginnings may well be closed by these words of Dr. Lange: 'As the light and darkness of Judaism was centralized in Jerusalem, the theocratic city of God (the holy city, the murderer of the prophets), so was heathen Rome the humanitarian metropolis of the world, the centre of all the elements of light and darkness prevalent in the heathen world; and so did Christian Rome become the centre of all the elements of vital light, and of all the antichristian darkness in the Christian Church. Hence Rome, like Jerusalem, not only possesses a unique historical significance, but is a universal form operative through all ages.' See Lange, *Romans*, pp. 29, 30.

§ 2. *Occasion and Purpose of the Epistle.*

The *occasion* was the non-fulfilment of the Apostle's desire to preach at Rome (chap. i. 9-15). He takes the opportunity, afforded by the departure of Phœbe from Corinth (comp. § 4), to write to the Roman congregation; both to give in writing what he would have announced to them orally, and to pave the way for those personal labors he hoped to put forth among them in the future (chap. xv. 22-32). There has been much discussion as to the *purpose*, involving a variety of opinions as to the occasion. Some writers insist that the Apostle purposed to make a formal doctrinal treatise on soteriology (or justification by faith); that he prepared it for Rome, because of the importance of the city. This view, while partially true, lessens the personal and historical character of the Epistle.³ On the other hand, many commentators and critics, especially in Germany, have attributed to the Apostle a motive, too exclusively polemical, seeking the occasion for the

¹ On the general use of the Greek language at that period, see Dr. Alexander Roberts, *Discussion on the Gospels*; Smith, *Bible Dictionary*, Amer. ed., *Language of the New Testament*, by Professor Hadley.

² See § 5, where the questions respecting that chapter are discussed. If it was not addressed to Rome, then, of course, no inferences can be drawn from it in regard to that congregation.

³ 'When Paul had been last at Corinth, not only Aquila and Priscilla, but a vast number of other Jews, on their expulsion from the capital by the decree of Claudius, had either passed through Corinth on their way to Judea or other countries, or, like Aquila and Priscilla, had taken up a temporary abode there. Paul had thus the opportunity (of which he availed himself) of securing the friendship of many fellow-countrymen, and it is not a little remarkable that at the close of the Epistle he salutes two households, and no less than twenty-six different individuals, and generally with some discriminating touch of character, so that evidently the Apostle was not paying a cold compliment, but was familiar with their personal and private history.'—Lewin's *Life and Epistles of St. Paul*, ii., p. 41.

Epistle in the state of things among the Christians at Rome, assuming peculiar conflicts between the Jewish and Gentile elements, of which the Epistle itself, rightly interpreted, and the Acts of the Apostles, show no trace.¹ Such antagonisms may have appeared, and the Apostle may have known of them; but that they occasioned the Epistle, or largely modified its plan, seems very unlikely.

On the occasion above noted, the Apostle wrote to this cosmopolitan congregation of believers. In Rome, if anywhere, those evangelical principles which were of *universal* application would need the greatest emphasis. And the antithesis between law and gospel, as it then existed, far from being solely between Jewish and Gentile Christians, was the expression of a world-historical contrast and contest (of which the city of Rome itself still remains a witness). As the Apostle had not founded the church, he felt himself less influenced by special purposes than in writing to the Christians of Asia Minor and Greece; hence he not only omits all the polemical references which abound in the similar Epistle to the Galatians, but gives a much fuller doctrinal statement. His theme (chap. i. 16, 17) is wide enough to touch every possible case among the recipients (including the dark problem of Jewish unbelief), and this leads him to an ethical conclusion (chap. xii. 1), that has application to any special cases he may have in mind. The various views respecting the analysis of the Epistle are, of course, affected by the theories held regarding the purpose.

§ 3. *Theme and Contents.*

As already indicated (Gen. Introd., § 4, p. 7), the theme of the Epistle is to be found in chap. i. 16, 17: The gospel 'is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek.' The reason it is such a power is that 'therein is the righteousness of God (coming from Him) revealed from faith to faith,' in accordance with the Old Testament declaration, 'The just shall live by faith.' Strictly speaking, the main theme is not justification by faith,² as is usually held by those who think that the Apostle had a purely didactic purpose in writing the Epistle, but *salvation by God's power through faith, not through the law*. This salvation is wrought by means of a righteousness which comes from God to the believer; the first and essential step is God's giving (imputing) this righteousness to believing sinners, so that they are accounted righteous by Him; but He makes them righteous by the same plan and power. The two are inseparable, and both are treated of in this Epistle as constituting God's power unto salvation. After the full discussion of this doctrinal theme (chaps. i.-xi.), the Apostle passes to exhortations and ethical applications (chaps. xii.-xvi.), which are but expansions of the leading practical inference (chap. xii. 1): 'I beseech you there-

¹ Dr. Baur, at first, claimed that the Christians at Rome were mainly Jewish, and hostile to Paul; hence that chaps. ix.-xi. constitute the doctrinal essence of the Epistle. This view he afterwards modified, though still upholding the polemic (or personal apologetic) character of the letter. Schott, on the other hand, makes the Epistle an apology for the Gentile apostolate of Paul before *Gentile* Christians of the Pauline school; as if these required any such apology. A subordinate apologetic aim may be admitted, especially to account for chaps. ix.-xi.; but even here the Apostle has in mind, not so much his apostolate to the Gentiles, as the entire problem respecting the relation of God's ancient people to the newly engrafted Gentile world. This explanation of God's plan of wisdom and mercy would be especially needed by Christians of Gentile origin.

² Compare Dr. Shedd: The doctrine of gratuitous justification — chapters i.-xi.: Necessity (chaps. i.-iii. 20), nature (chaps. iii. 21-iv. 25), effects (chaps. v.-viii.), and application (chaps. ix.-xi.) of gratuitous justification.

fore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.'

CONTENTS.

Greeting and Introduction, chap. i. 1-15. Theme (*salvation free and universal*), chap. i. 16, 17.

- I. Doctrinal part: The gospel, for every one that believeth, is the power of God unto salvation: to the Jew first and also to the Greek; chaps. i. 18-xi. 36.
- II. Practical part: Therefore offer your bodies to God, a living sacrifice of thanksgiving for this salvation; chaps. xii.-xvi.

I. Doctrinal part; chaps. i. 18-xi. 36.¹

1. *Every one needs* this power of God unto salvation, for all are *sinners*; i. 17-iii. 20; Gentiles (chap. i. 17-32), and Jews (chaps. ii., iii. 20).
2. This power of God is to every one *that believeth*; chaps. iii. 21-iv. 25. The plan is one of faith (chap. iii. 21-26). God is the God of the Gentiles as well as of the Jews (chap. iii. 27-31), and Abraham was justified by faith, being the father of believers, uncircumcised as well as circumcised (chap. iv. 1-25).
3. Thus *God actually saves men* (chaps. v.-viii.).
 - (a.) Reconciliation the result of justification (chap. v. 1-11).
 - (b.) Righteousness and life, through and in Christ, overbear the parallel, yet contrasted, case of sin and death through Adam (chap. v. 12-21).
 - (c.) This method of free salvation does not lead to sin, but to holiness (chaps. vi.-viii.).
 - i. Grace does not lead to sin (chap. vi.);
 - ii. the law is in itself just and good, but powerless to sanctify (chap. vii.);
 - iii. the work of the Spirit over against the failure of the law (chap. viii.); nothing can separate from the love of Christ!
4. *The universality of this salvation*: This gospel is to the *Few first*, and also to the *Gentile*: it has apparently failed to save the Jew, but only apparently (chaps. ix.-xi.).
 - (a.) *God's sovereignty*: God's promise is not void (chap. ix. 1-29).
 - (b.) *Man's responsibility*: The Jews are excluded by their own unbelief (chaps. ix. 30-x. 21).
 - (c.) *The prospective solution*: God has not cast off His people, but overruled their unbelief for the salvation of the Gentiles, after which Israel shall be saved (chap. xi. 1-32).
 - (d.) Doxology in view of this mystery (chap. xi. 33-36).
- II. Practical part (chaps. xii.-xvi.): *Man's gratitude for the free salvation*.
 1. General exhortations (chaps. xii. 1-21; xiii. 8-14).
 2. Special discussions:
 - (a.) In regard to obedience to rulers (chap. xiii. 1-7).

¹ Professor Godet, in substantial agreement with many others, divides the doctrinal part as follows:—

Fundamental part: i. 18-v. 21.

The righteousness of faith without legal works.

First complementary part: vi.-viii.

Sanctification without the law.

Second complementary part: ix.-xi.

The rejection of Israel.

- (b.) In regard to scruples about eating meat and drinking wine, etc. (chap. xiv. 1-xv. 13).
3. Conclusion (chaps. xv. 14-xvi. 27).
- (a.) Personal explanations, as at the beginning (chap. xv. 14-33).
- (b.) Messages and greetings to various persons (chap. xvi. 1-16).
- (c.) Closing wishes, with greetings from various persons (chap. xvi. 17-24).
- (d.) Concluding Doxology (chap. xvi. 25-27).

§ 4. *Time and Place of Composition.*

There is no reason to doubt the generally received opinion that this Epistle was written from *Corinth*, during the three months' stay in Achaia (Greece), mentioned in Acts xx. 3. For, according to chap. xv. 25, etc., at the time of writing the Apostle was about to go to Jerusalem with the offerings for the poor, made by the churches of Macedonia and Achaia. At Corinth he had directed such collections to be made; it was the largest city of Achaia; Phœbe, who took the letter, was from Cenchreæ, the sea-port of Corinth (chap. xvi. 1, 2); Gaius (chap. xvi. 23), his host, was probably a Corinthian (1 Cor. i. 14). Meyer suggests that the letter was written before the plot of the Jews (Acts xx. 3), which changed the route of the Apostle. According to our view of the chronology, the date would be early in A. D. 58, since the departure for Jerusalem was made in due season to reach that city before Pentecost (Acts xx. 16).

§ 5. *Genuineness and Integrity of the Epistle.*

This Epistle was written by the Apostle Paul. The testimony of the ancient church is unanimous; the internal evidence is equally strong, and few of the most destructive critics have ventured to assail its genuineness. From the very first it was quoted by Christian writers, and even Marcion acknowledged it.

But its *integrity* has been opposed frequently, and in various ways, the chief doubt being respecting chaps. xv., xvi. They were rejected by Marcion on doctrinal grounds, and in modern times by Baur. Others admit that Paul wrote them, but not as a part of the Epistle to the Romans. The main grounds for this position are, the insertion of the concluding doxology (in some MSS.) at the close of chap. xiv., and the long list of acquaintances at Rome, where Paul had not yet been, none of them named in the Epistles from Rome. Neither of these reasons are of great weight, while the theories that seek to account for the appending of the final chapters are unsustained by any historical facts.¹ (See on chaps. xv., and xvi. 25-27.)

It may be added that the Greek text of this Epistle is remarkably free from im-

¹ Bishop Lightfoot (in Smith's *Bib. Dict.*) advocates the view 'that the letter was circulated at an early date (whether during the Apostle's lifetime or not it is idle to inquire) in two forms, both with and without the two last chapters.' This view he afterwards modifies: 'At some later period of his life . . . it occurred to the Apostle to give to this letter a wider circulation. To this end he made two changes in it: he obliterated all mention of Rome in the opening paragraphs by slight alterations; and he cut off the two last chapters containing personal matters, adding at the same time a doxology, as a termination to the whole.' See Professor Abbot's supplementary article (Romans) in Smith's *Bib. Dict.* On the other hand, Canon Farrar (*St. Paul*, ii, pp. 170, 171) advocates the view 'that chap. xvi., in whole or in part, was addressed to Ephesus as a personal termination to the copy of the Roman Epistle, which could hardly fail to be sent to so important a church.' This is substantially the view of Renan, who thinks that our Epistle, in chaps. xv., xvi., is a collection of all the different conclusions addressed to the various churches that first received the encyclical letter.

portant variations; even the very difficult critical question in chap. v. 1, involves no point of doctrine. The most weighty passages have been preserved with wonderful accuracy.

§ 6. *Characteristics of the Epistle.*

The Epistle is the bulwark of the doctrines of sin and grace, the *Magna Charta* of the evangelical system against all Judaizing and Romanizing perversions. Luther calls it 'the chief part of the New Testament, and the perfect gospel;' Coleridge: 'the most profound work in existence;' Meyer: 'the grandest, boldest, most complete composition of Paul.' Godet terms it 'the cathedral of the Christian faith.' Owing to the character of the subject treated, it is full of difficulties; almost every chapter is a theological battle-field; but the leading truths are clear enough to those whose hearts are not crusted over by the legalism the Apostle so vigorously assails. This Epistle and that to the Galatians discuss the same fundamental doctrine, namely, justification by free grace through faith in Jesus Christ, with whom the believer enters into personal life-union. They differ, however: the latter is a personal defence, directly opposing the false teachers of legalism who were perverting a church founded by the Apostle himself; the former, written to strangers, opposes the corrupt (and legalistic) tendencies of the human heart, by a fuller statement of God's power unto salvation. They supplement each other, and together furnish the immovable Scriptural basis for evangelical freedom in Christ, the best defence against the perversions of doctrine which have been sustained by the most rigid ecclesiasticism. Nor should it escape notice that these Epistles were addressed, in the one instance to Rome, and in the other to people of Keltic race (comp. Introduction to Galatians), the city and race at present most completely under the bondage of organized legalism. Moreover, as Godet admirably sets forth, the Epistle sheds light upon many other topics which are of permanent interest to thoughtful men in every age.

As regards style, the Epistle to the Romans is characterized by 'strength, fulness, and warmth' (Tholuck), the latter qualities overbearing at times the perspicuity which we would expect from so powerful a writer, and which appears in the concluding chapters. Dean Alford notes the following peculiarities: (*a.*) insulating the one matter under discussion — up to a certain point; (*b.*) then introducing the objections; (*c.*) weaving these parenthetic objections into the main discussion; (*d.*) frequent and complicated antitheses; (*e.*) frequent plays upon words, which cannot always be reproduced in English; (*f.*) accumulation of prepositions; (*g.*) frequency and peculiarity of parenthetical passages. He also rightly calls attention to the emphatic position of words, and to the distinction of tenses. These are lost sight of in the common version. See the textual emendations and exegetical notes throughout.

In the full vigor of his manhood, at the height of his Christian activity, this great Apostle wrote to the greatest city of the world this Epistle, which presents the truth he preached in the most symmetrical form. 'Although the Epistle to the Romans belongs, in the chronological order, in the middle of the Pauline Epistles, yet its primacy has been recognized in manifest opposition to the alleged primacy of the Roman bishop. The Epistle to the Romans, in its Pauline type, opposes, by its doctrine of justification by faith without the works of the law, the system of Rome; so that even to-day it can be regarded as an Epistle especially directed "to the Romans."' — LANGE.

THE EPISTLE OF PAUL TO THE ROMANS.

CHAPTER I. 1-17.

ADDRESS, INTRODUCTION, AND THEME.

Chapter I. contains two distinct parts : vers. 1-17 form the introductory portion of the Epistle ; vers. 18-32 give the proof that the Gentiles need the gospel from the fact of their sinfulness exposing them to the wrath of God. (This statement is the first half of the first main division of the doctrinal part of the Epistle. See Introduction, § 3, p. 14, and notes on vers. 16, 18.) We divide vers. 1-17 into three sections : vers. 1-7 contain the *Address and Greeting* (in an unusually full form) ; vers. 8-15 constitute the *Introduction* proper, since they give the occasion for this Apostle's writing to the Roman Christians ; by an easy transition he then passes to the *Main Theme* of the Epistle, which is stated in ver. 16, and further explained in ver. 17.

CHAPTER I. 1-7.

Address and Greeting.

The Apostle conforms to the usage of his time, beginning his letters with his own name, followed by a designation of the persons addressed, to which a greeting is added. But he usually describes himself as related to Jesus Christ, indicates the character of those he addresses, and gives a distinctively Christian salutation. The most usual designation of himself is 'an Apostle of Christ Jesus through the will of God' (so 2 Cor., Eph., Col., 2 Tim.) ; in 1 and 2 Thess. no designation is added ; 'prisoner,' 'servant,' etc., occur in other Epistles. But here and in Galatians the description is more full, in view of the thoughts which are to follow. (Compare also the full designation in Tit. i. 1-3.) He begins the address here, by describing himself as 'a servant of Jesus Christ, called to be an Apostle;' he then particularizes his relation to the gospel (ver. 1) ; but desiring to treat quite fully of evangelical truth, he enlarges upon these relations, introducing : (1) the connection of the gospel with the Old Testament, ver. 2 ; (2) the divine-human Person of Christ, who is the subject of this gospel, vers. 3, 4 ; (3) his call to the apostleship of the Gentiles (ver. 5), which gives him the right to address the Roman Christians, ver. 6. Then follows the usual apostolic greeting, ver. 7. The fulness of this address shows the importance which the Apostle attached to the fundamental thoughts of this Epistle, since they suggest themselves at the very outset, and are interwoven with what would ordinarily be merely the conventional beginning of a letter.

The greeting found in ver. 7 occurs in this form (with trifling variations) in most of Paul's letters. It is partly Greek, partly Hebrew, in its origin, but wholly Christian in its sense. (On the words "grace" and "peace," see ver. 7.) The Pastoral Epistles (with the exception of Titus, according to the correct text) contain the form, "grace, mercy, and peace," the word "mercy" being probably derived from the Greek version of the priestly benediction, Numb. vi. 25. The Apostle Peter in his Epistles, and the Apostle John in the Apocalypse, join together "grace and peace" in their greetings, while in Jude 2 we find "mercy, peace, and love."

The whole section shows Paul to be a model for the Christian minister, in his humility and dignity, in the sense of dependence on the personal Lord Jesus Christ which underlies his authoritative utterances, as well as in his devotion to this great personal theme of the gospel which he so earnestly desires to preach everywhere.

1 **PAUL**, a servant of Jesus Christ, ^a called *to be* an apostle, ^a Acts xxii. 27; 1 Cor. i. 1; Gal. i. 1; 1 Tim. i. 11; ii. 7; 2 Tim. i. 11.
 2 ^b separated ¹ unto the gospel of God, (^c which he had prom- Gal. i. 1; 1 Tim. i. 11; ii. 7; 2 Tim. i. 11.
 3 ised afore ^a by ² his prophets in the holy Scriptures,) ³ concern- Acts ix. 15; xiii. 2; Gal. i. 15.
 4 ing his Son Jesus Christ our Lord, ⁴ ^e which was ^f made ⁵ of the Acts xxvi. 6; Tit. i. 2.
 5 seed of David according to the flesh; and ^g declared *to be* ⁶ the d Chap. iii. 21; xviii. 26; Gal. iii. 8.
 6 Son of God with power, according ^h to the Spirit of holiness, by e Matt. i. 6, 16; Luke i. 32; Acts ii. 30; 2 Tim. ii. 8.
 7 the resurrection from ⁷ the dead: by ⁸ whom ⁱ we have ⁹ received f John i. 14; Gal. iv. 4.
 8 grace and apostleship, for ^k obedience to the faith ¹⁰ ¹ among all g Acts xiii. 33;
 9 nations, ¹¹ ^m for his name: ¹² among whom are ye also the called ¹³ h Heb. ix. 14;
 10 of Jesus Christ: to all that be ¹⁴ in Rome, beloved of God, i Chap. xii. 3;
 11 ⁿ called *to be* saints: ¹⁵ xv. 15; 1 Cor. xv. 10;
 12 Gal. i. 15; ii. 9; Eph. iii. 5.
 13 ^o Grace to you, and peace, from God our Father and the Lord k Acts vi. 7; chap. xvi. 26.
 14 Jesus Christ. l Acts ix. 15; xxvi. 17.
 15 m Acts ix. 16; xv. 26; 2 Thess. i. 12.
 16 n Chap. ix. 24; 1 Cor. i. 2; 1 Thess. iv. 7.
 17 o 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3.

^o Grace to you, and peace, from God our Father and the Lord Jesus Christ.

¹ set apart ² he promised beforehand through

³ omit the parentheses

⁴ transfer the words Jesus Christ our Lord to the end of ver. 4

⁵ who was born ⁶ who was installed, or declared ⁷ of

⁸ through ⁹ omit have ¹⁰ unto obedience of faith

¹¹ the nations, or the Gentiles, see notes ¹² his name's sake

¹³ also, called ¹⁴ are ¹⁵ substitute (.) for (.)

Ver. 1. **Paul.** See *Gen. Introd.*, § 1, and Acts throughout. — **A servant of Jesus Christ.** The word 'servant' here means 'bondman,' expressing the fact that Paul personally belonged to Jesus Christ, rather than the idea of service in His behalf. Another word conveys the latter sense. Any unpleasant thought connected with the former idea is removed by the character of the Master, Jesus Christ. This term of humility and dependence is the most honorable of all titles. — **Called to be an Apostle.** Here he simply asserts the fact of his apostolic dignity and authority; in writing to the Galatians, he was forced to defend his apostleship (comp. the enlarged description of the word in Gal. i. 1). He received the call on the way to Damascus (Acts ix. 15; xxvi. 17); his call coincided with his conversion; it was confirmed in the temple at Jerusalem (Acts ix. 28; xxii. 17-21). His setting apart at Antioch (Acts xiii. 2, 3) was not the call, but a formal recognition of the call on the part of the Church there, and for a special mission. The title is an official one, and while it might at first refer to any messenger, in the early Church it was soon restricted to the Twelve and to Paul, as chosen witnesses of the resurrection, selected to lay the foundation of the Christian Church. Paul was not one of the Twelve, but represented the independent apostolate of the Gentiles (Gal. ii. 9). As preachers and missionaries the Apostles must have successors, but as inspired and authoritative witnesses for Christ, called *directly* by him for the *whole* world, they have none. — **Set apart.** This explains the apostleship. Paul was selected from the world, singled out, consecrated to, and destined for the gospel service. In one sense this took place at his birth (comp. Gal. i. 15, where the same word

occurs); but the reference here is probably to the call to be an Apostle, especially as the tense used is not the same as in Galatians, but points to a past act with a continuous result. — **Unto the gospel of God.** This was that for which he was set apart. The gospel is 'of God,' having Him as its author; it is about Christ (vers. 3, 4).

Ver. 2. **Which he promised beforehand.** The parenthesis is unnecessary, for the whole passage is closely connected. It must be God's gospel, for He had already promised it, and this thought would have force with the Gentile Christians as well as the Jews. Moreover it serves to emphasize the sacredness of the gift intrusted to him as separated unto the gospel of God. — **Through his prophets.** In the New Testament the revelation is always said to be made 'by' God, 'through the prophets.' The 'prophets' are not here distinguished from the other Old Testament writers. — **In the holy Scriptures.** The article is wanting in the original, but this can scarcely alter the accepted sense. The Greek-speaking Jews probably used the phrase as a proper noun, as in the case of the word 'law.' The omission of the article, in such usage, does not imply any indefinite or general meaning. 'The divine promises of the gospel, given through the prophets of God, are found in *such* books as, being God's records for His revelations, are *holy* writings' (Meyer). The reader would understand that the whole Old Testament was meant. In fact, the entire revelation is one organic system of types and prophecies pointing to Christ; John v. 39. The gospel, Paul implies, though new, is yet old.

Ver. 3. **Concerning his Son.** The punctuation of the E. V. connects this with the word 'gospel' (ver. 1), but it may be joined with ver. 2: God's

previous promise in the Old Testament was concerning His Son. That promise was fulfilled in the gospel. In any case it is fairly implied that the 'Son' existed in a peculiar relation to God, before the historical manifestations described in the two parallel clauses which follow. These clauses each contain three contrasted members: (1) was born, (2) of the seed of David, (3) according to the flesh; (1) was declared to be the Son of God with power, (2) by resurrection of the dead, (3) according to the Spirit of holiness.— **Who was born.** Though He was the Son of God, it was necessary for the fulfilment of the Messianic promises that He should appear as *man*, hence He was born.— **Of the seed of David.** This too was in fulfilment of the promise. On the question whether this refers to Mary as well as Joseph, see vol. i., pp. 29, 367.— **According to the flesh, i. e.,** according to His human nature, or descent. The word 'flesh' is also used of our sinful nature, but that sense is excluded here, since He appeared 'in the likeness of the flesh of sin' (see on chap. viii. 3). Nor does the phrase refer to the body alone, or to the body and soul, distinguished from the spirit. 'Were He a mere man, it had been enough to say that He was of the seed of David; but as He is more than man, it was necessary to limit His descent from David to His human nature' (Hodge).

Ver. 4. **Who was installed, or, 'declared,' the Son of God.** The clause is strictly parallel with 'who was born.' (The word 'and' as well as the phrase 'to be' are interpolated in the E. V.) The word translated 'declared' has been much discussed. It first meant, to bound, define, determine, etc. In this case a mistake of the Latin Vulgate has confounded it with the word meaning 'predestined.' The sense 'constituted,' in so far as that implies that the Sonship began at the resurrection, is an impossible one. The two allowable meanings are: (1) instated or installed; (2) declared, manifested, etc. They differ in this respect that (1) points to what God did, and (2) to the human recognition or proof of the Sonship of Christ. The former seems to be the more natural sense, but the latter is usually accepted. In neither case is there any suggestion that Christ became the Son of God in consequence of the resurrection, although the *human* nature of Christ was then exalted, and made partaker of the glory which eternally belonged to the Son, John xvii. 5. 'For although Christ was already the Son of God before the creation of the world, and as such was *sent* (chap. viii. 3; Gal. iv. 4), nevertheless there was needed a fact, by means of which He should receive, after the humiliation that began with his birth (Phil. ii. 7 ff.), *instating* into the rank and dignity of His divine Sonship; whereby also, as its necessary *consequence* with a view to the knowledge and conviction of men, He was legitimately established as the Son' (Meyer).— **With power.** Lit., 'in power.' This should be connected with 'declared'; it thus sets forth the *instating* by the resurrection as an exhibition of the divine power. Some, however, prefer to join the phrase with 'Son of God,' thus contrasting the majesty and power of the risen Son of God with the weakness of His human nature. In any case the whole phrase 'installed the Son of God with power,' is to be taken together as in contrast with 'was born' (ver. 3).— **According to the Spirit of holiness.** This is evidently in contrast with 'according to the flesh,' and must set forth

that side of the person of Christ wherein He differs absolutely from those who are only human. This would exclude a reference to the personal Holy Spirit, who is nowhere designated by this phrase, also to the human spirit of Christ as distinct from His body and soul (see on ver. 3). God is a Spirit, hence the divine nature of the Incarnate Son of God is Spirit. Of this 'Spirit' the characteristic quality is 'holiness.' We reject the view which explains 'holiness' as 'sanctification.'— **By the resurrection of the dead.** Literally, 'out of resurrection of dead.' 'Out of' is here equivalent to 'by means of,' and not to 'after' or 'since,' as some have imagined. 'Resurrection,' though without the article, refers to the historical fact by virtue of which was accomplished the exaltation of the Son of God, who had previously humbled himself to be born. Hence it seems best to insert the article in English. 'Of the dead' is probably not identical with 'from the dead' (as in E. V.), but points to the resurrection of Christ as the fact which implies and guarantees the final resurrection of all believers.— **Jesus Christ our Lord.** 'Having given this description of the person and dignity of the Son of God, very man and very God, he now identifies this divine person with Jesus Christ, the Lord and Master of Christians, the historical object of their faith, and (see words following) the Appointer of himself to the apostolic office' (Alford). 'Jesus' is the personal name; 'Christ' the official name; 'our Lord,' taking up the word applied to Jehovah in the Septuagint, presents Him as the supreme Lord of the New Dispensation, the personal Master and King of all believers. The full phrase always has a solemn and triumphant tone, and here serves not only to exalt Christ, but to express the high dignity of the apostolic office (vers. 1, 5), the leading idea in the address.

Ver. 5. **Through whom, i. e.,** 'Jesus Christ our Lord,' which should immediately precede. The two verses should be separated only by a comma. Everywhere Paul speaks of himself as called by God to be an Apostle (comp. ver. 1), but called through Jesus Christ, who had spoken to him on the way to Damascus (Acts ix. 4, 5), and subsequently (Acts xxii. 17-21).— **We received.** The plural is used, although the context shows that he refers to himself alone. Such a custom was very common among Greek authors.— **Grace and apostleship.** 'Grace,' in general; and 'apostleship,' in particular. The latter was indeed the special object and highest evidence of the former, but the two ideas are not to be confounded. Without the grace so fully bestowed upon him he could not have been an Apostle (comp. Eph. iii. 8), but his apostleship was a special gift. As suggested above (see ver. 1), the Apostles, as such, have no successors, yet the connection of the words, 'grace and apostleship,' implies that a gift of grace must underlie all genuine service in the church, that without this there is certainly no call to the ministry.— **Unto obedience of faith.** This might be paraphrased: 'in order to produce obedience to faith.' 'The faith' is misleading, for it suggests a body of doctrine, whereas 'faith' in the New Testament, well-nigh invariably, means 'believing,' not what is believed. On the other hand, the two ideas of 'obedience' and 'faith' must not be confounded, by explaining that obedience consists in faith, or has faith as its controlling principle. For 'faith' is that to which the obedience is rendered. The end of his

apostleship was that people might submit themselves to faith, become believers; this would result in a new and true obedience, but of this he is not now speaking. That 'Jesus Christ our Lord' was the object of this faith is clear enough.

— **Among all the nations**, or, 'Gentiles,' as the word is usually translated, comp. ver. 13. The only objection to rendering it thus in this instance, is the probability that the Jews may be included, since he addresses himself to all the Christians at Rome (vers. 6, 7), some of whom were Jews; but usually Paul emphasizes his apostleship to the Gentiles. The words qualify 'unto obedience of faith.' — **For his name's sake.** For the glorifying of His name. Comp. Acts ix. 16; xv. 26; xxi. 13; 2 Thess. i. 12. The end of his apostleship was that men in all the nations might believe, and the end of their believing was the glory of Christ in whom they believed. Hence this was the end of his preaching. In the 'name' of Christ is summed up all that He was, did, and suffered. The expression is borrowed from the Hebrew.

Ver. 6. **Among whom are ye also.** To prepare for the address he says that his mission for the glory of Christ's name is to them also; they are included among those for whom he received his apostleship. — **Called of Jesus Christ.** They were not called by Jesus Christ, but called to be His, since the call of believers is always referred to God. The article is wanting before 'called,' it seems better to place a comma after 'also.' 'Called' may here mean effectually called, but 'called' and 'chosen,' or, 'elect,' are frequently distinguished in the New Testament; Matt. xxii. 14.

Ver. 7. **To all that are in Rome.** This is the address proper, indicating the recipients of the letter. The Christians at Rome, of whatever nationality, are viewed as one community, though not addressed as a 'church.' The city was so large that they may have worshipped in various domestic congregations (comp. chap. xvi. 5). But it does not follow that the organizations were imperfect; for while Paul in all the Epistles written before this time (Thessalonians, Galatians, Corinthians) addresses the churches, in his subsequent letters to the fully organized Christian congregations at Ephesus, Philippi, and Colosse, he does not. — **Beloved of God.** Because reconciled to God through Christ (chaps. v. 5; viii. 39). — **Called to be saints.** Just as Paul was called to be an Apostle (ver. 1), implying that they actually were what they were called to be. 'Saints' refers

first of all to consecration to God, and then as a consequence to holiness. This must always be borne in mind. (Since the greeting forms of itself a grammatically complete sentence, it seems best to place a period after 'saints.')

Grace to you, and peace. This is the Christian greeting. The word translated 'grace' is akin to the common Greek salutation, while 'peace' is the Hebrew salutation. The two, as here lifted up into Christian usage, are related to each other as cause and effect: the one is God's feeling toward us; the other the result in us. The connection shows what a profound sense is attached to both. The greeting seems to be an earnest wish or prayer, rather than an authoritative benediction, but on this point there is room for discussion. There is no verb in the original, and to this usage the English version conforms here, but not elsewhere. — **From God our Father.** This refers to the new and special relation which Christians hold to God, as adopted sons (chap. viii. 15; Gal. iv. 5). — **And the Lord Jesus Christ.** This joining of Christ with God our Father as the personal source of 'grace and peace' to us, is a strong incidental proof of the divinity of Christ. No one who believed the Hebrew Scriptures would thus associate the eternal Jehovah with a mere man. At the same time, we learn elsewhere that the Father is the Author, and Jesus Christ the mediator and procurer of these blessings.

This section assumes the fundamental facts of Christianity. Written less than thirty years after the death of Christ, to a body of believers far removed from Judea, it is itself sufficient evidence that the Gospels contain history, and not myths or fictions, that the doctrines peculiar to Christianity were proclaimed and believed from the first, and are not the inventions of after ages. Paul goes further, and affirms that the main facts were promised in the Old Testament. The Person of Christ, the Incarnation, — the Resurrection, the universal Lordship of Jesus Christ, these are the facts. Faith in Him, loyal allegiance to Him, universal proclamation of Him — all for His glory — this is the human response to the facts of salvation. This was the substance of Christianity in the first century, and this is its substance now. Such a gospel is imperishable, and the letter which treats of it most systematically is not for one place and age alone, but of universal interest and of permanent authority, even as this distinctively Christian greeting is as precious to us now as to the Roman Christians then.

CHAPTER I. 8-15.

Introduction, Giving the Occasion of the Epistle.

After the full and formal address and greeting, the Apostle, as usual, begins with thanksgiving on behalf of the Christians addressed. (In Galatians a rebuke takes the place of the thanksgiving.) Here Paul gives thanks, and that through Jesus Christ, for the extended fame of the faith of the Christians at Rome (ver. 8), and then mentions his constant prayer for them (ver. 9), and especially his prayerful desire to come to them (ver. 10), for their common edification (vers. 11, 12). His unfulfilled purpose to come that he might have fruit among them also (ver. 13), grows out of his obligation

to preach the gospel to all men (ver. 14), hence his readiness to preach to them also (ver. 15). The non-fulfilment of this desire and purpose occasioned the Epistle, the main thought of which immediately follows (vers. 16, 17).

8 **F**IRST,¹ ^a I thank my God ^b through Jesus Christ for ² you ^a all, that ^c your faith is spoken of throughout ³ the whole
 9 world. For ^d God is my witness, ^e whom I serve ^f with ⁴ my
 10 spirit in the gospel of his Son, that ^g without ceasing I make
 11 mention of you ⁵ always in my prayers; ⁶ ^h Making request, if
 12 by any means now at length ⁷ I might have a prosperous jour-
 13 ney ⁸ ' by the will of God to come unto you. For I long to
 14 see you, that ^k I may impart unto you some spiritual gift, to
 15 the end ye may be established; That is, that I may be com-
 16 forted together ⁹ with you ¹⁰ by ^l the mutual faith both of you
 17 and me.¹¹ Now ¹² I would not have you ignorant, brethren,
 18 that ^m oftentimes ¹³ I purposed to come unto you (but ⁿ was
 19 let ²⁴ hitherto), that I might have some ^o fruit among ¹⁵ you
 20 also, even as among ¹⁵ other Gentiles.¹⁶ ^p I am debtor both
 21 to the Greeks, and to the Barbarians; both to the wise, and
 22 to the unwise.¹⁷ So, as much as in me is, ^q I am ready to
 23 preach the gospel to you that are at Rome also.¹⁸

¹ First of all ² concerning ³ published in ⁴ in
⁵ how unceasingly I remember you; ⁶ omit (;) ⁷ if haply now at last
⁸ I may be prospered ⁹ I with you may be comforted
¹⁰ among, or, in you ¹¹ by each other's faith, both yours and mine.
¹² But ¹³ often ¹⁴ and was hindered ¹⁵ Greek in
¹⁶ the rest of the Gentiles
¹⁷ Both to Greeks and to Barbarians; both to wise and to unwise, I am
 debtor. ¹⁸ to you also that are at Rome

Ver. 8. **First of all.** Some find the second thought in ver. 10, or ver. 13; others translate 'chiefly.' As the absence of 'secondly' suggests a slight emphasis, we render as above (comp. chap. iii. 2). — **I thank my God.** (See introductory note). 'The Apostle pursues the natural course of first placing himself, so to speak, in relation with his readers; and his first point of contact with them is gratitude for their participation in Christianity' (De Wette). There is a touching emphasis in the phrase 'my God,' with its personal appropriation and corresponding sense of personal obligation. In this expression he sums up 'all those experiences he had personally made' (Godet) of the covenant faithfulness of God. — **Through Jesus Christ.** The thanksgiving is through Christ; comp. Heb. iii. 15, and similar passages. Jesus Christ is also the medium through whom came the blessings for which he is thankful; but the other thought is the prominent one. — **For you all.** The thanksgiving was concerning them, or, on their behalf. — **That.** The word also means 'because;' but here the two senses are practically the same. — **Your faith is published,** declared among Christians. That the Roman church was comparatively un-

known to unbelievers, even to the Jews at Rome, appears from Acts xxviii. 22. The praiseworthy character of their faith may be inferred from 'the thanksgiving. — **In the whole world.** 'A popular hyperbole, but how accordant with the position of the church in that city, toward which the eyes of the whole world were turned!' (Meyer.)

Ver. 9. **For.** This introduces a solemn proof of his thanksgiving. — **God is my witness.** Such appeals to God are not uncommon in Paul's writings. God only could know what his habit in secret prayer was. The fact was important, since he had labored so widely and yet not visited them. This might seem like ignorance or forgetfulness of them. — **Whom I serve in my spirit.** This adds strength to the solemn asseveration. The word translated 'serve' is used in the Septuagint of priestly service, and probably retains some such force here. He renders true service, not in the temple, but in his 'spirit.' 'Spirit' is the highest part of man's nature, and in passages like this the reference is to the human spirit, not in contrast with soul or body, but as the sphere of the working of the Holy Spirit. Meyer says: 'in my moral self-consciousness, which is the living inner

sphere of that service.' But it is a regenerated moral self-consciousness (so Godet). — **In the gospel of his Son.** The gospel concerning his Son (comp. ver. 3). This is the sphere of the service from another point of view; his service is not the performance of a ritual, but the proclamation of the gospel, the good tidings about the Son of God. Notice here and throughout, that the gospel is spoken of, not as the gospel of Jesus, but as the gospel of God, the gospel of Christ, the gospel of his Son. Paul served God by telling the good tidings of the Son of God, Jesus Christ our Lord (vers. 1-5). — **How unceasingly.** The E. V. is incorrect here. It is the mode, rather than the simple fact, or the degree, which is brought out. — **I remember you.** Here the E. V. is inaccurate in its punctuation. This phrase should be separated from what follows. The remembrance is not a mere recollection, but an active recalling of them. 'Make mention' is more literal, but it suggests the thought of petition, which is first brought out in what follows. — **Always in my prayers, or, 'at my prayers,'** *i. e.*, always when engaged in prayer.

Ver. 10. **Making request.** How unceasingly he remembers them is evident from this constant petition, the purport of which is next expressed. — **If haply, etc.** Instead of saying, 'that I may come,' the Apostle uses this conditional form, which indicates both his earnest desire and his submission of it to God's will. — **Now at last,** on some occasion. This implies both earnest wish and long delay (both of which are expressed in ver. 13), and also the possibility that he might be delayed much longer. Three years intervened before his desire was granted. — **I may be prospered.** The E. V. here follows the incorrect translation of the Vulgate. The word means to succeed, to have the good fortune; the idea of journeying, which belonged to it originally, was lost in the usage of that time. — **By the will of God.** This belongs to 'prospered,' not to 'come.'

Ver. 11. **For I long to see you.** This longing was the reason of his constant petition. There is no needless repetition, since this verse and what follows show that thanksgiving, remembrance, petition, and longing, all grow out of his desire to preach that gospel, which he is about to set forth in this Epistle. — **Some spiritual gift.** 'Spiritual' means, wrought by the Holy Spirit, and not simply, belonging to the inner life. Apparently, Paul never uses the word in the latter sense. 'Gift' does not refer to miraculous gifts, but to all gifts of grace. 'Some,' expresses 'not only the Apostle's modesty, but an acknowledgment that the Romans were already in the faith, together with an intimation that something was still wanting in them.' (Lange.) — **To the end, etc.** This was the object of the desired impartation of spiritual gifts; they were not desired for their own sake. — **Be established, or, 'strengthened.'** The agent would be the Holy Spirit (comp. 'spiritual'); Paul was but the instrument (see next verse).

Ver. 12. **That is, etc.** 'By this modifying explanation, subjoined with humility, and expressed in a delicate complimentary manner, Paul guards himself, in the presence of a church to which he was still a stranger, from the possible appearance of presumption and of forming too low an estimate of the Christian position of his readers.' (Meyer.) — **I with you may be comforted among or, 'in,' you.** The phrase is difficult to translate; since in the original there is a compound verb

which means 'comforted with,' *i. e.*, at the same time with, and also an added phrase, which means 'among you,' lit., 'in you.' The full meaning is: that he might be comforted, *i. e.*, encouraged and helped, as these ideas are included in the New Testament use of the word, at the same time when they were, namely, when by the fulfilment of his purpose, he should be 'among them.' The literal sense 'in you' is preferred by some as indicating that the comfort was found in them; but the next phrase designates the source of the comfort. — **Each of us, etc.** The translation we adopt is now generally accepted. ('Mutual faith' suggests the incorrect sense, that the faith they had was faith in each other.) This turn of the thought indicates that their faith is the same, that they can, therefore, help and comfort one another; the closing expression shows tact and modesty. One can scarcely fail to remark how the tone of Paul differs from that of the Roman Popes.

Ver. 13. **But I would not have you ignorant** (comp. chap. xi. 25). The phrase lays stress on what is said. The progress of thought is natural. Paul had expressed his prayerful longing to see them (vers. 9-12), he now tells them that this longing had not been inactive; it had frequently led to a definite purpose to visit them. — **Brethren.** This affectionate address agrees well with the fraternal tone of ver. 12. — **Often I purposed.** In his frequent visits to Greece such a purpose would readily be formed (comp. chap. xv. 23). — **And was hindered hitherto.** — This is a parenthetical explanation, introduced by 'and,' not 'but.' The word 'let' is an instance of entire reversal of meaning in English usage. It meant 'hinder' at the time when the E. V. was made. The hindrances are not specified; but we infer from chap. xv. 20-24, that he felt it to be his first duty to preach where the gospel had not been yet proclaimed. At the same time, his necessary journeys to Jerusalem, and the task of organizing the Gentile churches, of correcting their errors (comp. Galatians), of allaying dissensions (comp. Corinthians), filled up his time. It is nowhere hinted that he was forbidden to preach there. — **That I might have some fruit.** The main thought is here resumed. The figure is quite common. The 'fruit' is the harvest to be gathered and presented to God. Hence it is not Paul's reward, or the result of his labor merely, but the good works produced among the Roman Christians, as fruit unto God (comp. ver. 11). The conversion of others is not alluded to. — **Among you also.** Lit., 'in you also.' The literal sense would emphasize the internal character of the fruit-bearing; but 'among,' which is a frequent sense of the preposition, is, on the whole, to be preferred. — **Among the rest of the Gentiles.** In ver. 5, the word is rendered 'nations,' but here the reference to 'Gentiles' is more marked, since there is a marked hint of his special mission as Apostle to the Gentiles, carried out in the next verse.

Ver. 14. The striking order of the original is reproduced in the emended rendering we give in foot-note 17. — **I am debtor.** 'Paul regards the divine obligation of office, received through Christ (ver. 5), as the undertaking of a *debt*, which he has to discharge by preaching the Gospel among all Gentile nations. Comp. in reference to this subject, Acts xxvi. 17 f.; Gal. ii. 7; 1 Cor. ix. 16.' (Meyer.) Until he had fruit among the Romans, as among the rest of the Gentiles (ver. 13), this debt was not paid. — **To Greeks and to Barbarians.** The Greeks

called all other peoples 'Barbarians;' the word having reference to the strange, unintelligible language. It became a term of reproach, because the Greeks, with their pride of race and culture, and the Romans, with their pride of power, looked down upon other nations. The Romans, according to the usage of those days, were not counted among the 'Barbarians,' but the Apostle probably does not class them here at all, for at Rome were representatives of all nations and all shades of culture and ignorance. He is a debtor to all, whatever may be the distinctions of language or race. The Jews are left out, because he is speaking of his debt to the Gentiles. — **Both to wise and to unwise.** This expresses the difference of natural intelligence and cultivation in every nation; it is not a repetition of the previous clause. The article is omitted in the original, and is not necessary in English; the word 'unwise' is not strictly accurate, since it suggests a verbal correspondence which does not exist. But 'foolish' implies more of a bad sense than the word used by the Apostle. The two pairs together 'are used, apparently, merely as comprehending *all Gentiles*, whether considered in regard of race or of intellect; and are placed here certainly not without a prospective reference to the universality of guilt, and need of the gospel, which he is presently about to prove existed in the Gentile world.' (Alford.)

Ver. 15. *So, i. e.*, in accordance with this position of debtor (ver. 14). Other explanations are less satisfactory. — **As much as in me is**, or, 'as far as in me lies.' The phrase is a strong one, as if to say: 'As far as it depends on me, I am anxious to come and preach to you, but my will is subject to the will of God, who may have decreed it otherwise;' comp vers. 10, 13. — **I am ready.** This is a correct paraphrase of a difficult Greek expression. — **To preach the gospel.** One word in the original, to evangelize. — **To you also that are in Rome.** The Christians in Rome are meant here, as throughout. The gospel, which they had already heard from others, he was ready to preach to them, that he might have fruit among them also (ver. 13). To refer it to unconverted Romans is incorrect, both because of the use of 'you' in what precedes, and because his readiness to preach this gospel to those who had already received it is the warrant for *writing it* to believers. Emphasis rests upon 'you also in Rome.' It was the capital of the world; even there he would not be 'ashamed of the gospel' (ver. 16). 'Paul subsequently attained the object of his wishes, though not according to human purposes, but according to the counsel of God: first as a prisoner, and last as a martyr' (Lange). The very same power is required to make men missionaries as to make them martyrs.

CHAPTER I. 16, 17.

The Theme of the Epistle.

Paul is ready to preach at Rome also, because he is not ashamed of the gospel; and he is not ashamed of the gospel, because of its character (ver. 16). The whole Epistle, to the end of chap. xi., is an expansion of the latter part of ver. 16. The gospel is to 'every one,' for every one needs it (chaps. i. 18-iii. 20); it is 'to every one that *believeth*,' for this is the one way (chaps. iii. 21-iv. 25); it is 'God's power unto salvation,' for thus salvation is accomplished (chaps. v. 1-viii. 39); it is 'to the Jew first, and also to the Greek,' for the rejection of it by the Jews is but temporary (chaps. ix.-xi.).

In ver. 17 it is further explained how the gospel is 'God's power unto salvation.' It is a revelation of God's righteousness' (of a righteousness coming from Him), and that too by faith, as had already been set forth in the Old Testament. These verses therefore contain the fundamental truths of God's plan of salvation.

16 **F**OR ^aI am not ashamed of the gospel of Christ: ¹ for ^bit is the power of God ² unto salvation to every one that believeth; ^c to the Jew first, and also to the Greek.

17 For ^d therein is the righteousness of God ³ revealed from faith to faith: as it is written, ^e The just ⁴ shall live by faith. ⁵

^a Ps. xl. 9, 10; Mark viii. 38; 2 Tim. i. 8. ✓
^b 1 Cor. i. 18; xv. 2.
^c Luke ii. 30, 31, 32; xxiv. 47; Acts iii. 26; xiii. 26, 46; chap. ii. 9.
^d Chap. iii. 21.
^e HAB. ii. 4; John iii. 36; Gal. iii. 11; Phil. iii. 9; Heb. x. 38. ✓

¹ omit of Christ, according to the best authorities
² God's power ³ God's righteousness
⁴ righteous ⁵ or The righteous by faith shall live

Ver. 16. **For I am not ashamed.** This gives the reason for his being ready to preach at Rome also (ver. 15), and forms an easy transition to the statement which follows. Rome, the metropolis of the

heathen world, with all its pride of power, presented a field, where, if anywhere, one might be tempted to be ashamed of the gospel which centred in a Person whom Roman soldiers had cruci-

fied. Comp. Gal. vi. 14, and chap. v. 2. — **Of the gospel.** The message itself which he proclaims, not the work of proclaiming it. The word gospel (*evangelium*) means the good tidings of salvation by Jesus Christ.' Hence it is not merely a set of ideas, or a code of morals, but certain facts which are told that men may believe on Him in whom they centre (vers. 3, 4), and thus believing live through and in Him. The reference to Christ is so obvious that the phrase 'of Christ' was added. It is to be omitted, according to the testimony of the mass of ancient authorities. Paul knew no other gospel than the gospel of (*i. e.*, about) Christ; comp. Gal. i. 6-9. — **For.** The reason for not being ashamed is the nature of the gospel. — **God's power.** The article is not found in the Greek, but the idea is made definite by the word 'God's.' It comes from Him, belongs to Him, in and through it He works efficaciously. 'By awaking repentance, faith, comfort, love, peace, joy, courage in life and death, hope, etc., the gospel manifests itself as *power*, as a mighty potency, and that of *God*, whose revelation and work the gospel is' (Meyer). Writing to Rome, the city of worldly power, he calls the gospel God's power; writing to Corinth, the city of worldly wisdom, he calls the gospel God's wisdom (1 Cor. ii. 7, etc.). — **Unto salvation.** This includes both redemption from sin and positive privilege; a share in the eternal glory of the Messiah's kingdom. 'Salvation' includes more than moral improvement or continued happiness; it is, on its positive side, the equivalent of 'life,' in its full New Testament sense. — **To every one,** not to the Jew alone (see next clause). The subsequent argument (ver. 18-iii. 20) shows that every one needs this power unto salvation; guilt being universal. — **Believeth.** This is the subjective condition of the gospel salvation; faith lays hold of what the gospel presents. There may be a contrast to Jewish legalism, — as in the subsequent discussion (chaps. iii. 21-iv. 25). Comp. ver. 17. — **To the Jew first.** First in time, but including more than this. 'First, in having a prior claim, as the covenanted people of God: first, therefore, in the season of its offer, but not in the condition of its recipients *after* its acceptance' (Wordsworth). In chaps. ix.-xi. this priority of the Jews is discussed in view of the general rejection of the gospel by that people. — **And also to the Greek.** 'Greek' is here equivalent to 'Gentile;' comp. Acts xiv. 1; and 1 Cor. x. 32, where the E. V. translates 'Gentiles.' Greek and Barbarian (ver. 14), was a *national* distinction used by the Greeks; Jew and Greek, a *religious* one used by the Jews; in both cases including all mankind.

Ver. 17. **For.** The proof of ver. 16, especially of the assertion that the gospel is the power of God unto salvation, — **Therein;** in the gospel. — **God's righteousness.** The word 'righteous,' so frequent in the Old Testament, is used of conformity to law, equivalent to holy, perfect. It is applied absolutely to God alone, and the entire family of similar terms has a *religious* significance. 'Righteousness,' when used of man, means conformity to the holy will and law of God, as the ultimate standard of right; when used of God, it expresses one of His attributes, essentially the same with His holiness and goodness, as manifested in His dealings with His creatures, especially with men. Closely allied with these words is another, meaning to declare or pronounce one righteous,

expressed in English by the word 'justify,' derived from the Latin equivalent of 'righteous.' It is unfortunate that the correspondence cannot be preserved. In this verse 'God's righteousness,' in itself, might mean: (1) a righteousness which belongs to God; (2) a righteousness which comes from God; (3) a righteousness which He approves. But the discussion in chaps. iii., iv., leaves no room for doubting that the correct meaning is (2), a righteousness of which God is the author, and that too His free gift, so that it is *reckoned* to the believer (chap. iii. 21-25). But while this is to be insisted upon as the prominent thought, it must be borne in mind: (a) That neither here nor elsewhere is 'righteousness' exactly equivalent to 'justification,' or God's method of justification. (b) That this revelation of 'righteousness from God,' by imputation, grows out of the righteousness which belongs to God; in the gospel He reveals His own righteousness by revealing that He is 'just and the justifier of him that hath faith in Jesus' (chap. iii. 26); nothing shows His righteousness so plainly as the death of Christ for our Redemption. (c) Hence this 'righteousness from God,' freely reckoned to the believer, necessarily leads to a change of character in the sinner who believes, so that the righteousness imputed 'becomes righteousness wrought.' This is necessarily the case: because when God accounts a man righteous, He is pledged to make him so; because faith which lays hold on this imputed righteousness brings the justified man into living fellowship with Jesus Christ, who gives him the Holy Spirit; and because on the human side this method of pardon and reconciliation affords motives for well-doing, which that Holy Spirit uses to fulfil the pledge God makes of sanctifying the believer. It has been found that a denial of the fundamental sense (righteousness from God, imputed by Him) leads to a practical obscuration of both the other senses; while God has been proven righteous and man made righteous by the maintenance of the truth that in the gospel He reveals a righteousness which He puts to the account of the believer. — **Revealed.** The present tense indicates continued action: it is being revealed, it is continuously proclaimed and made known. In the Old Testament it was promised and prepared for, but first made known fully in the gospel. — **From faith to faith.** This is to be joined with 'revealed,' not with 'righteousness.' The righteousness is revealed 'from faith' as the starting-point, and 'to faith' as its aim, continually producing new faith. This is substantially the generally accepted explanation. (It is improper to refer 'from faith' to God's faithfulness.) The gospel makes known constantly that faith on Christ is the subjective cause of the righteousness from God, the condition of its imputation, the organ which appropriates it; and it further makes known that thus faith is produced; faith is the beginning and end, the vital principle is ever the same. 'Faith,' in the New Testament, has well-nigh invariably the subjective sense, not what is believed, but *believing*. It includes knowledge and belief, assent and surrender, appropriation and application; and hence cannot be limited to a purely intellectual credence. — **As it is written.** By this passage (1Iab. ii. 4), Paul would show that this revelation of righteousness from God, from *faith* and to *faith*, is in accordance with the Old Testament Scripture, and hence according to the divine plan

— **The righteous.** The rendering 'just' obliterates the verbal correspondence with 'righteousness.' Paul here refers to one who possesses the righteousness from God. If this were not the case the quotation would lack point. — **Shall live by faith;** or, 'the righteous by faith shall live.' The former view of the connection agrees better with the original prophecy of Habakkuk, where 'faith' is equivalent to 'faithfulness' (both having the same fundamental idea of trust in God). The latter, however, is accepted by some, on the ground that Paul, in this case, is seeking to prove from the Old Testament, not a life by faith, but the revelation of righteousness by faith. ('By' here is the same word as that rendered 'from' in the preceding clause.) In any case, Paul clearly holds that if the righteous man truly lives, it is because he has been accounted righteous by faith; comp. Gal. iii. 11, where the same passage is quoted. In favor of the connection 'live by faith,' we may urge the greater emphasis which falls upon 'by faith,' in accordance with the order of the Greek.

We add a paraphrase of these important verses: To you Romans also I am ready to preach, for even in your imperial city I would not be ashamed of the gospel. How can I be ashamed of it before any sinful man, since it is that through and in which God's power works so as to *save* men, all of whom are sinful, and any one of whom can be thus saved when he believes — whether he be of God's ancient people, to whom it was first preached, or of the Gentiles. It is God's power unto salvation because it brings to sinful men righteousness which comes from God, given freely by Him, so that they are accounted righteous (and made righteous because He so accounts them); and this, not by any impossible way, but revealed from faith as its starting-point and faith as its terminal point: whatever of righteousness man has comes by faith. And this was God's way, predicted already in the Old Testament, for He there says: The man who is declared righteous lives by *faith* (or, the man who is righteous by *faith* lives).

DOCTRINAL PART. CHAPTERS I. 18 — XI.

CHAPTERS I. 18 — III. 20.

I. UNIVERSAL NEED.

Having asserted that the gospel is God's power unto salvation to every one that believeth, whether Jew or Greek, the Apostle proceeds to show that all men are sinners, and therefore can be saved only by this method. He first (1.) describes the sinfulness of the Gentiles (chap. i. 18-32), and then (2.) proves that the Jews are equally in need of this salvation (chaps. ii.-iii. 20). This proof of the universality of sinfulness establishes *directly* the propriety of using the phrase 'every one' in ver. 16, while it *indirectly* proves that 'God's power' is needed, and that only he that 'believeth' can be saved. Since all are sinners they cannot save themselves, and must be saved by faith.

CHAPTER I. 18-32.

1. THE SINFULNESS OF THE GENTILES.

This fearful yet truthful description of the moral decay of the Gentile world is not introduced abruptly. In ver. 17 the Apostle had declared that righteousness from God was revealed by faith; he now proves this (and thus the position of ver. 16) by the fact that God's wrath is revealed against unrighteousness. This is, indeed, a revelation of God's punitive righteousness, but it shows that sinful men can be saved only through the gospel. Ver. 18 suggests the thoughts developed more fully in the entire section. In vers. 19-23 the Apostle shows *why* this wrath was revealed; in vers. 24-32, *how* it was revealed; but in the latter part he constantly recurs to the previous thought. The former part is a sketch of the downward progress of the heathen world, in its religious life; the latter describes the consequent immorality, which is in fact a revelation of God's wrath. (For an analysis of vers. 24-32, see under ver. 24.) The Apostle assumes that religion and morality are inseparably connected; that God punishes impiety by giving up the impious to the wrong practices which are the legitimate fruit of their ungodliness; that truth and right, error and wrong, are vitally connected in human experience.

18 ^a FOR the wrath of God ¹ is revealed from heaven against all ^a ungodliness and unrighteousness of men, who ^b hold ² the ^b truth in unrighteousness; Because ^c that which may be ³ known of God is manifest in them; for ^d God hath shewed *it* ⁴ unto them. For ^e the invisible things of him from ⁵ the creation of the world are clearly seen, being understood by ⁶ the things that are made, *even* his eternal ⁷ power and Godhead; ⁸ so that they are ⁹ without excuse: Because that, when they knew ^f God, ¹⁰ they glorified *him* not ¹¹ as God, neither were thankful; ¹² but ^g became vain in their imaginations, ¹³ and their foolish ¹⁴ heart was darkened. ^h Professing themselves to be wise, they ²² became fools, And changed the glory of the incorruptible ¹⁵ God into an image made like to ¹⁶ corruptible man, and to ¹⁷ birds and fourfooted beasts, and creeping things. ¹⁸

24 ^k Wherefore God also ¹⁹ gave them up to uncleanness, through the lusts of their own hearts, ²⁰ to dishonour their own bodies ²¹ between themselves. ²² Who changed ²³ the truth of God ⁿ into ²⁴ a lie, and worshipped and served the creature more ²⁵ than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto ^o vile affections; ²⁶ for even ²⁷ their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, ²⁸ and receiving in themselves that recompense of their error which was meet. ²⁹

28 And even as they did not like ³⁰ to retain ³¹ God in *their* knowledge, God gave them over to a reprobate mind, to do those ³² things ^p which are not convenient; ³² Being filled with ^q all unrighteousness, fornication, ³³ wickedness, covetousness, maliciousness; full of envy, murder, debate, ³⁴ deceit, malignity;

¹ God's wrath² hinder⁸ is⁴ God manifested it⁵ since⁶ being perceived through⁷ everlasting⁸ Divinity⁹ that they may be¹⁰ Because, *though* knowing God¹¹ did not glorify him¹² nor give thanks¹³ thoughts¹⁴ senseless¹⁵ incorruptible¹⁶ for a likeness of an image of¹⁷ of¹⁸ reptiles¹⁹ omit also (*according to the best authorities*)²⁰ in the lusts of their hearts unto uncleanness²¹ that their bodies were dishonored²² among them (*according to the best authorities*)²³ being such as exchanged²⁴ for²⁵ rather²⁶ shameful passions²⁷ both²⁸ *lit.*, the unseemliness, *or*, indecency²⁹ due³⁰ refused³¹ have³² becoming³³ *the best authorities omit* fornication³⁴ strife

^a Acts xvii. 30; Eph. v. 6; Col. iii. 6. ^b Luke iv. 42; 2 Thess. ii. 6, 7. ^c Acts xiv. 17. ^d John i. 9; ver. 20. ^e Ps. xix. 1, etc.; Acts xiv. 17; xvii. 27. ^f Chap. ii. 1. ^g 2 Kings xvii. 15; Jer. ii. 5; Eph. iv. 17, 18. ^h Jer. x. 14. ⁱ Deut. iv. 16, etc.; Ps. cvi. 20; Is. xl. 18, 25; Jer. ii. 11; Ez. viii. 10; Acts xvii. 29. ^k Ps. lxxxii. 12; Acts vii. 42; Eph. iv. 18, 19; 2 Thess. ii. 11, 12. ^l 1 Cor. vi. 18; 1 Thess. iv. 4; 1 Pet. iv. 3. ^m Lev. xviii. 22. ⁿ Is. xlv. 20; Jer. x. 14; xiii. 25; Am. ii. 4. ^o Lev. xviii. 22, 23; Eph. v. 12; Jude 10. ^p Eph. v. 4. ^q Comp. Mark vii. 21, 22; 2 Cor. xii. 20; Gal. v. 19-21; Eph. v. 3, 4; 1 Tim. i. 6, 10; 2 Tim. iii. 2-4

30 whisperers, Backbiters,³⁵ "haters of God,³⁶ spiteful,³⁷ proud,³⁸ Comp. Ps. v. 5; with Ps. lxxxii. 65
 31 boasters, inventors of evil things, disobedient to parents, Without understanding, covenant-breakers, without natural affection, implacable,³⁹ unmerciful: Who, knowing the judgment⁴⁰ Chap. ii. 26; viii. 4.
 of God, that they which commit⁴¹ such things 'are worthy of death, not only do the same, but⁴² have pleasure in them that⁴³ Ps. l. 18; comp. Acts viii. 1; xxii 20.
 do⁴² them.

³⁵ or slanderers

³⁶ hateful to God

³⁷ insolent

³⁸ haughty

³⁹ the best authorities omit implacable

⁴⁰ ordinance

⁴¹ who practise

⁴² consent with

Ver. 18. **For.** Direct proof of ver. 17: the righteousness from God is revealed by faith, for other revelations are of God's wrath. (See note above.) — **God's wrath.** (The article is wanting here, as in vers. 16, 17; but the translation 'a wrath of God,' is altogether unnecessary.) This phrase is anthropopathic (*i. e.*, borrowed from human feelings), but it expresses a reality, namely, the punitive justice and holiness of God over against sin. Yet, this wrath of God, so frequently spoken of, must not be confounded with its result, the punishment of sin; it is rather 'an affection of the personal God, having a necessary connection with His love. The wrath of God, the reality of which is indisputable as the very presupposition of the work of atonement, is the love of the holy God (who is neither neutral nor one-sided in His affection) for all that is good in its energy as antagonistic to all that is evil' (Meyer). — **Is revealed.** The continuous revelation is indicated. It is not necessary to assume that such a revelation is exclusively supernatural, especially here where historical facts exemplify the *mode* of the revelation. Hence the revelation is an outward one, not that accomplished through the gospel. — **From heaven;** to be joined with 'revealed,' 'Heaven,' as the dwelling-place or throne of God, is designated as the place from which this revelation of wrath proceeds. — **Against all ungodliness and unrighteousness.** God's wrath is against every form of irreligiosity and immorality; the two words distinguishing sin with respect to God and the law of right He has established. 'Ungodliness is more the fountain (but at the same time partially the result) of unrighteousness, — which unrighteousness is more the result (but at the same time partially the fountain) of ungodliness' (Alford). Hence the terms are not to be applied respectively to sins against God and against men. — **Of men.** The reference is not now to all men, but to those 'who hinder,' etc. Since the Apostle does not charge the Jews with this in chap. ii, the Gentiles are meant here. — **Hinder,** restrain, or hold back, rather than hold (see references); those who hinder the truth from producing its proper results. — **Unrighteousness** is that wherein they hold the truth back, hindering it thereby.

Ver. 19. **Because.** Here begins the statement why God's wrath was revealed, which is also a proof that they hold back the truth in unrighteousness. 'If they did so out of ignorance, they would be excusable: but they do not do so out of ignorance, and therefore God's wrath is man-

ifested against them' (Meyer). The Apostle proves first that men had the truth (vers. 19, 20); then that they hindered it, and perverted it (vers. 21-23). Afterwards the result is described. — **That which is known of God.** The word used has this sense in the New Testament; so that the phrase does not mean the knowledge of God, nor what may be known of God. The former is ungrammatical, the latter illogical in this connection, since it is plainly shown that the heathen did not know all that may be known of God. — **In them;** not, 'among them,' which would refer to a merely external revelation. The Apostle is speaking of a revelation in the heart and conscience. — **God manifested it.** Through the creation (ver. 20); the tense used pointing to one act.

Ver. 20. **For the invisible things of God.** Some of His attributes, as explained afterwards. — **Since the creation of the world.** 'From,' while literally correct, may be misunderstood as referring to the means of clearly seeing. — **Being perceived,** etc. The mode of clearly seeing the invisible attributes of God is the perception of them through the visible things which He has made. — **Even his everlasting power and divinity.** The word 'everlasting' here is not the same as that usually rendered 'eternal'; it belongs to both nouns. 'Eternal, and Almighty, have always been recognized epithets of the Creator' (Alford). Through the 'power' men recognize the 'divinity,' which here means not the personal Deity, but the sum of the divine attributes. The position Paul takes is opposed to Pantheism. — **That they may be without excuse.** The designed result is here set forth; 'so that' is not literally exact, But man's inexcusableness, not God's sovereignty, is under discussion.

Ver. 21. **Because.** The fact which renders them inexcusable is now stated. — **Though knowing God.** Although they had the knowledge indicated in ver. 20. — **Did not glorify him as God.** What worship they rendered was not in accordance with the knowledge they had. 'Glorify' refers to praising God for what He is. — **Nor give thanks;** *i. e.*, did not praise Him for all his benefits. — **Became vain in their thoughts.** 'Imaginations' is inexact; 'thoughts,' discussions, reasonings, are meant (comp. chap. ii. 15). 'The conceptions, ideas, and reflections, which they formed for themselves regarding the Deity, were wholly devoid of any intrinsic value corresponding with the truth' (Meyer.) 'Vanity' is a characteristic term for idol-worship; Deut. xxxii. 21; 2 Kings xvii. 5; Jer. ii. 5; Acts xiv. 15. — **Sense-**

less, or, 'without understanding,' as the word is translated in ver. 31.—**Heart.** Here, as so often in the Bible, this refers to the whole inner man.—**Was darkened.** (Comp. Eph. iv. 18.) This is the culmination of the process: not worshipping and thanking God, although they knew Him, they became vain in their reasonings; this made their heart senseless, and thus it was darkened, deprived of the truth which it might have had (formerly had) from the light of nature.

Ver. 22. **Professing themselves to be wise.** While, not because they professed themselves to be wise. This has reference, not to heathen philosophers, but to the conceit of wisdom which lay back of heathenism itself.—**They became fools.** Their folly was manifested in their idolatry. 'For heathenism is not the primeval religion, from which man might gradually have risen to the knowledge of the true God, but is, on the contrary, the result of a falling away from the known original revelation of the true God in His works. Instead of the practical recognition and preservation of the truth thus given comes the self-wisdom rendering them foolish, and idolatry in its train' (Meyer).

Ver. 23. **And changed.** Comp. the strikingly similar passage, Ps. cvi. 20. 'Exchanged' is the meaning, as in ver. 25, where, however, a stronger word is used.—**The glory,** etc. God's majesty, perfection, etc., made known as stated in vers. 19-21.—**Incorruptible;** introduced to mark the folly of the exchange.—**For a likeness of an image.** This expression refers both to the grosser and the more refined form of idolatry: the common people saw in the idols the gods themselves; the cultivated heathen regarded them as symbolical representations, etc.—**Of corruptible man;** so the Greeks universally.—**Of birds,** etc. The Egyptians worshipped idols of varied bestial forms, and in Rome this worship prevailed extensively. The order marks a descent to the lowest kind of idolatrous representation; even the images of reptiles were worshipped.

Ver. 24. **Wherefore.** Having shown that the heathen had the truth and held it back in unrighteousness, the Apostle now shows *how* God's wrath was displayed: generally in giving them up to uncleanness (vers. 24, 25), and specially to unnatural sensuality (vers. 26, 27), as well as to other vices which are named (vers. 28-32).—**Gave them up.** This is more than 'permitted.' That sin is punished by sin, we are taught by the Bible and by daily experience. God abandons man to the consequence of his own doings, and thus punishes him. This is a divinely instituted law, in perfect harmony with our personal freedom and moral accountability.—**In the lusts of their hearts.** Not 'through,' but 'in,' signifying the moral sphere in which they were, when the judicial abandonment by God delivered them over to a still worse condition.—**Unto uncleanness;** impurity, unchastity. The heathen scarcely recognized lewdness as sinful.—**That their bodies were dishonored.** This may mean either (1) the purpose, or (2) the result, or (3) wherein the uncleanness consisted. The last is preferable.—**Among them.** This seems a better supported reading than 'themselves'; but the notion is of reciprocal dishonor.

Ver. 25. **Being such as,** or, 'since they were such as.' Here the Apostle reverts to the reason for the punishment.—**Exchanged.** A stronger phrase than that in ver. 23.—**The truth of God.**

The truth or reality of God, the true Divine essence, practically the same as 'the true God.' The latter phrase would perhaps seem irrelevant. Other views, the true knowledge of God, the true notion of God, etc., are less in keeping with the figure of exchanging.—**For a lie;** comp. Jer. xiii. 25, and similar passages, where idols are called a 'lie.' The term is apt because the heathen gods have no existence.—**Worshipped and served.** The former means religious reverence of every kind; the latter, formal worship, with sacrifice, and other acts and rites.—**Rather than the Creator.** The nature of the case leads us to prefer 'rather than' to 'more than'; for idolatry is incompatible with the worship of the true God, who shares His honor with none of His creatures.—**Who is blessed,** etc. The doxology is the natural outburst of piety, aroused into holy indignation at the sin of idolatry, which is by the contrast portrayed in its darkest colors. The word rendered 'blessed' is applied, in the Bible, only to God; a different one is used of man, in the Psalms, Sermon on the Mount, etc.—**Amen.** Comp. chaps. ix. 5; xi. 33, for the solemn, liturgical close of a doxology.

Ver. 26. **For this cause;** namely, because of the apostasy described in ver. 25. But as that passage repeats in another form the thought of ver. 23, so this verse takes up anew the thought of ver. 24. The uncleanness to which the heathen were given up took a special and aggravated form; as **vile passions,** lit., 'passions of dishonor.' Those are truthfully described, and yet with modest reticence.—**For both;** or, 'even'; but the former seems preferable on account of 'also' (ver. 27).—**Women;** lit., 'females.' Abundant evidence of such unnatural crime is found in heathen writers.

Ver. 27. **The men;** lit., 'males.' The vice of sodomy was very prevalent in the ancient world. The description here is more intense, corresponding with the prevalence and intensity of the immorality.—**Receiving in themselves;** in their own persons. 'The unseemliness' points to something well known.—**That recompense of their error.** The unnatural lusts and vices were the recompense, the due punishment, of their 'error,' namely, their departure from God into idolatry.

Ver. 28. **And even as.** This is not equivalent to 'because,' but marks the correspondence between the sin and its punishment. Having chosen out the most glaring form of vice, the Apostle enumerates others which formed part of the punishment. Here, as throughout, he reverts to the reason they were given over, thus emphasizing anew the connection between religion and morality.—**They refused,** etc., did not deem it worth while; the original makes 'God' the object; did not deem God worthy to have in knowledge.—**Unto a reprobate mind.** 'Refused' and 'reprobate' represent words that sound alike, but the play on the words cannot be readily reproduced. 'Reprobate' means rejected of God as unworthy. The heathen were not deprived of the faculty of distinguishing between right and wrong, but they practised evil and encouraged it in others (ver. 32). Because 'they knew the better and approved,' their guilt was the greater when they 'yet the worse pursued.'—**Which are not becoming,** indecent, immoral; what these things were is detailed in vers. 29-31.

Ver. 29. **Being filled with all unrighteousness.** This is a general statement, the specifications fol-

low. (Comp. similar catalogues of sins ; noted in marg. references to this verse.) Various ingenious attempts have been made at classifying the list ; but the Apostle seems to have had in mind rhetorical effect, rather than systematic order, the design being to bring out more strikingly the absolute need of redemption. (The word 'fornication' is omitted by the best authorities ; and after vers. 26, 27, the naming of this vice seems inappropriate.) — **Wickedness** ; disposition to accomplish evil ; the adjective is applied to Satan. — **Covetousness** ; this sin is emphasized in the New Testament (see especially Eph. v. 3, 5 ; Col. iii. 5), and was widespread, at that time, in the Roman world. — **Maliciousness** in the classical sense is vileness as opposed to virtue. — **Envy**. Conceived here as the *thought* which has filled the man. — **Murder**. The similarity in sound of the original words may have led to the mention of this sin first here ; but 'envy' and 'murder' are related. — **Strife**. The word is that applied to the goddess of Discord. — **Whisperers** ; secret slanderers, tale-bearers. (This word ought to be placed in the next verse.)

Ver. 30. **Backbiters** ; open slanderers, or calumniators. — **Hateful to God** ; or, as in the E. V., 'haters of God.' The former sense is the classical one ; the latter is supposed to be more in accordance with the Biblical view of God. 'Leaving the word in its strict signification, *hated of God*, we recognize in it a *summary judgment of moral indignation respecting all the preceding particulars* ; so that, looking back on these, it forms a resting-point in the disgraceful catalogue' (Meyer). This suits the connection better : 'If any crime was known more than another, as "hated by the gods," it was that of *informers*, abandoned persons who circumvented and ruined others by a system of malignant espionage and false information' (Alford). — **Insolent, haughty, boasters** ; three terms applying to self-exaltation, the last the least offensive. — **Disobedient to parents**. 'Apostasy from the piety and affection due to parents is a fountain of corruption. See Mal. iv. 6 ; Luke i. 17' (Lange).

Ver. 31. In this verse adjectives take the place

of the substantives previously used. The long catalogue is thus varied. — **Without understanding** ; the same word as 'senseless' (E. V. 'foolish'), ver. 21. — **Covenant breakers**. In the original there is another play upon the sound of the words. (The best authorities omit 'implacable.') — **Unmerciful**. This concludes the list, marking the absence of the least principle of moral action.

Ver. 32. **Who** ; or, as in ver. 25, 'being such as.' This verse adds to the description of vices a deeper degree of immorality ; showing how entirely the heathen are 'without excuse' (ver. 20 ; chap. ii. 1). — **Knowing**. A stronger word than that in ver. 21. Their conscience gave such knowledge. — **Ordinance of God**. The word 'ordinance' is derived from the verb meaning to justify, and means a justifying verdict or decree ; here it is the sentence or decree of God as Righteous Lawgiver and Judge, connecting death with sin, and life with righteousness, as recognized in the conscience. — **Practise**. This word suggests the repetition and continuance of the actions. — **Worthy of death**. The heathen recognized that sin must be punished, and Paul indicates that the punishment is 'death,' by which he usually meant (whatever the heathen understood) eternal death. There is, however, no objection to understanding it more generally. — **Consent with them who practise them**. This is the sign of completed moral abandonment ; they fail even to condemn it in others. It is almost equivalent to saying, 'evil, be thou my good.' The climax of the punishment of sin by sin suggests one feature of the eternal death threatened in the Bible. This dark picture of heathen corruption is not overdrawn, though honorable exceptions existed. Not all heathen had these vices, but as a whole the description is correct. It can be verified by testimony from the classical writers, especially from Seneca and Tacitus. Comp. Schaff, *Church History*, vol. i., p. 302 ff. Deep moral corruption has, it is true, pervaded Christendom. But there remains this radical difference : heathen religion produced and sanctioned heathen corruptions ; Christendom is corrupt in spite of Christianity.

CHAPTERS II.—III. 20.

2. THE SINFULNESS OF THE JEWS, AS A PROOF OF THEIR NEED OF THE GOSPEL.

This passage contains the second part of the proof of the universality of sin, and hence of the universal need of the gospel, wherein is revealed a righteousness from God appropriated by faith. It begins with a direct address to one who is not named, but characterized as a Jew, and passes to a direct proof of the guilt of the Jews, not only in spite of, but also in consequence of, their greater privilege, concluding with the formal declaration that no one can be justified by the works of the law (chap. iii. 20). The general proof of the sinfulness of the Jews is found in chap. ii., while chap. iii. 1-20 presents a confirmation from the Scriptures, which it is the privilege of the Jew to possess. For convenience, we divide chap. ii. into two sections : the first (I.) setting forth the grounds of God's judgment of all men (vers. 1-16) ; the second (II.) applying this principle to the case of the Jews (vers. 17-29), while (III.) the Scriptural proof of their guilt is presented in chap. iii. 1-20.

CHAPTER II. 1-16.

1. *The Ground on which all men are Judged.*

The Jews would at once assent to the truthfulness of the previous description; but while condemning the Gentiles, they would mentally excuse themselves. To this natural, yet improper state of mind, the Apostle replies. He shows great rhetorical skill, both in the use of direct address, and in not at once naming the Jews. The truth he states, and which he uses to convict the Jews, is of universal validity. The rhetorical form only enhances the logical force of the argument. This section is, in fact, the major proposition of a syllogism: All who judge others for sins they themselves commit, are under God's condemnation (vers. 1-5); for God's judgment is on moral (not national or ceremonial) grounds (vers. 6-11); and, moreover, He judges men according to the light they have (vers. 12-16). There is throughout a movement of thought toward the application to the Jew, which is expressed in vehement form in the next section; the minor proposition being found in vers. 17-20: the Jew, having more light, condemns others for sins he himself commits. The second paragraph of this section, which asserts the universal principle of God's judgment, contains a series of antithetic parallelisms (see notes).

1 **T**HEREFORE thou art ^ainexcusable,¹ O man, whosoever ^a Chap. i. 20.
 thou art that judgest: ^b for wherein thou judgest ^c an- ^b 2 Sam. xii. 5.
 other,² thou condemnest thyself; for thou that judgest ^d doest ^d 6, 7; Matt.
 2 the same things. But we are sure ^e that the judgment of God ^e 7; vii. 1, 2;
 is according to truth against them which ^e commit ^e such things. ^e John viii. 9.
 3 And thinkest ^f thou this, O man, that judgest them which ^f do ^f 1 Cor. x. 29.
 such things, and doest the same, that thou shalt escape the ^d Chap. i. 32;
 4 judgment of God? Or despisest thou ^e the riches of his good- ^d vers. 1, 2, 3.
 ness and ^e forbearance and ^e longsuffering; ^e not knowing that ^e Chap. ix. 22,
 5 the goodness of God leadeth ^f thee to repentance? But, after ^e 23; Eph. i.
 thy hardness and impenitent heart, ^e treasurest up unto ^f thy- ^f 7; ii. 4, 7;
 self wrath against ^e the day of wrath and revelation of the right- ^f iii. 8, 16.
 6 eous judgment of God; ^f Chap. iii. 25.
 7 ^g Who will render to every man according to his deeds: ^g Ex. xxxiv. 6;
 8 To them who by patient continuance in well doing ^h seek ^h 1 Tim. i. 16.
 8 for glory and honour and ^h immortality, ^h eternal life: But unto ^h Is. xxx. 18;
 9 them that are contentious, ⁱ and do not obey ⁱ the truth, ⁱ 2 Pet. iii. 9,
 9 but obey unrighteousness, indignation and wrath, ⁱ Tribulation ⁱ 15.
 and anguish, upon every soul of man that doeth ^j evil; of the ^j Deut. xxxii.
 10 Jew ^j first, and also of the Gentile; ^j But glory, honour, ^j and ^j 34; James v
 11 peace, to every man that worketh ^k good; to the Jew first, ^k Job xxxiv.
 and also to the Gentile: ^k For ^k there is no respect of persons ^k 11; Ps. lxiii.
 with God. ^k 12; Prov.
^k xxxiv. 12;
 Jer. xvii. 10;
 xxxii. 19;
 Matt. xvi.
 27; ch. xiv.
 12; 1 Cor. iii.
 8; 2 Cor. v.
 10; Rev. ii.
 23; xx. 12;
 xxii. 12.
 l 1 Cor. xv. 42,
 etc.; Eph.
 vi. 24.
 m Job xxiv.
 13; ch. i. 18;
 2 Thess. i. 8.
 n Am. iii. 2;
 Luke xii. 47.
 48; 1 Pet. iv.
 17.
 o 1 Pet. i. 7.
 p Deut. x. 17;
 2 Chr. xix. 7;
 Job. xxxiv.
 19; Acts x.
 34; Gal. ii.
 6; Eph. vi.
 9; Col. iii.
 25; 1 Pet. i
 17.

12 For as many as have ²¹ sinned without law shall also perish without law; and as many as have ²¹ sinned in the law ²² shall

¹ without excuse ² *Greek* the other ³ practisest ⁴ And we know

⁵ that practise ⁶ But reckonest ⁷ is leading ⁸ for ⁹ in

¹⁰ works ¹¹ that by endurance in good work ¹² incorruption ¹³ to

¹⁴ self-seeking (*lit.*, of faction) ¹⁵ and disobey

¹⁶ shall be wrath and indignation (*see notes*) ¹⁷ is working out ¹⁸ *Greek*

¹⁹ and honour ²⁰ is, working ²¹ omit have ²² under law, *Greek* in law

13 be judged by the law; ²³ (For ²⁴ *a* not the hearers of the ²⁵ law *q*
are just ²⁶ before God, but the doers of the ²⁵ law shall be justi-
 14 fied.²⁷ For when the Gentiles, which ²⁸ have not the law, do
 by nature the things contained in the law,²⁹ these, having not ³⁰
 15 the law, are a law unto themselves: Which ³¹ shew the work
 of the law written in their hearts, their conscience also bearing
 witness, and *their* thoughts the mean while ³² accusing or else ^r
 16 excusing one another; ³³ 'In the day when God shall judge
 the secrets of men ^s by Jesus Christ ^t according to my gospel.³⁴

Matt. vii. 21
 James i. 22,
 23, 25; 1
 John iii. 7.

Ecc. xii. 14;
 Matt. xxv.
 31; John xii.
 48; chap. iii.
 6; 1 Cor. iv.
 5; Rev. xx.
 12.
 s John v. 22;
 Acts x. 42;
 xvii. 31; 2
 Tim. iv. 1, 8;
 1 Pet. iv. 5.
 Chap. xvi.
 25; 1 Tim. i.
 11; 2 Tim.
 ii. 8.

²⁸ by (*lit.*, through) law

²⁴ transfer parenthesis to the beginning of ver. 14 (see notes).

²⁵ the best authorities omit the ²⁶ righteous ²⁷ substitute (:) for (.)

²⁸ whenever Gentiles that ²⁹ the things of the law ³⁰ not having
³¹ who (*or* being such as) ³² one with another ³³ even excusing *them*

³⁴ according to my gospel, through Jesus Christ.

Ver. 1. **Therefore.** This refers to the preceding section (vers. 18-32), especially to the inexcusable nature of the heathen, the culminating proof of which is found in ver. 32.—**Without excuse;** as in chap. i. 20.—**O man, whosoever thou art,** etc. The application to the Jews (vers. 17, etc.) shows that they are now in the Apostle's mind; moreover this judgment of others was characteristic of the Jews. But what he says is true of every one 'whosoever' he is (see above).—**Wherein.** 'In the matter in which.'—**Another.** Lit., 'the other;' as it is rendered in 1 Cor. x. 29. We would use 'thy neighbor' to express the thought, but the Jew would not call a Gentile 'neighbor.'—**Condemnest.** There is a verbal correspondence in the original between 'judgest' and 'condemnest.'—**For thou that judgest,** etc. This is the proof of the self-condemnation; for the judgment pronounced upon others applies to the man's own conduct. There is a 'reproachful emphasis' upon 'thou that judgest.'—**Practisest.** The verb is the same as in chap. i. 32, and in ver. 27; both it and the corresponding noun have *usually* a bad sense.—**The same things.** Not the same deeds, but of the same moral quality. The censorious spirit is of the same sinful character as vice; the most moral men have sinful natures, and are kept from open transgression only by the grace of God, or by a pride which is no less sinful than vice.

Ver. 2. **And we know.** Two very ancient manuscripts read 'for'; but this was likely to have been an alteration. Paul thus introduces what he regards, and what his readers regard, as an undoubted truth. It is not necessary to suppose that he means 'we Jews.'—**According to truth.** This belongs to the verb 'is'; the judgment of God is according to truth, and hence it is **against them that practise such things.**

Ver. 3. **But reckonest thou,** etc. There is a slight antithesis here: 'but (although this is the case, that God's judgment is against, etc.) dost thou reckon,' etc., have this opinion, or fancy.—**This,** namely, what follows, the description of the man addressed: **that thou shalt escape the judgment of God?** This seems to have been the Jewish error; according to ver. 2 such escape was impossible. But it is an error not confined to the

Jews. 'The sinner can persuade himself, and by many kinds of misconception stupefy himself, so as to believe that his sins will go unpunished.' (Tübingen Bible). Ah, how common is this deception!

Ver. 4. **Or despisest thou,** etc. A new error. 'The despising of the divine goodness is the contemptuous unconcern as to its holy purpose, which produces as a natural consequence security in sinning (Eccles. v. 5 f.)' Meyer.—**Riches;** referring to abundance or magnitude; a favorite expression with the Apostle, especially in the Epistle to the Ephesians (see ref.).—**Goodness:** the general and positive term (taken up again), which is further explained by **forbearance and long suffering;** the negative terms referring to God's tolerating sin and withholding punishment. 'To the present hour in each life, the series of the Divine Goodness may be counted by the succession of a man's sins' (John Foster).—**Not knowing.** 'Inasmuch as you do not know.' Not the same word as ver. 2. Culpable ignorance; ignoring the fact that might be known, is perhaps implied.—**Is leading thee to repentance.** This is its purpose, and its tendency, but it is thwarted by man's wilful ignorance. This verse is a question; but in the next verse, which is so closely joined with it, this interrogative form is gradually lost.

Ver. 5. **But.** With this tendency of the goodness of God is contrasted the conduct of man. Instead of being thereby led to repentance, men allow themselves to fancy that God's goodness is a proof that He will not punish sin.—**After thy hardness and impenitent heart.** As might be expected from, in accordance with and occasioned by, thy hardness, etc.—**Treasurest up for thyself;** thou for thyself, not God for thee. 'The despising of the riches of God's goodness in forbearance and long suffering is the heaping up of a treasure of wrath' (Lange).—**In the day of wrath;** wrath which will be revealed in the day of wrath; 'against' is quite incorrect.—**And revelation,** etc. This qualifies 'day.' God's 'righteous judgment' (one word in Greek) will not be fully revealed until the great day of final judgment.

Ver. 6. **Who will render,** etc. This is the

universal principle of God's judgment, and it is set forth in detail in vers. 7-10, which form a parallelism. In fact, vers. 6 and 11 are parallel; vers. 7-10 being an amplification of the contrast implied in both of these verses.—**Works.** This is the word so frequently used by Paul in this Epistle and in Galatians. Unfortunately the E. V. sometimes (as here) translates it 'deeds.' Some difficulty has been raised as to the agreement of this principle with the doctrine of justification by faith, to which such emphasis is afterwards given. But (1) the Apostle is expounding the law, or the revelation of wrath (chap. i. 18), not the Gospel. (2) Good works are the fruit and evidence of faith. 'The wicked will be punished on account of their works, and according to their works; the righteous will be rewarded, not on account of, but according to their works. Good works are to them the evidence of their belonging to that class to whom, for Christ's sake, eternal life is graciously awarded; and they are in some sense, and to some extent, the measure of that reward' (Hodge). The fact that the Apostle, in this connection, speaks of the judgment as 'according to my gospel, through Jesus Christ,' shows that he was not aware of any inconsistency between the two principles.

Vers. 7-10. The parallelism will appear from the following arrangement:—

- | | | |
|---|---|--|
| A | { | To them that by endurance in good work
Seek for glory and honor and incorruption,
Eternal life: |
| B | { | But to them that are self-seeking
And disobey the truth, but obey unrighteousness,
Shall be wrath and indignation. |
| B | { | Tribulation and anguish,
Upon every soul of man that is working out evil,
Of the Jew first, and also of the Greek; |
| A | { | But glory and honor and peace,
To every man that is working good,
To the Jew first, and also to the Greek. |

The first and fourth, second and third stanzas are respectively parallel, but the lines in the first and second, give (1) the *character*, (2) the *pursuits*, and (3) the *reward* of the opposite classes,—the third and fourth stanzas reverse this order.

Ver. 7. **By endurance**, perseverance, steadfastness, rather than 'patience,' is the idea of the word, and the preposition in the original points to the standard according to which the action is performed.—**In good work.** The singular is used to express the character as a unit. ('Well-doing' obscures the correspondence with 'works,' ver. 6.) The whole phrase qualifies the verb.—**Seek for glory and honor and incorruption.** Future salvation is thus described as the object of pursuit: it is 'glory,' because of its splendid manifestation; 'honor,' because it is a reward; 'incorruption,' because it is eternal. Whether any who are not Christians have thus sought, is not declared by the Apostle; comp. ver. 14.—**Eternal life.** This is what God will render to the class just spoken of. The phrase is distinctively Christian.

Ver. 8. **To them that are self-seeking.** Lit., 'them of faction.' 'Contentious' is not exact, since the word is derived from *serve*, meaning to work for hire. In the New Testament the derivative always means factiousness, vena! partisanship; here it refers to those who are intriguing, selfishly serving a party, and not the truth.—**Disobey the truth,** etc. Notice how 'the truth' and 'unrighteous-

ness' are directly opposed to each other by the Apostle.—**Wrath and indignation.** This is the better supported order. 'Wrath' points to the permanent attitude of a holy God toward sin; 'indignation,' to its particular manifestation, at the judgment. 'Shall be,' should be supplied to reproduce the change of construction in the original; a delicate adjustment to indicate that, while God is directly the giver of eternal life, the punishment of sin is the necessary result of the sinner's own conduct, even though God punishes. Comp. a similar change in chap. ix. 22, 23.

Ver. 9. **Tribulation and anguish.** The parallelism is continued in reverse order. 'Tribulation' refers to the external weight of affliction; 'anguish' to the internal sense of its weight, hence it forms the climax (comp. references).—**Every soul of man.** An emphatic and solemn way of saying 'every man' (comp. chap. xiii. 1), but possibly implying that it is the 'soul' which feels the pain. That the body may not share in the punishment is not stated, here or elsewhere.—**Is working out evil.** We attempt, by this rendering, to bring out the difference between the verbs here and in ver. 10; also to express the continuous action implied. The article is found in the original ('the evil,' 'the good'). The verb, which means to work out, to accomplish, is stronger than the simple verb which occurs in ver. 10.—**Of the Jew first.** First in privilege, the Jew becomes first in responsibility; comp. chap. i. 16. It now becomes evident that this chapter refers especially to the Jews.—**Of the Greek.** This represents 'Gentile,' as in chap. i. 16; but it should be correctly translated here and in ver. 10, as it is the previous instance.

Ver. 10. **Glory and honor and peace.** (Comp. ver. 7.) 'Peace' is here used in its fullest sense; in the Old Testament it includes 'peace, plenty, and prosperity,' but with more of a temporal reference than in its New Testament use. Comp. chap. viii. 6, and similar passages.

Ver. 11. **For there is no respect,** etc. This is not a mere repetition of ver. 6; but shows the reason why 'the Jew first, and also of the Greek.' Since God has no respect of persons, He must judge the Jew first. The verse, therefore, constitutes a proper transition to the next paragraph (vers. 12-16), which sets forth that God's judgment is according to light. The phrase 'respect of persons' is represented in the original by one word. The conception is from the Hebrew (to lift up, or accept, the face), and in the New Testament is always used in a bad sense, of unjust partiality. In the Old Testament it sometimes has a good sense.

Ver. 12. **For.** This introduces an explanation, namely, since God is no respecter of persons it follows that He will judge according to light.—**As many as have sinned without law.** 'Without law' is a single adverb in the original, and refers to the absence of the *Mosaic law* as a standard of morals, since the Gentiles were not absolutely without law (comp. vers. 14, 15). The next clause also refers to the *Mosaic law*, although both here and in ver. 13 the article is wanting in the original. The word 'law' in this definite sense was so common among the Greek-speaking Jews that they treated it as a proper name, and frequently omitted the article. Since the reference to the *Mosaic law* is so important here, it is to be regretted that Bishop Lightfoot has lent the weight of his authority to the position, that 'law' without

the article means abstract law, and 'the law' the Mosaic law. — **Also perish.** 'Also' points to the correspondence between sinning and perishing; the latter is the opposite of salvation, and does not mean annihilation. — **Under law;** lit., 'in law,' in that condition, not simply in possession of it. — **Shall be judged by law.** The Jews 'do not escape the judgment (of condemnation) on account of their privilege of possessing the law, but on the contrary are to be judged by means of the law, so that sentence shall be passed upon them in virtue of it. See Deut. xxvii. 26; comp. John v. 45' (Meyer). It is evident that any other reference than to the Mosaic law makes the passage very flat. The verse teaches that the immoral heathen will not be punished, however, with the rigor of the written law, as in the case of disobedient Jews and unfaithful Christians, but according to their light. The unfaithful Christians will be judged more severely than the disobedient Jews, and the disobedient Jews than the immoral Gentiles. The last, however, will not go unpunished, since they are without excuse (chap. i. 20; vers. 14, 15).

Ver. 13. **For.** This introduces the proof of the latter part of ver. 12. The parenthesis of the E. V. is not only unnecessary, but misleading; for it improperly connects ver. 16 (which see) with ver. 12, and places the important proof of this verse in a subordinate position. The Jewish mistake was that the possession of the law of itself gave them an advantage in the judgment. They practically denied that those who sinned under the law would be judged by the law. Now the Apostle's object is to prove the Jews guilty before God and in need of righteousness by faith; this verse, therefore, is an important link in the chain of his reasoning, and not a parenthetical statement. — **The hearers of the law.** The best authorities omit the article before 'law' in both clauses; but the phrases are equivalent to 'law-hearers' and 'law-doers,' evidently referring here to the Mosaic law, however correct the more general application may be. — **Are righteous before God.** That God's verdict is meant, so that 'the righteous before God' are those who are 'justified,' is perfectly clear from the whole sweep of the argument. — **But the doers,** etc. This form of the general principle of ver. 6 opposes the Jewish error, and it is not at all in opposition to the principle of justification by faith (see in ver. 6). 'How in the event of its being impossible for a man to be a true "doer of the law" (iii. 9 ff.) faith comes in and furnishes a "righteousness by faith," and then how man, by means of the "newness of life" (vi. 4) attained through faith, must and can fulfil (viii. 4) the law fulfilled by Christ ("the law of the Spirit of life," viii. 2), were topics not belonging to the present discussion' (Meyer). — **Shall be justified.** Hence this phrase means, 'shall be accounted righteous.' (See *Ex-cursus on Galatians*, chap. ii., and below, under chap. iii. It is especially unfortunate here, where the adjective 'righteous' occurs, that we have no corresponding verb, of the same derivation, to express the sense of 'justify.') This is the theoretical effect of law, and is the practical effect when by faith one is made, as the result of justification, a doer of the law. (Comp. note on ver. 6.)

Ver. 14. **For.** The principle of ver. 13 is now applied, so far as it can be, to the Gentiles, and this thought is parenthetical (vers. 14, 15); ver. 16 being connected with the close of ver. 13. It

is not necessary to insist upon the insertion of marks of a parenthesis in the translation, but the two verses should not be separated by a period. Here, as in the previous discussion, the theoretical effect of law is set forth. The Gentiles have a law within themselves, which is, so to speak, a substitute for the Mosaic law, and by this law they are judged, by the doing of it, not by the hearing of it. It is not asserted that any do thus attain to justification; the word we render **when-ever** having a conditional force. — **Gentiles.** The article is wanting; the expression refers to those Gentiles among whom the supposed case occurs. — **That have not the law,** lit., or, 'having not a law;' the state of the Gentiles as a whole, they have not a revealed law. Hence this description makes 'Gentiles' = 'the Gentiles.' — **Do by nature the things of the law.** 'By nature,' independently of express enactment; on this the emphasis rests. The paraphrase of the E. V.: 'the things' contained 'in the law,' is quite near the meaning. This form points to individual requirements, rather than to the keeping of the whole law. The explanation: 'do what the law does,' command, convince, condemn, etc., is opposed by the phrase 'doers of the law' (ver. 13). — **Not having the law,** etc. Since they do not have, or though they do not have. The former is preferable, in view of the connection of thought. Their moral nature supplies for them the place of the revealed law, in the case supposed. It is not implied that the place of the Mosaic law is thus fully supplied.

Ver. 15. **Who;** or, 'being such as.' This is virtually the proof that they are a law unto themselves. — **Show the work of the law.** By their doing of it show what is the work of the law = the sum of 'the things of the law' (ver. 14). — **Written in their hearts.** They show that this work of the law is written in their hearts. That is, the Gentiles, in the case assumed, are a law unto themselves, as is evident from their showing, by their acts that what the law enjoins is written in their hearts. — **Their conscience also bearing witness.** Their conscience adds its testimony to that of their act; 'witnesses together with.' The practical proof ('show,' etc.), is confirmed by this internal use. — **Their thoughts one with another.** 'Meanwhile' is incorrect. The question arises, whether 'one with another' refers to 'thoughts' or to the persons spoken of. The latter view (which would be better expressed by placing 'one with another' at the close of the verse) indicates that their moral judgments upon one another also attest that the law is written in their hearts. The former view, which is preferable, makes the whole of the latter part of the verse refer to the moral process which takes place in the heart of man after a good or bad act: the conscience sits in judgment, rendering sentence in God's name according to the law; the 'thoughts' are the several moral reflections which appear as witnesses in this court of conscience. — **Accusing or even excusing them.** 'Even' is preferable to 'also,' since it suggests that the conscience finds more accusing than excusing thoughts. It is also true, that adverse judgments of other persons are more common, but we adopt the view that the judgment spoken of is that of a man upon his own acts and feelings. 'This judicial process, which takes place here in every man's heart, is a forerunner of the great judgment at the end of the world' (comp. ver. 16). 'How can we fail to admire here both that fine analysis with which the Apostle reveals

in the heart of the Gentiles a true hall of judgment where are heard the witnesses against and for the accused, then the sentence of the judge, — and that largeness of heart with which, after having traced so repulsive a picture of the moral deformities of the Gentile life (chap. i.), he brings out here in a manner not less striking the indelible moral elements of which that life, although so profoundly sunken, offers now and then the unexceptionable signs.' (Godet.)

Ver. 16. **In the day.** The question of connection is the important one. Some join directly with ver. 15, referring the 'day' to the day when the gospel is preached to the Gentiles, and the demonstration of vers. 14, 15 is made. But this verse seems to point to the future judgment. Most commentators, therefore, look for the connection in some more appropriate part of the preceding context. The E. V. joins with ver. 12, but ver. 13 is not parenthetical (see ver. 13). Vers. 14, 15 are, however, and the connection with ver. 13 ('the doers of the law shall be justified') is even more appropriate, since it brings the discussion closer to the main thought, namely, the conviction of the Jews. (Vers. 5 and 10, which have been suggested, are too remote.) The attempt to preserve the close connection with ver. 15, rendering 'unto the day,' is grammatically objectionable. — **Shall judge.** A change of accent permits the translation, 'judgeth,' but even the present tense might point to the great day of judgment. —

The secrets of men. In order to justify the doers of the law (ver. 13), the moral quality of their actions must be determined; this is not known to men, it belongs to the secret things. — **According to my gospel.** This cannot refer to a writing called Paul's Gospel. It was the gospel he preached, 'my' pointing either to the fact that he preached it, or to his special message to the Gentiles. The gospel of the free grace of God in Christ for the salvation of all that believe, revealed to him directly by Christ at his conversion and call to the Apostleship; comp. Gal. i. 7-9, 11, 16. 'According to' may refer only to the fact of judgment, which his gospel declares; but this seems a weak thought in this connection. Paul was so assured of the truth of the gospel he preached that he conceives of it as presenting the standard of judgment in the great day. Nor is this an inappropriate thought. The principle of ver. 13, it is thus indicated, accords with the gospel; furthermore, the gospel is about Jesus Christ (chap. i. 3, 4), and the judgment is through Jesus Christ, who is not only Mediator in the gospel, but Judge in the great 'day' (comp. Acts xvii. 30, 31); and many similar passages. The Saviour is Judge; good news for those who accept Him, but a warning to those who refuse Him. Since He is the Judge, and God renders 'to every man according to his works' (ver. 6), our good works also are through Jesus Christ, and His salvation must result in such works.

CHAPTER II. 17-29.

II. *The Few is Condemned; His External Circumcision does not Avail.*

This section contains the direct application to the case of the Jew, in the form of an indignant outburst (vers. 17-24), much of the vehemence of which has been lost through the incorrect reading followed in the E. V.; the general principle is then applied to circumcision (vers. 25-29); preparing the way for the thought of chap. iii. The stronghold of Jewish pride was the sign of circumcision, and a reference to it could not well be omitted in this rebuke of Jewish pride. Vers. 17-24 virtually resume the thought of vers. 1-3, but this thought had been enforced in the intervening verses, so that there is no abrupt change of subject. (Vers. 17-20 form the minor proposition; vers. 21-24, the conclusion of the syllogism introduced by the last section.) No man must condemn another, for the judgment is on moral grounds and according to light (vers. 1-16); the Jew condemns others, proud of his religious privileges (vers. 17-20); which but makes his immorality the more inexcusable (vers. 21-24), and there is no escape through circumcision, since true circumcision is of the heart (vers. 25-29).

17 **B**EHOLD,¹ ^a thou art called² a Jew, and ^b retest in³ the ^a Comp. Gen.
18 law, ^c and makest thy boast of⁴ God, And ^d knowest *his* ^{xxix. 35;}
will,⁵ and ^e approvest the things that are more excellent,⁶ being ^{xxix. 8; Rev.}
19 instructed out of the law; And ^f art confident that thou thyself ^{ii. 9.}
art a guide of the blind, a light of them which ⁷ are in darkness, ^b Mic. iii. 11,
20 An instructor⁸ of the foolish, a teacher of babes, ⁹ which hast ^{ver. 23;}
^c Is. xl. 25;
John viii.
41; ver. 23
comp. chap
v. 11.

¹ But if (*according to the best authorities*)

² bearest the name of

^d Deut. iv. 8;

⁸ upon ⁴ boastest in

⁶ *Greek* the will

Ps. cxlvii.

⁶ or dost distinguish the things that differ

⁷ that

⁸ trainer

19, 20,

^e Phil. i. 10.

^f Matt. xv.

14; xxiii. 16,

21 the form of knowledge and of the truth in the law.⁹ ^k Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? 22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? ^l Thou that ^k makest thy boast of ^l the law, through breaking ^m the law dishonourest thou God? ⁿ For ^l the name of God is blasphemed among the Gentiles through ^m you, as it is ⁿ written.

25 ^o For circumcision verily ^o profiteth, if thou keep ^o the law: but if thou be a breaker ^o of the law, thy circumcision is made ^o uncircumcision. Therefore, ^o if the uncircumcision keep ^o the righteousness ^o of the law, shall not his uncircumcision be ^o counted ^o for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, ^o judge ^o thee, who by ^o the letter and circumcision dost transgress the law? ^o For ^o he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: But he *is* a Jew, ^o which ^o is one inwardly; and ^o circumcision *is that* of the heart, ^o in the spirit,²⁴ *and*²⁵ not in the letter; ^o whose praise *is* not of men, but of God.

^k Ps. l. 16, etc.; Matt. xxiii. 3, etc. ^l Deut. vii. 25; comp. Mal. iii. 8. ^m Ver. 17. ⁿ 2 Sam. xii. 14; Ez. xxxvi. 20, 23. ^o Isa. iii. 5. ^p Gal. v. 3. ^q Acts x. 34, 35. ^r Comp. chaps. i. 32: viii. 4. ^s Matt. xii. 41, 42. ^t Matt. iii. 9; John viii. 39; chap. ix. 6, 7; Gal. vi. 15; Rev. ii. 9. ^u 1 Pet. iii. 4; Deut. x. 16; xxx. 6; Jer. iv. 4; ix. 29; Ezek. xlv. 9; Phil. iii. 3; Col. ii. 11. ^v Chap. vii. 6; 2 Cor. iii. 6. ^w 1 Cor. iv. 5; 2 Cor. x. 18; 1 Thess. ii. 4.

⁹ having in the law the *very* form (model) of knowledge and of the truth; ¹⁰ rob temples? (*see notes*) ¹¹ the transgression of ¹² or thou dishonourest God. ¹³ because of ¹⁴ indeed ¹⁵ Greek practice ¹⁶ art a transgressor ¹⁷ has become ¹⁸ ordinances ¹⁹ reckoned ²⁰ And the circumcision . . . shall judge ²¹ with ²² art a transgressor of the law. ²³ who ²⁴ or Spirit ²⁵ omit and

Ver. 17. But if. The addition of a single letter in the Greek gives this sense, which is without doubt the correct one. The construction is modified by the change; vers. 17-20 form the conditional part of the sentence, and vers. 21-24 the conclusion (apodosis) in the form of successive questions (but see on vers. 23). 'If' is, of course, rhetorical; there could be no doubt as to the position and feelings of the Jew.—**Thou.** Emphatic, as the original indicates.—**Bearest the name of.** 'Art called,' is incorrect, 'art named' is not so exact as the full paraphrase we give.—**A Jew.** The name of Judah had a religious sense, and the title 'Jew' was regarded as highly honorable. The title 'Christian' may also become a mere title.—**Restest upon the law.** The article is omitted, but the Mosaic law is, of course, meant.—**Boapest in God.** The verb may be rendered 'boast' or, 'glory.' The former word suggests a false glorying, arising from bigotry and conceit, and this is the sense here; but 'glory' would preserve the correspondence with the passage where the word retains its good sense.

Ver. 18. And knowest his will; lit., 'the will,' evidently God's will, as revealed in the law.—**Approvest the things that are excellent;** or, 'dost distinguish the things that differ.' Both transla-

tions are verbally exact, the latter being more in accordance with usage. But it gives so tame a sense here, in this glowing rebuke, that the other is to be preferred.—**Being instructed,** etc. This was the means by which the will of God was known, and the excellent things approved. There is a reference to the public reading and exposition of the law in the synagogue.

Ver. 19. And art confident. Vers. 19, 20 set forth the attitude of the Jew toward the Gentile, not only regarding himself as superior, but *condescending* to make proselytes. This attitude grew out of the facts indicated in ver. 18, as is suggested by the connective used in the Greek.—**That thou thyself art,** etc. These proud designations were not uncommon among the Jews, who deemed the Gentiles 'blind' and 'in darkness.' In proselyting they presented themselves as 'guides' and 'lights.' The history in the Acts shows how they held themselves toward the Gentiles.

Ver. 20. A trainer of the foolish. 'Instructor' is too weak; 'corrector' is possibly too strong.—**A teacher of babes.** These figurative expressions correctly represent the proud attitude of the Jews as religious instructors.—**Having in the law.** The change of order gives clearness. This clause

gives, in effect, the reason of the Jewish attitude, just described. (The article is here used with 'law,' because the whole law as a book is spoken of.)—**The very form of knowledge and of the truth.** Not the 'mere form,' (as in 2 Tim. iii. 5), but the exact model, pattern, representative. Religious knowledge and truth had found their embodiment and expression in the law. Paul honored the law (chap. iii. 21, 31, etc.), and would not speak of it as a mere appearance. Further, the severe rebuke of the following verses implies actual, not seeming, religious privilege. Because the Jew had such privileges, his sin was all the greater: to belong to the true church, to hold the true doctrine, to be able to expound it to others should make us better men; but when these things are joined with unholiness, they but add to our condemnation. At the close of the verse a semicolon should be substituted for the period (comp. ver. 17).

Ver. 21. **Thou therefore.** 'Therefore' sums up what has been previously said. 'Being such an one, to thee, I say,' etc. The questions imply surprise at such a state of things, and rebuke it.—**Teachest thou not thyself.** This is the general accusation, that the conduct of the Jew did not agree with his knowledge and assumed position, set forth in vers. 17-20. These specifications follow, with a summing up of the result in ver. 23.—**Dost thou steal.** In this charge there is probably a reference 'to the passionate and treacherous method of transacting business adopted by the Jews; Jas. iv. 13.' (Lange.)

Ver. 22. **Commit adultery.** The loose practices in regard to divorce (Matt. xix. 8, 9; Jos. iv. 4), amounted to this sin, and the Talmud charges adultery upon some of the most celebrated Rabbins.—**Abhorrest idols.** The noun corresponding to the verb here used is 'abomination' (Matt. xxiv. 15, etc.), a term applied to idols.—**Dost thou rob temples;** or, as in the E. V., 'commit sacrilege.' The passage has occasioned much discussion. 'Commit sacrilege' seems to stand in no necessary connection with abhorring idols, whereas the robbing of heathen temples, thus making personal gain of the 'abominations,' would be a grievous sin. The objection that the Jews, not regarding the idol temples as sacred, would not deem it a special sin to rob them, does not seem valid; nor can the crime be deemed so singular that it would not be mentioned here. In Deut. vii. 25 the destruction of graven images is commanded, but the robbery of the gold and silver on them is strictly forbidden. The words used in the prohibition (in the LXX.) being similar to 'abhor' here. Various less literal interpretations have been suggested: Embezzlement of their own temple taxes, etc.; avarice; even robbing God by seeking salvation by works (Luther). The sense we advocate makes the Jew partaker in idolatry by making gain of heathen idol worship: there is a climax, theft, adultery, idolatry, — three sins so often associated in the Scriptures and in practice.

Ver. 23. **Thou that boastest in.** Comp. ver. 17.—**Through the transgression of the law dishonorest thou God?** or, 'thou dishonorest God.' It is difficult to decide whether this verse is a question, forming a climax to the interrogative charge, or an answer given by Paul himself to his own questions, vers. 21, 22. The sense remains substantially the same whichever construction be accepted. The general similarity of form in the

verses favors the usual view, but a slight variation in the original is urged in support of the affirmative construction. It is an open question which is the more forcible. The 'transgression of the law' points to the infraction of the law as a whole, rather than to single forms of transgression. ('The transgression' is equivalent to 'thy transgressions.') There is a summing up of the charges of vers. 21, 22. 'God' is dishonored, because it is His law which they transgress. See next verse.

Ver. 24. **For.** This word is not found in Is. lii. 5, the passage here quoted (from the LXX.). Paul inserts it to show that he has applied it in his own way. That he does not cite it as a fulfilled prophecy appears further from the unusual position of 'as it is written,' after the Old Testament words. This verse confirms the statement of ver. 23, that God was dishonored through the transgression of the law by the Jews, and is appropriate, whatever view be taken of the construction of that verse.—**The name of God, etc.** The original passage is: 'and my name continually every day is blasphemed.' The reference was to the dishonor put upon God's name by the enslaving of the Jews; but, as already indicated, Paul applies the words to different circumstances.—**Among the Gentiles because of you.** ('Through you' is incorrect.) The LXX. has these words, though the order is different from that of the Apostle's language. The sense of the verse is plain: 'The Gentiles judged the religion of the Jews by the scandalous conduct of the Jews themselves, and thus were led to blaspheme their God, Jehovah. The Jews boasted of the law, and reflected disgrace on the lawgiver' (Lange). For the Jews were 'the Gentiles' Bible.' It was as true then as now, that 'the greatest obstructors of the success of the Word, are those whose bad lives contradict their good doctrine' (Henry).—**As it is written.** He had quoted the language of the Old Testament, but not in its historical application. But Ezek. xxxvi. 23 expresses Paul's thought: 'I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them.'

Ver. 25. **For circumcision.** The statement of vers. 23, 24, which summed up the charge against the sinful Jew, is now corroborated: 'what I have said is true in spite of circumcision, for circumcision without the keeping of the law is of no avail; true circumcision and true Judaism are not outward matters but of the heart' (vers. 28, 29). This turn of thought is not abrupt, for the Jew would at once answer the preceding indictment by adducing his privilege as one circumcised. The naturalness of this defence appears from the constant tendency to deal in the same manner with the sacraments, and means of grace in general. The reference here is to the actual rite, which was a sign of membership in the people of God.—**Indeed profiteth.** This implies that the Jew would say: 'my circumcision profits me, even if I am guilty as you charge.'—**If thou keep the law.** The original points the constant practice to habitual obedience as a characteristic. Circumcision is the sign and seal of a covenant, and the covenant had for its condition on the part of the Jew, the keeping of the law (Gen. xvii. 1; Lev. xviii. 5; Deut. xxvii. 26; Gal. v. 3). A further use of circumcision is pointed out in chap. iv. 11, but here this does not come into view. Nor is perfect obedience suggested here, but rather such sincere and hearty obedience as the pious

Jew could and did render, prompted by trust in Jehovah, the covenant God, who gave blessings and promises to His people. — **Is become uncircumcision.** 'Has lost, for thee, every advantage which it was designed to secure to thee over the uncircumcised, so that thou hast now no advantage over the latter, and art, just as he is, no member of God's people' (Meyer). The unholy Jew virtually becomes a Gentile. The same principle applies to Christian baptism, the initiatory rite of the New Dispensation; it avails nothing; in fact, becomes a ground of condemnation, if the baptized person violates the duties implied in the covenant of which it is the sign and seal.

Ver. 26. **If therefore.** The unholy Jew virtually becomes a Gentile (ver. 25), does not the obedient Gentile virtually become a Jew? — **The uncircumcision.** The Jewish expression for 'the uncircumcised;' comp. Gal. ii. 7. — **Keep the ordinances of the law.** 'Righteousness' is mislaid here; the righteous requirements of the law are meant (comp. chap. i. 32); *moral*, not ceremonial, for the chief ceremonial observance, circumcision, is necessarily excluded. Complete fulfilment of the law is not meant; nor is any hint given as to the way in which a Gentile could 'keep the ordinances of the law,' though, as Godet thinks, the Apostle probably had in mind the fulfilment of the ordinance of the law by Gentile Christians (comp. chap. viii. 4), not proselytes of the gate, as Philippi suggests. — **Shall not.** The form indicates that an affirmative answer is expected. — **His uncircumcision.** 'His' takes up the concrete idea of 'uncircumcision' in the previous clause. — **Be reckoned for circumcision.** The phrase is precisely the same as in the well-known one: 'reckoned for righteousness' (chap. iv. 3, 9, 22; Gal. iii. 6), except that here the future is used, probably pointing to the day of judgment. At that time the uncircumcised Gentile, who has kept the ordinances of the law, shall be regarded precisely as though he were circumcised, *i. e.*, as a member of God's covenant people.

Ver. 27. **And shall not the uncircumcision.** As in ver. 23, the main question here is whether the verse is interrogative or affirmative. Here, however, the original is more decisively in favor of the affirmative than in the previous instance. We would then render: 'And the uncircumcision,' etc. . . . 'shall judge thee,' etc. — **Which is by nature;** *i. e.*, the Gentile; 'by nature' = by natural birth. — **If it fulfil the law;** *lit.*, 'fulfilling the law,' but it introduces the condition more fully stated in ver. 26. — **Shall judge.** This verb stands in emphatic position. (Comp. Matt. xii. 41, 42, and similar passages.) The reference is not to the direct, but to the indirect, judgment of the last day, when the conduct of the Gentile will, by comparison, show the true moral attitude of the sinning Jew. — **Who with the letter and circumcision,** etc. 'With' refers to the circumstances in which the action takes place; 'here according to the context: *in spite of which* the transgression takes place' (Meyer). 'Letter' points to the law as written by God; there is no implied opposition to 'spirit.' 'Circumcision' points to the covenant obligation of the Jew to keep the law. Hence the aggravated guilt of one who *in such circumstances* is a transgressor of this law — for that the Mosaic law is meant is plain enough. The absence of the article here (in the original) ought to be conclusive against the notion

that Paul omits the article only when he means 'law' in general.

Ver. 28. **For.** This introduces the proof of the previous positions, ver. 27. — **He is not a Jew who is one outwardly.** This gives the sense of the original; but in this and the succeeding verse the construction is peculiar. The one who shows only the outward marks of a Jew is not a true Jew. — **Which is outward.** The same phrase just rendered 'outwardly.' — **In the flesh.** This is a further explanation of 'outward,' and is to be taken literally.

Ver. 29. **Who is one inwardly;** in his secret inner life. — **And circumcision is that of the heart,** etc. The E. V. preserves the parallelism, which is not so marked, however, in the original. The difficult construction of the original has led to other renderings: 'And circumcision is of the heart,' etc.; 'And circumcision of the heart *is* (resides, rests) in the spirit,' etc. The sense remains substantially the same. Circumcision of the heart is demanded in the Old Testament. (See references.) The same principle applies to baptism, the sign and seal of regeneration. — **In the spirit, not in the letter.** The 'letter' refers to the command, viewed as a written form, which required outward circumcision. But various explanations have been given of 'spirit.' (1.) The Holy Spirit, through whose power true circumcision takes place. This is the preferable sense, agreeing with chap. vii. 6. (The exact reference is to the indwelling Holy Spirit. See Excursus under chap. vii.) (2.) The human spirit. Objectionable, since unless the human spirit is regenerated by the Holy Spirit, it does not form a proper contrast with 'letter.' (3.) Other views, the true spirit of the law, the true spirit of the Jew, etc. All these give to 'spirit' an unusual sense. Observe: Paul does not make an absolute antagonism between letter and spirit. He does not object to the rite which the 'letter' commanded. The Holy Spirit caused the 'letter' to be written; even in the indefinite sense so often given to spirit, there is no opposition, since we reach a knowledge of the spirit of a command through the letter. Most objectionable is the use of this qualified antithesis to make an antagonism between the literal and spiritual sense of Scripture. — **Whose praise,** etc. Either the praise of true Judaism and true circumcision, or, of the true Jew. The former is more grammatical. 'This praise is the holy satisfaction of God (His being *well pleased*), as He has so often declared it to the righteous in the Scriptures. Observe how perfectly analogous vers. 28, 29, in the tenor of thought, are to the idea of the *invisible church*' (Meyer). The whole section is a declaration that religious privilege (from birth, knowledge, ritual observances) increases the guilt of those whose morality does not correspond. This position does not detract from, but rather enhances our estimate of these privileges. 'What a remarkable parallelism, that of this whole passage with the declaration of Jesus (Matt. viii. 11, 12): "Many shall come from the east and the west," etc. Yet there is nothing whatever to indicate that Paul has imitated. The same truth has created for itself in each case an original form' (Godet). Here is the warrant for the Protestant distinction between the visible and the invisible church, and also between the church and the kingdom of God.

CHAPTER III. 1-20.

III. *The Scriptural Proof of the Guilt of the Jews.*

This section forms the conclusion of the first part: 'Every one needs this power unto salvation.' While in general it may be regarded as presenting the Scriptural proof that the Jews are guilty, the train of thought is so involved, that it is rightly deemed one of the most difficult passages in the Epistle. The connection with chap. ii. is obvious: If true Judaism and circumcision are as thus represented (chap. ii. 28, 29), what is the advantage of the Jew? etc. The positive advantage is the possession of the Scriptures; ver. 2. But the Apostle digresses to consider several misconceptions which may arise in view of this privilege of the Jew taken in connection with his guilt; vers. 3-8. The form is not strictly that of a dialogue between a Jewish objector and the Apostle, but the misconceptions are from a Jewish (or Jewish Christian) point of view. The want of faith on the part of some Jews cannot annul God's faithfulness, for God must be true (vers. 3, 4); if God's righteousness seems to be furthered by sin, God is not unjust in punishing it (vers. 5, 6); for this amounts to the abhorrent principle that it is right to do evil that good may come (vers. 7, 8). The main thought is thus resumed in ver. 9, which restates the charge of sin against all men (set forth in chaps. i., ii.). The Apostle, then, by abundant Scriptural citation (vers. 10-18), shows God's estimate of human character, and he applies this estimate to the Jews especially (ver. 19), reaching in ver. 20 the great principle which must be accepted before the need of the gospel is felt.

1 **W**HAT advantage then hath¹ the Jew? or what profit is
 2 *there*² of circumcision? Much every way: chiefly,³
 because⁴ that ^aunto them were committed⁵ the oracles of God.
 3 For what if ^bsome did not believe?⁶ ^cshall their unbelief⁷
 4 make the faith⁸ of God without effect? ^dGod forbid:⁹ yea,
 let ^eGod be¹⁰ true, but ^fevery man a liar; as it is written,
 ^gThat thou mightest be justified in thy sayings,¹¹
 And mightest overcome when thou art judged.¹²
 5 But if our unrighteousness commend¹³ the righteousness of *e*
 God, what shall we say? *Is* God unrighteous who taketh
 6 vengeance?¹⁴ (^hI speak as a man.¹⁵) ⁱGod forbid:⁹ for then
 7 ^jhow shall God judge the world? For¹⁶ if the truth of God
 hath more abounded through my lie¹⁷ unto his glory; why yet
 8 am I also judged as a sinner?¹⁸ And not *rather*,¹⁹ (as we be
 slanderously reported, and as some affirm that we say,) ^kLet
 us do evil, that good may come? whose damnation²⁰ is just.
 9 What then? are we better *than they*?²¹ No, in no wise: for
 we have ^lbefore proved²² both Jews and Gentiles, that ^mthey
 10 are all under sin; As it is written,

^a Deut. iv. 7, 8; Ps. cxlvii. 19, 20; chap. ii. 18; ix. 4.
^b Chap. x. 16; Heb. iv. 2.
^c Num. xxiii 19; ix. 6; xi. 29; 2 Tim. ii. 13.
^d Luke xx. 16; vers. 6, 31, etc.
^e John iii. 33.
^f Ps. lxii. 9; cxvi. 11.
^g Ps. li. 4.
^h Chap. vi. 19; Gal. iii. 15.
ⁱ Gen. xviii. 25; Job viii. 3; xxxiv. 17.
^j Chap. v. 20; vi. 1, 15.
^k Chap. i. 28, etc.; ii. 1, etc.
^l Ver. 23;
^m Gal. iii. 22

¹ What then is the advantage of ² what is the profit (or benefit)
³ first of all ⁴ the best authorities omit because
⁵ they were intrusted with ⁶ were without faith (or faithless)
⁷ want of faith (or faithlessness) ⁸ faithfulness
⁹ or let it never be (far from it) ¹⁰ Greek become (be proven)
¹¹ words ¹² (or standest in judgment)
¹³ commendeth (or establisheth) ¹⁴ who is inflicting the wrath
¹⁵ after the manner of men ¹⁶ But (according to the better authorities)
¹⁷ though (Greek in) my lie abounded
¹⁸ why am I as a sinner still judged?
¹⁹ and why not
²⁰ condemnation ²¹ See notes ²² charged

" There isⁿ none righteous, no, not one :

11 There is none that understandeth,
There is none that seeketh after God.

12 They are all gone out of the way,²³ they are together become unprofitable ;
There is none that doeth good, no, not one.²⁴

13 ^o Their throat *is* an open sepulchre ;
With their tongues they have used deceit ;
^p The poison of asps *is* under their lips :

14 ^q Whose mouth *is* full of cursing and bitterness :

15 ^r Their feet *are* swift to shed blood :

16 Destruction and misery *are* in their ways :

17 And the way of peace have they not known :

18 ^s There is no fear of God before their eyes.

19 Now we know that what things soever ' the law saith, it saith²⁵ to them who are under the law : that every ^u mouth may
20 be stopped, and ^x all the world may become guilty before God.²⁶
Therefore ²⁷ ^y by the deeds ²⁸ of the law there shall no flesh be ²⁹ ^x justified in his sight : for ^z by ³⁰ the law *is* the knowledge ³¹ of ^y sin.

²³ have all turned aside ²⁴ not even one ²⁵ speaketh
²⁶ subject to judgment before God ; ²⁷ because
²⁸ works ²⁹ no flesh shall be ³⁰ through
³¹ *cometh* knowledge

ⁿ PsA. xiv. 1,
2, 3; liii. 1.

^o PsA. v. 9 ;
Jer. v. 16.

^p PsA. cxl. 3.

^q Ps. x. 7.

^r ISA. lix. 7, 8 ;
Prov. i. 16.

^s PsA. xxxvi.
1.

^t John x. 34 ;
xv. 25.

^u Job v. 16 ;
Ps. cvii. 42 ;
Ez. xvi. 63 ;
chap. i. 20 ;
ii. 1.

^x Chap. ii. 2 ;
vers. 9, 23.

^y Ps. cxliii. 2 ;
Acts xliii. 39

Gal. ii. 16 ;
iii. 11 ; Eph.
ii. 8, 9 ; Tit.
iii. 5.

^z Chap. vii. 7

Ver. 1. **What then is the advantage, etc.** On the connection of thought, see above. — **The Jew.** Used generically for the Jews. — **The profit, or, 'benefit,' of circumcision.** This is a specification, which is naturally introduced in view of the previous discussion (chap. ii. 25-29).

Ver. 2. **Much every way.** This refers to both the preceding questions. 'Every way' means, under every moral and religious aspect, whichever way you look at it. — **First of all.** This is more literal than 'chiefly' (comp. chap. i. 8). The possession of the Old Testament was the chief advantage, but 'first of all' suggests that there were others, which the writer does not name here (but details in chap. ix. 4, 5). The form of the original points to a 'secondly' which is omitted. (The word rendered 'because' is not found in the best authorities.) — **They were intrusted with.** This is the more exact rendering. — **The oracles of God.** 'Oracles,' lit., sayings, not limited to prophetic sayings. The Old Testament is meant. Even those writers who refer the phrase to the Messianic prophecies admit that these are found throughout the Old Testament, and that the possession of that book placed the 'oracles' in their trust. It clearly follows that the possession of the entire written revelation of God is to be deemed a greater privilege.

Ver. 3. **For what if ;** as is the case, thus introducing the fact as an objection to be answered. Others divide the verse: 'For what? (*i. e.*, what is the case). If some,' etc. This turns the whole

into a guarantee that the oracles are still intrusted to them. Both views are grammatical, but the usual one is preferable. Such objections would be addressed to the Apostle continually, as he labored, more or less assailed by Jewish opposition ; while the confirmation of the fact of ver. 2 seems unnecessary. — **Some were without faith.** The emendations of this verse are designed to reproduce the verbal correspondence of the original. There are, however, two views of the sense : (1.) That the faithlessness of the Jews to their trust (ver. 2) is meant. (2.) That unbelief in the Messiah is referred to. In favor of (1) are : the immediate context, both ver. 2, and the thought of God's 'faithfulness' which follows ; the fact that the doctrine of faith has not yet become prominent. But in support of (2) may be urged the common sense of the words used ; the fact that God's dealings, as told in the Old Testament make the reference to 'unfaithfulness' superfluous ; the digressive character of the passage, the causal connection between unbelief and disobedience recognized in the Bible (if they were unfaithful, it was because they were without faith). We prefer (2), and find an objection growing out of the unbelief of the Jews at *that time*, which is more fully discussed in chaps. ix.-xi. The digression is then into a region of thought where the Apostle's deepest feelings were concerned. A Jew might well raise such an objection, as if to say: 'But how do you reconcile this advantage with the rejection of the Messiah you

preach?' As Lange remarks, 'the unbelievers always remain in the minority in real significance, let their number be ever so great.'—**Shall their want of faith**, etc. The original shows that a negative answer is expected.—**The faithfulness of God**. The word used is 'faith,' but that it has here the sense of faithfulness is plain, from the Old Testament usage, and from the fact that no other sense is appropriately applied to God.

Ver. 4. **God forbid**, 'let it never be' (far from it). The expression is used in animated discussions, fourteen times by Paul (ten times in this Epistle), and elsewhere in the New Testament (Luke xx. 16). It is an indignant denial, including pious horror, and hence is equivalent to the English phrase 'God forbid,' to which, however, objection has been raised, both because it is not a translation of the Greek, and on account of the unnecessary use of the name of God. (See note on Gal. ii. 1.)—**Yea, let God be** (lit., 'become') **true**. The only question here is whether Paul refers to what God is, or what He is proven to be. The latter seems to accord better with the word 'become,' and suits the context best. Hence we explain: be seen and acknowledged, even by His enemies, to be truthful. His faithfulness is essential to His truthfulness: He cannot be found true, if men can make of none effect his faithfulness (ver. 3).—**But every man a liar**. Every man who is unfaithful is a liar, but the reference is to the recognition of the fact. 'Rather let us believe all men on earth to have broken their word and troth, than God His. Whatever becomes of men and their truth *His truth must stand fast*.' (Alford.)—**As it is written**. Ps. li. 4; the penitential Psalms written by David after the visit of Nathan (2 Sam. xii. 1-14). It is precisely the recognition of his sin as against God (see first part of Ps. li. 4), that led David to add the passage here quoted. The quotation is from the LXX., which varies verbally from the Hebrew. As here used, it gives exactly the profound sense of the original.—**That, i. e.**, 'in order that' (both here and in the Psalm). This sense is essential to the train of thought. Man's sin is overruled for the glory of God (vers. 5-7), through it God's justice shines. The difficulty such a view always occasions is spoken of; thus proving that this is the sense.—**Thou; i. e.**, God, to whom David speaks.—**Mightest be justified, i. e.**, regarded as, declared, accounted righteous. The word, in the Old Testament, is frequently used of God, to whom no other sense is applicable. Indeed, no other sense suits the Old Testament usage in general; no other is admissible in the New. The sense 'make righteous' is indefensible on any ground but that of doctrinal prejudgment. Before the doctrine of justification by faith is introduced, Paul himself furnishes a key to his meaning, by retaining this technical term from the LXX., though it deviates from the Hebrew.—**In thy words**, what thou hast spoken, the 'oracles' just spoken of would come under this head.—**Mightest overcome**, lit., 'conquer'. The Hebrew is: 'the pure' (E. V., 'the clean'). The reference in Paul's quotation, is to winning a law suit.—**When thou art judged**, or, 'standest in judgment.' Hebrew: 'in thy judging' (E. V.: 'when thou judgest'). The passive (or middle) form here used may have either of the meanings we give. But we think the reference is not to God's appearing as Judge, but to His appearing as a party in the judgment, upholding His own righteousness. This

view preserves the parallelism, and is strictly grammatical. God is represented as humbling Himself to become a litigant, so that He may prevail, be declared righteous. 'It is a mark of genuine piety to be disposed always to justify God, and to condemn ourselves' (Hodge). Thus the Apostle reaches this point: God's faithfulness cannot be made void; even the sin of men makes His truthfulness and faithfulness known. Here is the starting-point for a new objection.

Ver. 5. **But**, introducing the common objection: 'If God thus prevails, do we not, by our sin, help on His glory.' The answer to this objection follows (vers. 5-8). Paul admits the premise but denies the conclusion.—**Our unrighteousness**. The opposite of 'righteousness;' here used quite generally.—**Commendeth**, or, 'establisheth.' The word may have either sense. The former makes the objection stronger, and is preferable here; in chapter v. 8, where the word occurs again, both senses are suggested.—**The righteousness of God**. Here His character or attribute.—**What shall we say?** This phrase occurs several times in this Epistle, and was frequent among the Rabbins. 'It is a formula of meditation on a difficulty, a problem, in which there is danger of a false conclusion. It was also in use among the classical authors.' (Lange.) This is the preparation for the negative answer to the next question.—**Is God unrighteous who is inflicting the wrath?** This is the unwarranted conclusion, which is denied by the very form of the question in the original. The emphasis rests on 'unrighteous,' which refers to His character as Judge (comp. vers. 6, 7). 'The wrath,' the well-known judicial wrath, at the judgment. This is a designation of God, being as He is, one who is inflicting the wrath, and is not equivalent to, where He inflicts, etc.—**I speak after the manner of men**. This parenthetical clause is a third protest against the wrong conclusion, which is directly denied in ver. 6. He speaks as men would speak; the question is one he could not ask as a Christian, still less as an Apostle. 'I say this just as an ordinary man, not under the influence of the divine Spirit, may well say it' (Meyer). So that the phrase favors, instead of opposing, Paul's inspiration.

Ver. 6. **Let it never be**. Exactly as in ver. 4.—**For then how**, for otherwise how, etc. The denial rests on the universally accepted truth that God will judge the world, all mankind. This he does not prove, but assumes as an accepted truth. The argument is: God will judge the world; to do this He must be righteous; therefore He cannot be unrighteous. The argument would hold with his readers. In fact, when men deny that God will judge the world, argument with them is useless. The principle, that God cannot be the author of sin which He judges, is not expressed, but underlies the whole argument (vers. 3-8).

Ver. 7. **But**. This reading is more difficult, but preferable. If 'for' were correct, it would introduce an illustrative confirmation; 'but' presents an objection or contrast. Yet even with this reading the thought is explanatory. God must judge the world; *but* if, etc. 'The argument accordingly rests on the basis, that in the case put ("then" from ver. 6) the relation of God to the judgment of the world would yield two absurd consequences.' (Meyer.) 'For' presents this as Paul's argument; 'but,' as an objection met at once.—**The truth of God**. Comp. ver. 4. His moral truth, in this connection, almost equivalent

to His righteousness. — **Through my lie.** The emphasis rests on this phrase (notice the emended order), which here refers to moral falsehood; comp. 'our unrighteousness' (ver. 5). Whether the objection comes from a Jew or Gentile has been much disputed. But as the argument is based on the fact that God will judge 'the world,' no special reference is necessary. — **Abounded unto his glory.** Another form of the thought of ver. 5; but here something must be supplied: If this abounding unto His glory is a sufficient justification. The state of things at the day of judgment is in the hypothesis. — **Why** (if this is a sufficient justification, does He judge the world, and thus) **am I also** (I who thus glorify him) **as a sinner still judged,** *i. e.*, at the day of judgment. The absurd consequence as respects God, is that He has no right to judge man as a sinner, because man's falsehood glorifies His truth. The order we adopt places the emphasis on 'judged.' 'I,' here is to be taken generally as 'my' in the previous clause. Although the application to the Jew is designed. 'Still,' *i. e.*, after the supposed result has occurred, furnishing the supposed excuse.

Ver. 8. **And why not.** This is parallel to 'why am I,' etc. (ver. 7). The second absurd consequence, as respects man, is the evil principle, so strongly condemned, as carrying its refutation with it. The construction would regularly be: and why not let us do evil, etc., but the mention of the false accusation leads to an irregularity. Some propose to avoid this by supplying: 'let us say.' — **Slanderosly reported;** lit., 'blasphemed.' Such slander was in the last instance blasphemy, since thus God's character was outraged. Here the reference is to what they were reported as *doing*. — **Affirm that we say, Let us, etc.** The early Christians were charged with even asserting this false principle, which would have been worse than the previous charge. Men might do this without being so hardened as to adopt it as a doctrinal principle. The foundation of this slander was doubtless the doctrine of free grace, and the Christian non-observance of the Mosaic law. Similar slanderous and blasphemous inferences have frequently been made from Scriptural truth. — **Whose condemnation is just.** 'Whose,' *i. e.*, of those who practice and announce this evil principle, not the slanderers. 'Damnation' is too specific a rendering of the original word, which means 'condemnation' of any kind. The absurdity of the principle, that the end justifies the means, is not proven; the Apostle makes short work of an objection which has this logical issue. A doctrine directly leading to immoral results cannot belong to the gospel Paul is setting forth.

Ver. 9. **What then.** The Apostle now returns to his main argument, after the digression, which, however, is referred to in this question. — **Are we better than they?** That 'we' refers to the Jews appears, from the whole argument, as well as from Paul's usage. But the exact meaning of the verb used (the only Greek word occurring in the question) has been much discussed. In the active voice it means, to hold before, then to surpass, to excel; in the middle, to hold before one's self, hence to put forward something as a defence, or excuse; in the passive, to be surpassed or preferred. The form here may be either middle or passive, but the former is uncommon in the New Testament. (1.) The usual explanation takes it as middle, with the meaning; 'have we any advantage' = 'are we better than they?' This suits

the context admirably; in ver. 2, the advantage of the Jew was spoken of, but the digression (vers. 3, 8) may well be followed by the assertion that the Jew is no better. This explanation gives an active sense, but middle verbs frequently pass over into an active sense. (2.) Strictly middle; 'Do we put forward anything in our defence?' But this would require an object after the verb. (3.) Passive. (a.) 'Are we surpassed (by the Gentiles)?' A Jew would hardly ask such a question, which is moreover out of keeping with the context. (b.) 'Are we preferred (by God)?' But this also is opposed by the context, which treats of man's sin, not of God's power. — **No, in no wise.** This is the correct sense of a phrase which stands literally, 'not altogether.' There is no contradiction between 'much every way' (ver. 2) and this denial. The former refers to historical and external advantages, the latter to the moral result. — **For we before charged;** not, 'proved.' The word suggests a formal indictment. The charge was made in the previous part of the Epistle (chaps. i. 18-ii. 29). — **Both Jews and Gentiles.** The charge had been made first against the Gentiles (chap. i.), then against the Jews (chap. ii.), but the order is here reversed, since the argument is directed against the Jews. — **That they are all under sin.** While unregenerate, they are all under the power of sin (the notion of guilt is implied, but not expressed). 'All' is emphatic.

Ver. 10-18. **As it is written.** This formula here introduces a number of Old Testament quotations, describing the moral corruption of the times of David and the prophets. Human nature being essentially the same always and everywhere, the description holds good universally, but the application here is to the Jews first, afterwards to 'all the world' (ver. 19). In Ps. xiv. the general application is most obvious, hence it is quoted first. The arrangement is such that testimony is adduced: 1st, for the *state* of sin generally (vers. 10-12); 2d, the *practice* of sin in word (vers. 13, 14) and deed (vers. 15-17); and 3d, the *sinful source* of the whole (ver. 18). Meyer.

Ver. 10. **There is none righteous, etc.** The citation from Ps. xiv. 1-3 (covering here vers. 10-12) varies from the LXX. especially in this verse, which begins with the last clause of Ps. xiv. 1. Hebrew: 'there is not a doer of good.' LXX.: 'there is not (one) doing good, there is not even one.' 'Righteous' is substituted, to contrast with 'under sin.'

Ver. 11. **There is none that understandeth, etc.** Latter half of Ps. xiv. 2; 'so quoted that the *negative* sense which results indirectly from the text in the Hebrew and LXX. is expressed by Paul directly' (Meyer). As regards the meaning, both parts of the verse refer to impiety; sin being represented as folly, and then as failure to seek God.

Ver. 12. **They have all turned aside, etc.** Accurately quoted from Ps. xiv. 3 (LXX.). — **Unprofitable.** More literally, 'useless,' 'worthless. — **Not even one.** 'There is not even unto one.' The same form occurs in ver. 1 of the Psalm, from which ver. 10 here varies.

Ver. 13. **Their throat is an open sepulchre.** Quoted accurately from the Greek version of Ps. v. 9. The reference is to sinful speech. The figure is either from the noxious odor, or from the insatiableness of an open grave. In either case, the reference is to the *corrupting* character of the speech. — **They have used deceit.** Habit-

ual, continued action is expressed. Hebrew: 'their tongues they make smooth.'—**The poison of asps**, etc. Accurately quoted from (LXX.) Ps. cxi. 3, latter half of the verse. The Hebrew is: 'poison of an adder;' but the distinction between the two classes of venomous serpents is not maintained in the LXX. The reference is to the malice which is behind the cunning of their tongues. Perhaps the thought of the poison bag under the serpent's fangs suggests the figure.

Ver. 14. **Whose mouth**, etc. (From Ps. x. 7.) The variations from the LXX. are slight. The Hebrew is: 'His mouth is full of oaths, and deceit, and fraud.' 'Deceit,' which occurs in the original, was omitted, because already mentioned (ver. 3).—**Full of cursing and bitterness**. The bitterness which prompts the speech is the cause of the cursing.

Ver. 15-17. **Their feet**, etc. Sinful doings are here described in a quotation from Is. lix. 7, 8. There are some omissions, as will appear from the following rendering of the original passage in the Hebrew:—

'Their feet run to do evil,
And they haste to shed innocent blood;
Their thoughts are thoughts of iniquity;
Wasting and destruction are in their highways;
A way of peace they have not known,
And there is no judgment in their paths,
Their paths they have made perverse for themselves;
No treader in it hath known peace.'

The sense is plain: they readily commit murder (ver. 15); wherever they go, they produce destruction and misery (ver. 16); the one opposite way, that where men walk peacefully, is strange to them.

Ver. 18. **There is no fear of God**, etc. (From Ps. xxxvi. 1.) 'The transgression of the wicked is affirming within my heart: "Fear of God is not before his eyes."' The quotation from the LXX. is exact. 'Fear of God,' reverence of Him, is here figuratively spoken of, as if it existed external to man, for a rule of life. Paul's closing quotation reaffirms what the Scriptures everywhere teach, that the *source* of sin is a wrong attitude toward God; not to fear God is to be (and become yet more) immoral.

Ver. 19. **Now we know**. As in chap. ii. 2, a truth admitted by all his readers is thus introduced. The Apostle's argument is that these Scripture passages must apply to the Jews as well as to the Gentiles.—**The law saith**, *i. e.*, the Old Testament, as a whole; not the Mosaic law alone, since other parts of Scripture have been cited. Regarded as a rule of life, the whole Old Testament is properly called 'the law.'—**Speaketh**, speaks out, makes known by word.—**Who are under the law**; *lit.*; 'in the law,' as in chap. ii. 12; but the article is inserted here, since the argument turns on the specific reference to the Mosaic law.—**That**. 'In order that.' There is no necessity for weakening the exact sense. This was the purpose of God in thus speaking through the Law. Through this conviction of the whole world the gospel was revealed (comp. Gal. iii. 22, 23). Notice the correspondence with the thought with which this division of the Epistle begins (chap. i. 18: 'for the wrath of God, etc.).—**Every mouth may be stopped**. Jew as well as Gentile. The reference is not to the final judgment, but to the more immediate effect of the law: it cuts off every wrong ground of justification; every one is without excuse.—**All the world**. This is the positive side of the purpose. All men

are here included.—**May become**. This is the result purposed.—**Subject to judgment before God**. This paraphrase brings out the sense, which includes more than 'guilty.' The whole world was to be convicted of guilt, proven obnoxious to punishment. To 'God' satisfaction for sin is due.

Ver. 20. **Because**. The word here used means, in classical authors, 'therefore,' giving a conclusion from preceding statements; but the prevailing sense in the New Testament is 'because,' assigning a reason for what precedes. Taken in that sense here, it shows why this conviction of the whole world must be the result of God's speaking in the law. (This verse should not be separated by a period from ver. 19.)—**By the works of the law**; *lit.*, 'from works of law.' But to refer 'law' to anything else than the Mosaic law is to weaken the passage greatly, and 'works,' as here defined, is equivalent to 'the works' in English. The Mosaic law, as a whole, is referred to; 'the whole revealed law as an undivided unity, yet with special regard to the moral law.' A reference to the ceremonial law alone is forbidden by the last clause of the verse. The verse admits of an application to law in general; but to regard this as the primary thought is contrary to the scope of the Apostle's argument. 'Works of the law' are works required by the law, in harmony with the law, 'good works,' as they are popularly termed. Some (the Roman Catholic expositors, etc.) refer the phrase to works *produced* by the law, *i. e.*, without the impulse of the Holy Spirit. But this distinction implies that works wrought by the power of the Holy Spirit may be a ground of justification, which confuses the latter with sanctification.—**No flesh**. The word 'flesh' is here used in the Old Testament sense; human being, with the added notion of frailty; as we say, no mortal man. The New Testament gives it an ethical sense, which will be discussed hereafter. In Ps. cxliii. 2, which resembles this clause, we find 'no man (or, no one) living.' The negative in the original is joined with the verb, but in English we must translate, 'no flesh.'—**Justified**, *i. e.*, accounted righteous. This is the obvious sense in the parallel passage in the Psalm. Indeed, this is the usual (probably the exclusive) sense in the New Testament. Modern scholarship confirms the view of the Protestant reformers on this point. (See Excursus below.)—**In his sight**. The reference is to God's verdict, but not necessarily at the last judgment. The passage affirms that it is morally impossible for any man at any time to be declared righteous in God's judgment, by his doing what God's law has prescribed. Perfect compliance with the law would entitle a man to such a verdict (chap. ii. 13), but the Apostle thus far has been proving that all men are sinners, and that God purposed to convict them as sinners (ver. 14). Now he affirms this must be the first result of the revelation through the law, *because* by the works of the law justification is impossible for every man. 'No man, even with an outwardly faultless observance of the law (comp. on Phil. iii. 6), is in a position to offer to it that full and right obedience, which alone would be the condition of a justification independent of extraneous intervention; in fact, it is only through the law that man comes to a clear perception and consciousness of his moral imperfection by nature (his unrighteousness),' Meyer.—**For through the law cometh knowledge of sin**. The word ren-

dered 'knowledge' means full knowledge, recognition, etc. Men without the law have some sense of sin; but only through the law does man properly recognize the sinfulness of sin (comp. chap. vii. 13). This sentence of Paul, taken in connection with Gal. iii. 24, 25, contains the whole philosophy of the law as a moral educator. This is the second use of the law, according to the old Protestant Divines. The first was political; the second, convincing (pedagogical); the third, didactic, regulating the life of a believer (comp. the

German: *Zügel, Spiegel, Riegel*; restraint, mirror, rule). Notice that this last clause confirms the usual view of 'law' and 'justify.' At the same time it forms an appropriate conclusion to the first division of the Epistle. All need the gospel as God's power unto salvation, for the knowledge of sin, not 'righteousness from God,' comes through the law. Thus, too, the way is opened for the positive statement of the next division, which shows that righteousness from God comes by faith.

CHAPTERS III. 21—IV. 25.

II. RIGHTEOUSNESS FROM GOD IS BY FAITH.

The theme of this second main division of the doctrinal part of the Epistle may be found in ver. 21: (1.) The righteousness of God apart from the law has been made manifest (*i. e.*, a righteousness by faith), and (2.) this is attested by the law and the prophets. Chap. iii. 22–31 expands the former idea; chap. iv. the latter. 1. Righteousness from God comes independently of the law, by faith in the atoning Saviour (vers. 21–26); hence the universality of its application (vers. 27–30), establishing the law; for 2. Abraham was justified by faith, being the father of believers, uncircumcised as well as circumcised (chap. iv. 1–25). The whole division is based upon the evangelical idea of justification; and in chap. iii. 23–26 we have presented to us the doctrine of justification by free grace through faith in Christ, in its inseparable connection with the atonement as its objective basis. We therefore insert here the following Excursus.

The Word Justify and Kindred Terms.

The word 'justify,' in Greek as well as English, is derived from the adjective, meaning just or righteous. In the Bible, however, this is a religious idea, involving conformity to God's will or law, and not a purely ethical one. The verb, according to its etymology, in both languages, would mean: to make righteous, but it passes over in actual use into the sense: to account righteous, having a forensic or declarative meaning. The question is, which meaning does it have in the New Testament. There ought to be little doubt that the latter sense is that exclusively intended in the New Testament, especially by the Apostle Paul.

1. The verb had this declarative sense in classical Greek, before the Hellenistic usage was formed. 2. It is frequently used in the LXX., and in all but two or three cases the declarative sense is preferable; in many instances (as where God is said to be justified; and where judicial verdicts are spoken of) it is the only possible one.

3. Not only is the Hebrew usage fairly reproduced in the LXX., but the Hebrew notions of 'righteous,' pointing to God's will as the standard, God's estimate as the decisive one, would lead us to expect the word to take on a technical forensic sense, during the two centuries in which the peculiarities of New Testament Greek were fully developed.

4. In the New Testament the declarative sense is appropriate in every instance. (Rev. xxii. 11 might have been an exception, but the correct reading gives another form.) On the other hand, while there are passages in which the sense 'make righteous' could be appropriate, in the majority of instances such a meaning is impossible. The word occurs thirty-nine times in the New Testament, twenty-seven times in Paul's Epistles, mostly in close argumentation. To suppose that he used the term indefinitely, is to cast contempt on all his writings. Already in his speech at Antioch, in Pisidia (Acts xiii. 39), he used it in a strictly declarative sense, as well known to his hearers. All the phenomena, philological and historical, point to a definite, technical sense, and that the sense upheld by Protestants generally. A comparison of the passages will confirm to the English reader this view. See any good Concordance.

To *justify*, then, denotes an act of jurisdiction, the pronouncing of a verdict, not the infusion of a quality. When God justifies, He accounts as righteous, treats as righteous. That He will make righteous those whom He accounts righteous, follows from His character, not from anything in the character of justification itself. It is 'an act of God's free grace,' bestowed without any merit of ours, on the *objective* ground of the perfect righteousness of Christ, as apprehended, and thus made *subjective* by a living faith (see ver. 25). The doctrine of justification may be distinguished from the broader and deeper doctrine of a life-union with Christ, but must not be sundered from it. The same grace which justifies does also renew, regenerate, and sanctify; faith and love, justification and sanctification, are as inseparable in the life of the Christian, as light and heat in the rays of the sun. The

distinction is necessary, however, for it is expressly made in Scripture, and is of the greatest importance in preaching the gospel.

5. The history of Christian experience confirms the philological result. In this view was found the practical power of the Reformation. It turns the sinner away from his own doing to seek salvation outside of himself; when joined with the atonement of Christ, it gives peace to his conscience; it comforts the believer continually, giving an ever-fresh motive to holy living, which is the *consequence*, not the *cause* of justification. Notice, too, that everywhere justification is spoken of as an act, not a continuous work. The tenses chosen by Paul indicate this. The only apparent exception is in this verse, where a present participle (implying continuous action) is used; but here the continuity is in the persons who are justified, and not in the act in the case of each. Comp. the full notes, philological and doctrinal, of Dr. Schaff in Lange, *Romans*, pp. 130 ff., 138 ff., and also the Excursus in this volume, Galatians, chap. ii.

CHAPTER III. 21-31.

1. RIGHTEOUSNESS FROM GOD IS TO ALL, JEW AND GENTILE, BY FAITH.

The section opens (ver. 21) with the statement of the theme of this division, as contrasted with ver. 20; vers. 22-26 set forth this way of faith, grounding justification upon the propitiatory death of Christ; vers. 27-30 show that Jewish boasting is excluded, the same God justifies believing Jew and Gentile; the law is not made of none effect, but established, by this method (ver. 31); the last thought furnishes a transition to the case of Abraham (chap. iv.).

21 **B**UT now ^a the righteousness of God ^b without the law ¹ is ^a Acts xv. 11; chap. i. 17; Phil. iii. 9; Heb. xi. 4, etc.

22 manifested, ² ^c being witnessed by the law ^d and the proph- Gal. ii. 16; comp. chap. iv. 6.

23 ets; Even the ³ righteousness of God *which is* ^e by faith of ⁴ ^b Jesus Christ unto all and upon all ⁵ them that believe; for ^c John v. 46; Acts x. 43; xxvi. 22.

24 ^f there is no difference: ⁶ For ^g all have ⁷ sinned, and come ⁸ short of the glory of God; Being justified freely ^h by his grace ^d Chap. i. 2; 1 Pet. i. 10.

25 ⁱ through the redemption that is in Christ Jesus: Whom God ^e Chap. iv. ^f hath ⁹ set forth ^k to be a propitiation ¹⁰ through faith ^l in his ^f Chap. x. 12; Gal. iii. 28; Col. iii. 11.

26 ^m blood, ¹¹ to declare ¹² his righteousness for the remission ¹³ of ^g Ver. 9; chap. xi. 32; Gal. iii. 22.

27 ⁿ sins that are past, ¹⁴ through ¹⁵ the forbearance of God; To ^h Chap. iv. 4; 5; 10; Eph. ii. 8; Tit. iii. 5, 7.

28 declare, ¹⁶ *I say*, at this time his righteousness: ¹⁷ that he might ¹⁸ be just, and the justifier of ¹⁹ him which believeth in Jesus. ²⁰ ⁱ Matt. xx. 28; Eph. i. 7; Col. i. 14; 1 Tim. ii. 6; Heb. ix. 12, 15; 1 Pet. i. 18, 19.

29 ⁿ Where *is* boasting ²¹ then? It is excluded. By what ²² law? of works? Nay; but by the ²³ law of faith. Therefore we conclude ²⁴ ^o that a man is justified by faith without the deeds ²⁵ ^k Lev. xvi. 15; 1 John ii. 2; 1 John. 10.

30 of the law. *Is he* the God of ^p the Jews ²⁶ only? *is he* not also ^l Chap. v. 9; Eph. ii. 13; Heb. x. 19; 1 Pet. i. 19; Rev. i. 5; v. 9; vii. 14.

31 of the Gentiles? ²⁷ Yes, of the ²⁸ Gentiles also: Seeing ^q *it is* ^l Acts xvii. 30; Heb. ix. 15.

¹ apart from the law the righteousness of God (*or* God's righteousness)

² hath been made manifest ³ *or* God's righteousness (*see notes*)

⁴ through faith in (*omitting* which is)

⁵ *the best authorities omit* and upon all ⁶ distinction ⁷ *omit* have

⁸ fall ⁹ *omit* hath ¹⁰ propitiatory sacrifice (*or* mercy seat)

¹¹ through faith, in his blood ¹² exhibit ¹³ on account of the passing over

¹⁴ sins formerly done ¹⁵ in ¹⁶ for the exhibition

¹⁷ of his righteousness in the present time ¹⁸ might himself

¹⁹ *lit.*, and justifying ²⁰ who is of faith in Jesus

²¹ the boasting (*or* glorying) ²² what kind of a ²³ a

²⁴ For we reckon (*according to the better authorities*)

²⁵ apart from the works ²⁶ Or is God *the* God of Jews

²⁷ is he not *the* God of Gentiles? ²⁸ *omit* the

^a Acts xv. 11; chap. i. 17; Phil. iii. 9; Heb. xi. 4, etc.

^b Gal. ii. 16; comp. chap. iv. 6.

^c John v. 46; Acts x. 43; xxvi. 22.

^d Chap. i. 2; 1 Pet. i. 10.

^e Chap. iv.

^f Chap. x. 12; Gal. iii. 28; Col. iii. 11.

^g Ver. 9; chap. xi. 32; Gal. iii. 22.

^h Chap. iv. 4; 5; 10; Eph. ii. 8; Tit. iii. 5, 7.

ⁱ Matt. xx. 28; Eph. i. 7; Col. i. 14; 1 Tim. ii. 6; Heb. ix. 12, 15; 1 Pet. i. 18, 19.

^k Lev. xvi. 15; 1 John ii. 2; 1 John. 10.

^l Chap. v. 9; Eph. ii. 13; Heb. x. 19; 1 Pet. i. 19; Rev. i. 5; v. 9; vii. 14.

^m Acts xvii. 30; Heb. ix. 15.

ⁿ Chap. ii. 17 23; iv. 2; comp. v. 2, 3; 11 (in the Greek); 1 Cor. i. 29, 31; Eph. ii. 9, 11, 22; chap. v. 1; viii. 3 Gal. ii. 16.

^o Acts xiii. 38, 39; ver. 20, 21, 22; chap. v. 1; viii. 3 Gal. ii. 16.

^p Chaps. i. 16; ii. 6-14; ix. 24; x. 12; xv. 9-12.

^q Chaps. ii. 26; iv. 9-12

one God,²⁹ which³⁰ shall justify the circumcision by faith, and
uncircumcision³¹ through faith.

x. 12, 13;
Gal. iii. 8, 20,
28.

31 Do we then make void the law through faith? ^r God for-
bid :³² yea,³³ we establish the law.

vers. iv. 6,
etc.

²⁹ Seeing that (*lit.*, if so be) God is one

³⁰ he who

³¹ the uncircumcision

³² or Let it never be

³³ nay

Ver. 21. — **But now.** Either, 'at this time,' *i. e.*, in the gospel dispensation, or, 'in this state of things,' *i. e.*, as further defined. The latter is preferable. — **Apart from the law.** Though the article is wanting, there can be no question that the Mosaic law is meant. This phrase should come first, as in the Greek, both for emphasis, and to prevent the ungrammatical connection with 'righteousness of God,' which some advocate. It qualifies the verb 'manifested,' and means not, 'without the law,' as if that had no existence and no office to perform, but independently of the law; the manifestation has been without its aid. — **The righteousness of God,** or, 'God's righteousness.' As in chap. i. 17, the article is wanting. The meaning here is precisely as there, a righteousness which proceeds from God; it is given to the believer for Christ's sake in the act of justification. It is here characterized by a series of antitheses; independent of the law, yet authenticated by the law and the prophets (ver. 21); freely bestowed on the believer, yet fully paid for by the redemption price of Christ (ver. 24); intrinsically holy, yet justifying the sinner (ver. 26); thus God is displayed as Himself the righteous Ruler of the universe and the merciful Father who provides free salvation. — **Hath been made manifest.** This revelation of righteousness is set forth as an accomplished and still continued fact. It was not thus known before, and it is now known independently of the law. — **Being witnessed.** Continuously witnessed in the whole Old Testament Scriptures. This is not a contradiction to 'apart from the law.' The revelation having been made in the gospel, it turns out that the Old Testament attests what its legal requirements did not and could not make known. While the law could not justify (ver. 20), there is no contradiction between the parts of God's revelation. The unity of God, on which Paul bases his argument in ver. 29, might be used to enforce the principle here set forth; indeed, chap. iv. forms the proof of this clause.

Ver. 22. **Even the righteousness of God through faith,** or, 'a righteousness, however (mediated, through faith' (Meyer); the article being omitted, as in ver. 21, before 'righteousness.' There is a contrast implied between 'the righteousness of God' in general, and this specific form. — **In Jesus Christ.** *Lit.*, 'of Jesus Christ,' but as He is the object of faith, the proper English expression is 'in.' To explain the whole phrase of Christ's faithfulness to us, or of faith produced by Him, is opposed by Paul's usage. — **Unto all them that believe.** This briefer reading is supported by the four oldest manuscripts; the longer reading presents the added sense of 'extending over.' That this righteousness does not come to all, appears from the qualifying phrase: 'that believe.' — **For there is no distinction.** This assigns the reason for what precedes. There is no other way for any; all must believe, in order to obtain this righteousness.

There may be other points of difference among men, but as respects this point, there is no 'distinction' made in God's dealing with them.

Ver. 23. **For all sinned;** this is the historical fact, they became sinners. For this reason there is no distinction. 'Have sinned,' is not altogether objectionable, since it implies a relation to what precedes. — **Fall short.** As the result of their having become sinners. — **Glorify God.** This is variously explained as, glory before God, glory like God (in His image, showing His glory), glory from God. The last is preferable; His approval is meant (although it is true this glory *from* Him alone can stand *before* Him), since the next verse closely joins the thought of justification. Civilization, refinement, intelligence, and external morality, have not made these words less universal in their application.

Ver. 24. **Being justified.** The present tense points, not to continuous justification of the individual, but to an action continuous as respects those spoken of in vers. 22, 23. Because they are all in this condition (fallen short of the glory of God), if they are justified it is in this way, namely, **freely**; as a gift, not by their own merit. — **By his grace.** God's grace, *i. e.*, His unmerited favor, His love to the sinner, is the *efficient* cause of justification; this led to the *objective* means: **through the redemption that is in Christ Jesus.** The word 'redemption,' meant first of all, release or deliverance of captives from a state of misery or danger by the payment of a *ransom* as an equivalent. This idea of a ransom price paid is the essential one in the figurative expression, and the connection not only forbids every attempt at explaining it away, but points to the historical Person who paid the ransom (Christ Jesus) as well as to the ransom itself (the death of Christ). Of course the widest sense of redemption includes a number of blessed truths; but the reference here is specific; and the idea of the payment of a price is confirmed by a number of similar expressions in the New Testament. Freedom from sin is the consequence of the 'redemption' here spoken of, but the 'redemption' itself is an essential part of the *work of Christ.* Hence the redemption is said to be *in* Him, not through Him; the next verse clearly shows that the reference is to His vicarious death. 'Every mode of conception, which refers redemption and the forgiveness of sins not to a real atonement through the death of Christ, but subjectively to the dying and reviving with Him guaranteed and produced by that death, is opposed to the New Testament, — a mixing up of justification and sanctification.' (Meyer.)

Ver. 25. **Whom.** The personal redeemer Christ Jesus stands immediately connected with justification; how is here declared (vers. 25, 26). — **God set forth.** One historical fact is spoken of. The meaning 'purposed,' which the original word may have, is inappropriate, because the purpose is ex-

pressed in detail afterwards. 'Publicly set forth for himself' is the full sense of the term here. — **To be a propitiatory sacrifice.** One word in the original, but something must be supplied in English: 'as,' 'for,' 'to be,' have been suggested, the last being preferable because a *fact* is referred to. The Greek word is strictly an adjective, meaning 'propitiatory,' but is used in the LXX. as a noun, usually referring to the mercy-seat (*kapporethi*), the lid of the ark of the covenant; in this sense it occurs in Hebrews ix. 5, the only other instance of its use in the New Testament. Explanations have been suggested: (1.) 'Mercy-seat;' but this confuses metaphors; the mercy-seat was hidden, not set forth; the article is wanting; the figure is nowhere else applied to Christ, and the mercy-seat was designed to show God's grace, not 'His righteousness.' (2.) In consequence of these objections we prefer to render it 'a propitiatory sacrifice,' either taking the word in that sense, or supplying the noun. This amounts to the same as the other explanation, but is not open to the same objections. (3.) 'To be propitiatory;' but there is no instance of the adjective being applied to persons. (4.) 'As propitiator;' this is open to the same objection. (5.) 'As a means of propitiation;' this is too abstract. — It will be noticed that all explanations rest on the thought that Christ's death was sacrificial and expiatory; that it was a real atonement, required by something in the character of God, and not merely designed to effect moral results in man. We may not know all that this 'propitiation' involves, but since God Himself was willing to instruct His ancient people by types of this reality, we ought to know something definite and positive respecting it. The atoning death of Christ is the ground of the 'reconciliation' (wrongly translated 'atonement' in chap. v. 11), since it satisfies the demands of Divine justice on the one hand, and on the other draws men to God. Independently of the former, the latter could not be more than a groundless human feeling. — **Through faith, in his blood.** We insert a comma after 'faith,' because the word translated 'in' is never joined with 'faith,' and because the important phrase 'in his blood,' is made too subordinate by the ordinary punctuation. Further, faith in Christ is more than faith in His blood. We join 'in His blood' with 'set forth,' etc. This setting forth of Christ as a propitiatory sacrifice took place in the shedding of His blood. 'By His blood' is not so exact. The entire thought is purely expiatory; the figure is that of doing away guilt by blood; the reality is the atoning death of Christ, which really removes the guilt of sin. 'Through faith' (lit., 'the faith,' pointing to 'faith' already mentioned in ver. 22) may be connected either with 'propitiation,' so that it indicates how this propitiation becomes effective, or with 'set forth,' etc. The former is perhaps preferable, since the propitiation could hardly be said to be set forth through faith. The notion that 'faith' here means Christ's faithfulness is altogether unwarranted. — **To exhibit, or, 'unto the exhibition,' or, demonstration. — His righteousness.** God's judicial (or punitive) righteousness. His retributive justice is meant; the death of Christ shows how He hates sin, while He saves sinners. The rest of the verse, when fairly interpreted, opposes the various other interpretations. — **Because of the passing over of sins formerly done.** The E. V. is misleading. This

clause gives, not the design, but the *occasion* of the showing of God's righteousness: 'passing over' is not the same as 'remission.' God had allowed the sins of the race which were committed before Christ's death ('sins formerly done'), to pass by without full punishment. He had not forgiven them; the wrath that appeared (comp. chap. i. 18) was not a sufficient punishment; His passing over these sins obscured His righteousness. The death of Christ as an atoning sacrifice showed what His righteousness demanded, while it effected pardon and justification. That this is the correct view, appears not only from ver. 26, but from the next clause: **in the forbearance of God,** which explains the 'passing over.' Remission is a matter of 'grace;' 'passing over,' of forbearance. To refer the latter part of this verse to actual pardon under the Old Testament dispensation is contrary to the obvious sense of the words, however true it is that the Old Testament saints had remission of sins.

Ver. 26. **For the exhibition.** The noun is the same as in ver. 25, but a different preposition has been chosen, perhaps for euphony. This verse, however, points more to the historical demonstration, ver. 25 to the purpose. — **Righteousness,** as in ver. 25. — **In the present time,** when the historical demonstration has taken place, in contrast with 'formerly' (E. V. 'past'), not with 'in the forbearance of God.' — **That he might himself be.** This is the purposed result, the final aim of the whole transaction. 'Himself' gives an emphasis to the fact that it is the personal God whose character is to be displayed; this alone is a fitting end. 'Might be,' in this connection, is equivalent to 'might be shown and seem to be;' but it does not refer merely to the human estimate. What God did (ver. 25), actually had as its purpose and result that He was **just and the justifier,** etc. Not just and condemning, but 'just and justifying' (the comma after 'just' is unnecessary). By setting forth Christ, in His blood as a propitiation, to be appropriated by faith, God not only demonstrated His judicial righteousness which had been obscured in past ages, but also and mainly, He accomplished this purpose and result, that His own character was displayed, as just and justifier, as righteous and accounting righteous him that hath faith in Christ. Not one without the other; not one in contrast with the other; but both in harmony. Every notion of making righteous confuses and weakens the whole passage, but especially this phrase. God could not show Himself righteous in any simpler way than by *making* men righteous; the gospel paradox is that He is righteous and accounting righteous believing sinners. The fact that 'righteousness' in the immediate context refers to God's judicial righteousness, as well as the leading thought of 'propitiation,' combine with the lexical requirements of the passage itself in warranting the statement, that every reference to sanctification is a gratuitous importation, the result of theological prejudice. Plain facts in the history of God's people warrant the further assertion, that such an importation ultimately leads away from God's method of sanctification. — **Of him who is of faith in Jesus;** lit., 'him of faith of Jesus.' More fully expressed: 'him who is of the part of faith,' whose essential characteristic is faith. The object of this faith is 'Jesus,' called here by His human name, probably with tender emphasis. At the close of this profound passage

our thoughts are led back to the personal Redeemer. In the death of Christ, God punished sin and saved the sinner; Divine justice was vindicated in the culminating act of redeeming love. The Son voluntarily, and in accordance with the *holy* love of the Father, assumed the whole curse of sin, and, as the representative Head of the human family, in its stead and for its benefit, satisfied the demands of Divine justice. His sacrifice was a real propitiation, in contrast with the types of the Old Testament. The design was that God might righteously account the believer righteous. To this view, the only one exegetically defensible, it has been objected that it seems to conflict with morality, that God's design is to make men holy; but the sufficient answer is, that the sacrificial death of Christ has taught most of God's righteousness, that God's freely accounting men righteous has done most to make them righteous.

Ver. 27. **Where is the boasting** (or 'glorying') **then?** We have here an inference ('then') vivaciously set forth in question and answer. In view of this manifestation of God's righteousness apart from the law, the Jew cannot boast. Such a scheme prevents any glorying; but the immediate reference to the Jew is clear from the context, as well as the use of the article. The Jewish attitude was well known; hence the question is not abrupt. 'Glorying' would cover both the good and bad senses of the Greek term, which, however, has here the bad sense, namely, 'boasting.' In chap. iv. 2 another, but similar word is used. — **By what kind of a law?** This refers to the exclusion, which must have taken place according to some rule or principle revealed by God; 'law' being here used in its widest sense, of any expression of the will of God. — **A law of faith;** *i. e.*, a law that requires faith. 'The contrast is not here between the law and the gospel as two dispensations, but between the law of works and the law of faith, whether found under the law or the gospel, or (if the case admitted) anywhere else. This is evident by the Apostle proving below that *Abraham was justified*, not by works, so as to have whereof to boast, but by faith' (Alford). 'If we were saved by our own works, we might put the crown upon our own heads. But the law of faith, the way of justification by faith, doth forever exclude boasting . . . therefore it is most for God's glory, that thus we should be justified' (Mathew Henry).

Ver. 28. **For we reckon.** This reading is supported by the most ancient authorities (with the exception of the Vatican MSS.). It suggests the reason for the previous assertion: Glorying is excluded by the law of faith, for (we have already proved and hence) we reckon, etc. The common reading makes this verse an inference. 'Reckon' is the word usually so rendered; 'conclude' is incorrect, in any case. — **By faith apart from the works of the law.** This principle has already been established (vers. 21-26); and is re-stated here to furnish a basis for the argument against the pride of the Jew. Luther here adds 'alone,' and the phrase 'faith alone' has been a watchword of evangelical Protestantism. Certainly, the context excludes every other ground of justification and because it does there was no necessity for Paul's writing 'alone,' or for our inserting it. The emphasis rests on 'faith,' which 'is the alone instrument of justification; yet it is not alone in the person justified, but is ever accompanied with

all other saving graces, and is no dead faith, but worketh by love.' (Westminster Confession.) On 'works of the law,' see ver. 20.

Ver. 29. **Or is God the God of Jews only?** 'Or,' which is omitted in the E. V., presents an alternative, in case the principle of ver. 28 should be doubted. 'Belong to Jews only' is the full sense. The Jews made this claim, and it would hold good, if justification were by works of the law, since the Jews alone possessed the law. — **Yes, of Gentiles also.** Paul's position as an Apostle to the Gentiles, the revelation of the universality of the gospel made to him, confirmed the promise of the Old Testament (chap. i. 1-5). Hence all this establishes the position of ver. 23, that a man is justified by faith.

Ver. 30. **Seeing that God is one, he who shall, etc.** (A slight change of reading gives the sentence a lively argumentative form; the word used being that translated 'if so be that' in chap. viii. 9.) The argument is pressed further to the undoubted fact 'that God is one.' 'The unity of God implies that He is God, not merely of the Jews, but also of the Gentiles; for otherwise another special Deity must rule over the Gentiles, which would do away with monotheism' (Meyer). But the unity of God's being involves the uniformity of His method of justification. If God is one, there can be no contradictory revelations from God; hence Christianity, based equally with Judaism upon monotheism, cannot admit of being one among several religions equally true. — **The circumcision by faith, and the uncircumcision through faith;** *lit.*, 'the faith.' The change from 'by faith' to 'through the faith,' may not have been designed to express any distinction, as Paul frequently uses the two phrases, 'by faith' and 'through faith,' as if they were equivalent. Some distinguish the former, as giving the general ground of justification (as opposed to that of works); the latter, the particular means, through his faith (as opposed to want of faith). To make the former imply a different position on the part of the Jew, is to oppose the whole current of Paul's thought.

Ver. 31. **Do we then make void the law through faith?** This verse may be regarded either as the proposition of chap. iv., or as the conclusion of the preceding argument. It is both in fact, being a transition from the doctrine of justification by faith to the proof that Abraham was thus justified. The objection to making it begin the next chapter is the form of ver. 1 (which see). But we place it in a separate paragraph. The article is wanting with the word 'law,' but the reference to the Mosaic law is unmistakable. — **Let it never be.** See ver. 4. The Apostle indignantly denies that faith abrogates the law, as might be objected. — **Nay;** or, 'but on the contrary,' **we establish the law,** cause the law to stand. Not as a ground of justification, but as itself teaching justification by faith, the next chapter giving the historical proof. This is the main point here, although there are many other reasons which might be urged in support of the statement as a general one. The law was never intended as a means of justification; it could not therefore be abrogated as such a means. In its typical character it has fulfilled its purpose; as to its moral contents, as the expression of the holy will of God, as a rule of conduct, it was perfectly fulfilled by Christ and is constantly fulfilled in the holy life of a believer.

CHAPTER IV. 1-25.

2. PROOF FROM THE CASE OF ABRAHAM, THAT RIGHTEOUSNESS IS BY FAITH.

The principle of faith, as the universal one, does not make void the law. In the truest sense it is by this principle that 'we establish the law' (chap. iii. 31). As regards Abraham himself, the ancestor of the Jews (ver. 1), the Scripture teaches that he was justified by faith (vers. 2-5); this accords with what David says of free forgiveness (vers. 6-8) as well as with the fact that Abraham was justified while yet uncircumcised, and thus became the father of believers, uncircumcised and circumcised alike (vers. 9-12); furthermore the promise of the inheritance of the world came through the righteousness of faith, not through the law (vers. 13-17). This is further set forth by a description of Abraham's faith in God's omnipotence (vers. 18-22); the whole matter being applied to the case of all believers in Christ (vers. 23-25). Comp. throughout the similar argument in Gal. iii.

1 **W**HAT shall we say then that ^a Abraham our father,¹ as ^a Is. li. 2;
 2 pertaining to the flesh, hath found? ² For if Abraham ^a Matt. iii. 9;
 were ³ justified by works, he hath *whereof* to glory; ⁴ but not ^b John viii.
 3 before ⁵ God. For what saith the Scripture? ^c Abraham ⁶ be- ^c 33, 39; 2
 lieved God, and it was counted ⁷ unto him for righteousness. ^c Cor. xi. 22.
 4 Now ^d to him that worketh is the reward not reckoned of ⁸ ^d Chap. iii. 20,
 5 grace, but of ⁸ debt. But to him that worketh not, but be- ^c 27, 28.
 lieveth on him that justifieth ^e the ungodly, his faith is counted ⁷ ^e GEN. xv. 6;
 6 for righteousness. Even as David also describeth ⁹ the bless- ^e Gal. iii. 6;
 edness of the man, unto whom God imputeth ¹⁰ righteousness ^e James ii. 23
 7 without ¹¹ works, *Saying,* ^e Chap. xi. 6;
^f Blessed *are* they whose iniquities are forgiven, ^f comp. Gal.
 And whose sins are covered. ^f v. 4.
^f *are* they whose iniquities are forgiven, ^f Jsh. xxiv.
 8 Blessed *is* the man to whom the Lord will not impute ¹² sin. ^f 2.
 9 *Cometh* ¹³ this blessedness then upon the circumcision *only,*
 or upon the uncircumcision also? for ^g we say that faith was ^g Ver. 3.
 10 reckoned to Abraham ¹⁴ for righteousness. How was it then ¹⁵
 reckoned? when he was in circumcision, or in uncircumcision?
 11 Not in circumcision, but in uncircumcision. And ^h he received ^h Gen. xvii.
 the sign of circumcision, a seal of the righteousness of the ¹⁰
 faith which *he had yet* being uncircumcised: ¹⁶ that ⁱ he might ⁱ Luke xix. 9;
 be the father of all them that believe, though they be not cir- ^{vers. 12, 16;}
 cumcised; ¹⁷ that righteousness might be imputed ⁷ unto them ^{Gal. iii. 7.}
 12 also: ¹⁸ And the father of circumcision to them who are not of
 the circumcision only, ¹⁹ but who also walk in the steps of that

¹ *The best authorities read* forefather

² hath found according to the flesh (*but see notes*)

³ was

⁴ ground of glorying ⁵ toward

⁶ And Abraham

⁷ reckoned ⁸ *lit.*, according to

⁹ pronounceth (*lit.*, saith)

¹⁰ reckoneth ¹¹ apart from

¹² reckon ¹³ *Is*

¹⁴ we say, To Abraham his faith was reckoned ¹⁵ How then was it

¹⁶ while in uncircumcision ¹⁷ though yet in (*lit.*, through) uncircumcision

¹⁸ *the best authorities omit* also ¹⁹ not only are of the circumcision

faith of ¹ our father Abraham, which *he had* being *yet* uncircumcised.¹⁶

13 For the promise, that he should be the ^k heir of the world, *was* ^l not to Abraham, or to his seed, through the law,²⁰ but through ^m the righteousness of faith. For ⁿ if they which ^o are of the law *be* heirs, faith is made void, and the promise made of none ^p effect: Because ^q the law worketh wrath: for where no law ^r is, *there is* no transgression.²³ Therefore ^s *it is* of faith, that *it* ^t *might be* ^u by ^v grace; ^w to the end ^x the promise might be ^y sure to all the seed; not to that only which is of the law, but ^z to that also which is of the faith of Abraham; ^{aa} who is the ^{ab} father of us all, (As it is written, ^{ac} I have made thee a father ^{ad} of many nations,²⁸) before him whom he believed, *even* God, ^{ae} who quickened the dead, and calleth those ^{af} things which be ^{ag} not as though they were: ^{ah}

18 Who against hope believed in hope, that he might become the ^{ai} father of many nations, according to that which was ^{aj} spoken, ^{ak} So shall thy seed be. And being not weak ^{al} in faith, ^{am} he considered not ^{an} his own body now dead,³⁵ when he was ^{ao} about a hundred years old, neither yet ^{ap} the deadness of Sa- ^{aq} rah's womb: He staggered not at the promise of God through ^{ar} unbelief; ^{as} but was ^{at} strong in faith, giving glory to God; ^{au} ^{av} And being fully persuaded, that what he had promised, ^{aw} he ^{ax} was able also to perform. And therefore ^{ay} it was imputed ^{az} to ^{ba} him for righteousness.

23 Now ^{bb} it was not written for his sake alone, that it was im- ^{bc} puted to ^{bd} him; But for us ^{be} also, to ^{bf} whom it shall be im- ^{bg} puted, ^{bh} if we ^{bi} believe ^{bj} on him that raised up Jesus our Lord ^{bk} from the dead; ^{bl} who was delivered ^{bm} for our offences, and ^{bn} ^{bo} was raised again ^{bp} for our justification.

²⁰ For not through the law is the promise to Abraham or to his seed, that he should be heir of the world ²¹ that ²² For

²³ but (according to the best authorities) where there is no law, neither is there transgression ²⁴ On this account

²⁵ may be according to ²⁶ in order that ²⁷ may be

²⁸ A father of many nations have I set thee ²⁹ that are

³⁰ substitute (.) for (:); ³¹ omit the ³² had been

³³ without being made weak ³⁴ the best authorities omit not

³⁵ already (omitted by some authorities) become dead

³⁶ he being ³⁷ and

³⁸ yet with regard to the promise of God he did not waver in unbelief

³⁹ was made ⁴⁰ substitute (,) for (;) ⁴¹ Wherefore also

⁴² reckoned unto ⁴³ for our sake ⁴⁴ unto

⁴⁵ who ⁴⁶ delivered up ⁴⁷ omit again

Gen. xvii. 4, etc.; Gal. iii. 29. ✓
Gal. iii. 18. ✓
Chaps. iii. 20; v. 13, 20; vii. 8, 10, 11; 1 Cor. xv. 56; 2 Cor. iii. 7, 9; Gal. iii. 10, 19; 1 John iii. 4. ✓
Chap. iii. 24. ✓
Gal. iii. 22. ✓
Is. li. 2; chap. ix. 8. ✓
GEN. xvii. 5. ✓
Chap. viii. 11; Eph. ii. 1, 5. ✓
Chap. ix. 26; 1 Cor. i. 28; 1 Pet. ii. 10. ✓
Ver. 17. ✓
GEN. xv. 5. ✓
Gen. xvii. 17; xviii. 11; Heb. xi. 11, 12. ✓
Ps. cxv. 3; Luke i. 37, 45; Heb. xi. 19; comp. Gen. xviii. 14. ✓
Chap. xv. 4; 1 Cor. x. 6, 11. ✓
Acts ii. 24; xiii. 30. ✓
Is. liii. 5, 6; chap. iii. 25; v. 6; viii. 32; 2 Cor. v. 21; Gal. i. 4; Heb. ix. 14, 28; 1 Pet. ii. 24; iii. 18. ✓
1 Cor. xv. 17; 1 Pet. i. 21. ✓

Ver. 1. What shall we say then? 'Then' connects with what precedes, but the exact reference is open to discussion. Meyer and others take it as introducing a proof of chap. iii. 31,

which they consider the proposition of chap. iv. The objection is that Paul is proving, not the agreement of the law and the gospel, but the true method of justification. It seems better to take ver. 31 as a transition thought, which is illustrated in this chapter, and taken up again in chap. vi., and to find here a proof of the positions set forth in chap. iii. 28-30, to which exception might be taken in view of the Divine origin of the law. — **Our forefather.** This is the better supported reading. — **According to the flesh.** This may mean, according to natural descent, or it may have the ethical sense, according to his sinful human nature (see chap. vii.). In the former case it must be connected with 'forefather,' in the latter with 'hath found.' The order of the common Greek text favors the latter; while the best authorities sustain a different order, which throws the emphasis upon 'hath found,' but separates it from 'according to the flesh.' It is possible, however, to join it with the verb, even while accepting this reading. The sense then is: what shall we say then that Abraham our forefather hath found (*i. e.*, attained) according to the flesh (*i. e.*, through his own natural efforts as distinct from the grace of God). The opposite would be 'according to the Spirit,' according to the working of the Spirit of God. This evidently suits the context much better than the other view, which merely adds a seemingly unnecessary definition to the word 'forefather.'

Ver. 2. **For if Abraham was justified by works.** It is assumed that he was justified, but the Jews held the opinion that he was justified by works. Notice that even in their view, justification was a matter where God's verdict was concerned. — **Ground of glorying** (not the same word as in chap. iii. 27); comp. Gal. vi. 4, where the same phrase occurs. — **But not toward God.** The best paraphrase of this concisely expressed passage is: 'If Abraham, as the Jews supposed, was justified by works, he has reason to glory toward God (for he could claim justification from God as "of debt"), but he has no ground of glorying toward God (and hence was not justified by works), for the Scripture says he was justified by faith (ver. 3).' Some commentators, however, following the Greek fathers, take the clause: 'but not toward God,' as implying that his justification by faith gives him a ground of glorying toward God, but the supposed justification by works would give him only a ground of glorying toward men, God having nothing to do with it except to acknowledge it as justly earned. The objections to this view are that ver. 3 would then contain a refutation introduced by 'but,' not 'for;' that it is not like Paul to admit any ground of glorying toward men, much less toward God, in connection with the matter of justification.

Ver. 3. **For what saith the Scripture?** This introduces the Scriptural proof of the fact that Abraham has no ground of glorying toward God, and hence of the main position that the Old Testament teaches that justification is by faith. The passage quoted is Gen. xv. 6, cited also in Gal. iii. 6; Jas. ii. 23; but the E. V. varies the form in each case. The New Testament citations all follow the LXX.: **And Abraham believed God, and it was reckoned unto him for righteousness** (Heb.: 'And He reckoned it to him for righteousness'). The saying was with reference to the promise of an heir, as detailed in vers. 17-22. This believing was reckoned unto Abraham for

righteousness. The word we translate 'reckon' occurs eleven times in this chapter, and is represented in the E. V. by 'count,' 'reckon,' 'impute;' elsewhere in this Epistle by 'account' (so Gal. iii. 6). The idea of putting to one's account is obvious; and the full expression is a technical one, the equivalent of God's act of justification. 'That is transferred to the person and imputed to him, which in and for itself does not belong to him' (Cremer, *Bib. Lexicon*). The following explanations attempt to avoid this sense: his faith was taken into account with a view to making him righteous; his faith being a new principle of obedience, was regarded as already a complete righteousness; he was justified on account of the merit of his faith, not through his faith. But all these are opposed to the proper sense of 'reckon' as well as to that of the entire phrase. Furthermore, they are opposed not only to the line of Paul's argument, but to the facts of spiritual experience: the confusion of justification and sanctification has invariably, sooner or later, led to a decrease of holiness. As respects the character of Abraham's faith, it differs from Christian faith, as the promise differs from the fulfilment of the gospel salvation, and as hope differs from fruition; but the essential element in both is unconditional trust in God's truth and mercy. How far Abraham, in thus believing, had faith in a Messiah, we cannot tell. In any case, his faith was not a purely subjective matter; it rested upon God, real and revealed, as its object, and the contents of his faith would correspond with the extent of the revelation. It is not for us, who have the personal Lord Jesus Christ as the object of our faith, to use the case of Abraham as a proof that one can have Christian faith and yet reject Him. Meyer goes so far as to say: 'Abraham's faith had reference to the divine promise, and indeed to the promise which he, the man trusted by God and enlightened by God, recognized as that which embraced in it the future Messiah (John viii. 56).' In the case of the Christian, the object of faith is the personal Messiah, the contents of faith respect His person and work. One who believes in Him will not be seeking to diminish the contents of his faith.

Ver. 4. **Now to him that worketh.** Vers. 4 and 5 illustrate ver. 3, by a general contrast of the two ways by which we can be accounted righteous. A workman whose business it is to labor for hire represents the legal method, the plan of making one's own moral character and doings the basis of acceptance with God. — **The reward;** his reward, for which he works. — **Not reckoned;** this takes up the verb from ver. 3, but without emphasizing it. — **Of grace, but of debt;** not according to, as a matter of favor, but of debt. That Abraham's case was 'of grace' is so heavily implied, that it was not necessary to express it, especially as the thought is now quite general.

Ver. 5. **But to him that worketh not;** to one who does not work for hire. The statement is general, including Abraham, but not specifically applied to him. — **Believeth on him.** The idea of trustfully resting on is suggested by the original. — **That justifieth.** Here any other idea than that of accounting righteous is forbidden by the connection. — **The ungodly;** the ungodly individual, the original is in the singular. The word is chosen to present a strong contrast of 'justifying,' one who is alienated from God is yet accounted right-

eous by God. — **His faith**, etc. Meyer, while insisting that the merit of Christ always remains the meritorious cause, to which we are indebted for the imputation of our faith, objects to the usual view that the righteousness of Christ is imputed to us, on the ground that thus the subjective apprehension of Christ is confounded with the apprehended Christ, the objective ground of imputation. But the next verse speaks of God's reckoning righteousness to a man, and the profound discussion at the close of chap. v. points more directly to the imputation of Christ's righteousness. Comp. the Heidelberg Catechism, Q. 60.

Ver. 6. **Even as David also**. The confimatory illustration now introduced is from Ps. xxxii. 1, 2, here attributed to David. There is significance in the fact that David himself was a sinner who had been greatly forgiven. — **Pronounceth the blessedness**; speaks the congratulation, the pronouncing blessed. The quotation is of forgiveness, of *not* being reckoned a sinner; but the Apostle takes this as equivalent to the *Lord reckoneth righteousness*. 'It is implied by Paul, that the remission of sin is equivalent to the imputation of righteousness, that there is no negative state of innocence, none intermediate between acceptance for righteousness, and rejection for sin' (Alford). — **Apart from works**. Since the forgiveness of sins is here indicated as a part of the reckoning of righteousness, this reckoning must be apart from meritorious works, for forgiveness and merit are opposed ideas.

Ver. 7. **Blessed are they**, etc. The quotation is made exactly from the LXX. — **Whose sins are covered**. The idea of the first clause is repeated under another figure, according to the parallelism of Hebrew poetry. Their sins are hid by God Himself, which is the same as 'forgiven,' 'not reckoned.'

Ver. 8. **Will not reckon sin**. The negation is very strong, 'will in no wise reckon.' This may refer to the final judgment, but more probably points to the method of entire forgiveness (future to David's eye) revealed in the gospel.

Ver. 9. **Is this blessedness then**, etc. 'This pronouncing blessed, then, *is it* upon,' etc. The reference is to David's words. The inference, in the form of a question, is, that this declaration of blessedness affects the **uncircumcision also**, for an affirmative answer to this clause is implied in the form of the original. — **For we say** (*i. e.*, in accordance with the quotation in ver. 3). This begins the proof from the case of Abraham, by restating the Scriptural fact. The further facts and conclusion follow. 'That' should be omitted. — **To Abraham**, etc. The emphasis rests on 'Abraham,' as the emended order indicates. — **His faith**, lit., 'the faith,' the faith just spoken of in ver. 3.

Ver. 10. **How then was it reckoned?** Not, what was the mode in which it was reckoned, but, 'how was he situated when this took place?' The rest of the verse makes this clear. — **Not in circumcision, but in uncircumcision**. The 'reckoning' took place (Gen. xv. 6) at least fourteen years before the circumcision of Abraham (Gen. xvii. 25); consequently the latter was the Divine ratification of grace already received, not the effective cause or condition of the bestowal of grace.

Ver. 11. **And he received the sign of circumcision, a seal**, etc. The 'sign' was 'circumcision,' which is described as 'a seal,' etc. Meyer explains: a sign which was given him in the fact that he was circumcised, he received as seal, etc.

In Gen. xvii. 11, circumcision is represented as 'a token (sign) of the covenant' God made with Abraham. The covenant antedated the sign (Gen. xv.). In the Talmud also, circumcision is spoken of as the sign and seal of the covenant. — **The righteousness of the faith which he had while in uncircumcision**. This is historically correct, and doctrinally accurate. Abraham's faith was in God who had promised him an inheritance, and his faith was then reckoned to him for righteousness, this being a part of the story of the covenant; when afterwards circumcision was instituted it sealed the promise or covenant, and not less the righteousness reckoned to Abraham, which came from his faith. The true idea of a sacrament is here suggested; it is a sign, seal, and means of grace, but not the grace itself. Circumcision is not the covenant; nor is baptism regeneration. The sign and seal is not itself the ground of confidence, but it testifies and openly ratifies a Divine covenant or blessing. If Abraham needed a seal of the righteousness reckoned to him, some such outward sign and seal may be expected in the Christian church. — **That he might be the father**, etc. This was the end of his receiving a sign of previous faith. The idea of spiritual fatherhood here set forth is quite Biblical, but the fullest exposition of spiritual sonship of Abraham is found in Gal. iii. 'They that are of faith, these are sons of Abraham.' 'Not Jews and proselytes as such, but the believers as such — all uncircumcised who believe, and (ver. 12) the believing circumcised' (Meyer). The former came into view first, because this was the main position to be proved, and the more striking inference from the historical facts. — **Though yet in uncircumcision**; a correct paraphrase of the original expression, which is literally 'through uncircumcision.' — **That righteousness might be reckoned unto them**. The best authorities omit 'also'; which would suggest, 'unto them as well as to Abraham,' but is quite unnecessary. This clause presents the purpose with respect to the individuals who believe though uncircumcised. It is parenthetical, for ver. 12 is parallel with the preceding clause.

Ver. 12. **And the father**. 'Father' is repeated to take up the line of thought slightly interrupted by the final clause of ver. 11. The full idea is: that he might be the father, etc. — **Of circumcision**. Not of the circumcision as such, but of such as are afterward further defined. — **Not only are of the circumcision, but who**, etc. The Greek is peculiar, but the sense is easily perceived. Abraham is, indeed, the father of circumcision, but with reference to those Jews who are not merely circumcised, but also *believe*, as he did. The connection of the last idea with the historical facts respecting Abraham's faith and subsequent circumcision is emphasized in the phrase: **walk in the steps of that faith**, etc. The sum of the argument is: 'For Abraham's righteousness through faith was attained, when as yet there was no distinction between circumcised and uncircumcised; and to this mode of becoming just before God, independently of external conditions, Christianity by its "righteousness by faith" leads back again and continues it' (Meyer). — **While in uncircumcision**. The form of the original closely resembles ver. 11; but the order is slightly changed. The emphasis there rests upon 'in uncircumcision'; here on 'faith.'

Ver. 13. **For not through the law**. This order is required by the emphasis indicated in the orig-

inal. 'Through law' is the literal rendering, but this verse (comp. ver. 15) overthrows the view that 'law' without the article does not mean specifically *the* Mosaic law. The argument is: The Mosaic law was in no sense the ground or cause of the promise, for the law was not then in existence; and this fact is the ground of the position of Abraham as father of all believers, whether Gentiles or Jews (vers. 11, 12). The phrase 'through the law' must not be narrowed to 'through the works of the law'; the agency of the Mosaic law is absolutely denied. — **Is the promise.** The purport of the promise is afterwards given. The verb is wanting in the Greek, but we supply 'is,' because the reference is to a promise still valid ('or to his seed'). — **To Abraham or to his seed.** 'Or' after a negative binds two words closely. The promise is to both, as one. Here 'his seed' is not directly referred to Christ, as in Gal. iii. 16, but to all believers, as the spiritual descendants of Abraham. In Galatians, the emphasis rests upon the fact that believers form a collective unity in Christ. — **That he should be heir of the world.** This is Paul's summing up of various promises made to Abraham for himself and his seed (Gen. xii. 7; xiii. 14, 15; xv. 18; xvii. 8; xxii. 17). The Rabbins understood these as meaning the ultimate, universal sovereignty of the Messiah. As to the main point Paul accepts this view, though the religious significance to him was different from the Jewish conception. The same idea underlies the gospel phrase 'kingdom of heaven, kingdom of God.' The promise will be literally fulfilled when the kingdoms of the world are given to the people of the Most High, and Christ returns to rule. Dan. vii. 27; Matt. v. 5; Rev. xi. 15, etc. — **Through the righteousness of faith.** Gen. xv. 6, quoted in ver. 3, follows the first promise; but this need not occasion difficulty, for the promises covered a long period, and Abraham's faith began at the first promise. Comp. Gen. xii. 1-3 with Heb. xi. 8.

Ver. 14. **For if, etc.** The proof of ver. 13 is now given (vers. 14-17), from the nature of the law, and the consequent necessity of faith as the ground of inheritance. — **They that are of the law.** Comp. the contrasted idea, chap. iii. 26; Gal. iii. 7. Those who belong to the law are of that party whose religious life springs from the law, and who are legalists in character. — **Faith is made void,** is made empty and continues so, there is no use of it. — **Of none effect.** The promise is made permanently invalid. Why so? The reason is given in ver. 15.

Ver. 15. **For.** The statement that faith and the promise would be ignored, if the inheritance is through the law, must be true, *for* this reason. — **The law,** the Mosaic law, as in the entire discussion. — **Worketh wrath.** The wrath of God is meant, else the next clause would have little pertinence; moreover, 'wrath,' in the New Testament, in the vast majority of cases refers to God's wrath against sin. The law does, indeed, stir up the wrath of man against God, as is set forth in chap. vii. 5, etc., but the train of thought in that chapter is distinct from that found here. Because the law brings about wrath, it cannot be the ground of promise (ver. 13). — **But where there is no law, neither is there transgression.** 'For' was substituted by the early transcribers, to bring out the connection of thought. Strictly speaking, this part of the verse is a general nega-

tive statement, implying the positive truth, that where there is a law, there is transgression of it, thus producing a more pronounced form of sin, upon which God's wrath is visited; thus the law 'works wrath.' The negative form is probably due to the character of the main thought, the promise was independent of law (ver. 13). 'Transgression,' the infraction of known law, is one form of sin, but does not include all sin. 'Sins without positive law' (chap. v. 13), are likewise, and, indeed, on account of the natural law (chap. ii. 14), objects of the divine wrath (see i. 18; Eph. ii. 3); but sins *against* a given law are, in virtue of their thereby definite quality of *transgression*, so specifically and specially provocative of wrath in God, that Paul could relatively, even, deny the imputation of sin when the law was non-existent. See on chap. v. 13' (Meyer).

Ver. 16. **On this account.** An inference from vers. 14, 15 (though some refer it to what follows). — **It is of faith.** What? Not the promise, but the inheritance, in view of the contrast in ver. 14. Strictly speaking, we should explain, supply 'the heirs are of faith.' — **That it may be.** The present is preferable, as indicating a continuous result which is purposed by God in making men heirs. 'As the law, bringing the knowledge of guilt, works wrath, so the promise awakening faith, manifests God's free grace, the end for which it was given' (Alford). — **In order that the promise may be** (the present is preferable here also). This is the purpose of God in making men heirs by the way of grace; His free unmerited favor thus makes the promise **sure to all the seed, i. e.,** to all believers (comp. vers. 11, 13), not only to the believing Jews, **that which is of the law,** but also to the believing Gentiles, who are described as **of the faith of Abraham** (vers. 10, 11), though not descended from him. That the former class includes only *believing* Jews, appears from the fact that the Apostle is describing the 'seed' who become heirs by faith in order to manifest God's grace. That justification is by faith, not by works of the law, has already been proved, and is here presupposed. As the believing Jew was also 'of the faith of Abraham,' 'of the law,' the contrast respects their race, not their way of obtaining the promise. This is the same in both cases ('according to grace'), otherwise it would not be sure. — **Who is the father of us all.** 'Reiterated (comp. vers. 11, 12), solemn setting forth of the fatherhood of Abraham for all believers (*us*), which was, indeed, the pith and fundamental idea of the entire argument (since ver. 9).' Meyer.

Ver. 17. **As it is written.** Gen. xvii. 5 is here quoted, from the LXX. In view of the connection the parenthesis is to be retained. — **A father of many nations.** Comp. the significant change of name (Abraham = father of a multitude) for which this phrase gives a reason. — **Have I set thee.** 'Appointed or constituted. The word denotes that the paternity spoken of was the result of a special arrangement or economy. It would not be used to denote the merely physical connection between father and son' (Shedd). Hence the promise was of a spiritual seed from many nations. The pertinence of the quotation thus becomes obvious. — **Before him whom he believed.** This is to be joined with ver. 16: who is the father of us all, not physically, but spiritually, *in the sight and estimation of God,* in whose sight Abraham believed. Others prefer to explain: in the sight of God, whom Abraham believed; but this is not

so grammatical. — **Who quickeneth the dead**, etc. Paul thus describes God, because of the peculiar circumstances of Abraham. His omnipotence is set forth in the first phrase, which is suggested by the condition of Abraham and Sarah, mentioned in ver. 19. — **Called those things that are not as though they were**. 'Things which be not,' relatively non-existent, as the original suggests, non-existent until God calls them into being. These things God treats as existent. The main question is, whether this means that God creates such things, or that in His decrees of Providence He disposes respecting them, just as He does respecting things already in existence. The word 'call' is most frequently used in the former sense, but the tense here used points to continuous action, which accords better with the latter view. The phrase thus suggests the numerous seed of Abraham, in regard to which God had decreed and spoken (Gen. xv. 5) while they were non-existent, except in His purpose. Some find here an undercurrent of reference to the calling of the Gentiles, or to the imputing of righteousness without righteousness; but this is far-fetched.

Ver. 18. **Who**. Abraham; 'who' in ver. 17 (referring to God) has no equivalent in the Greek, which does not present the ambiguity of our version. Vers. 18-22, which may constitute a separate paragraph, give a more detailed description of the faith of Abraham; grammatically this verse is parallel with 'who is the father of us all' (ver. 16). — **Against hope believed in hope**. Abraham's belief rested 'upon hope' (the literal sense), but it was also contrary to hope, *i. e.*, contrary to external hope, to what might naturally be hoped for. A similar antithesis is continued throughout. — **That he might become father**, etc. This was the end of the faith of Abraham in God's purpose. It is not merely the result, nor is it the purpose of Abraham, nor what he believed. — **According to**, etc. This qualifies 'become,' not, 'believed.' — **Had been spoken** (Gen. xv. 5), before the promise that he should become a father of many nations (Gen. xvii. 5). — **So, i. e.**, as the stars of heaven for multitude.

Ver. 19. **And without being made weak**. This clause points to a result which might have been expected, but did not occur. — **In faith**; the article in the original points to 'his faith.' — **He considered his own body**. The best manuscripts omit 'not' in connection with 'considered.' This gives to the whole passage a different turn. Although he took all these adverse circumstances into the account, yet he wavered not. His faith might have been weakened by the long delay, or by the consideration of the physiological circumstances which made it seem impossible that he should have an heir. This negative expression in regard to Abraham's faith prepares for a description of how strong his faith was. 'Not' was probably inserted, because the passage as it stood seemed to cast a reflection upon Abraham. — **Already become dead**, as regards the hope of a son, in consequence of his age, **he being about a hundred years old**: ninety-nine in exact numbers. Gen. xvii. 1, etc. — **Deadness**; comp. Gen. xviii. 11. These passages plainly show that Abraham 'considered' this state of things.

Ver. 20. **Yet with regard to the promise of God**. 'Yet,' in contrast with the facts he 'considered.' (If 'not' is retained in ver. 19, this verse is not in contrast with what precedes). — **Did not waver in unbelief**. The form here is the

same as in the phrase rendered 'in faith.' The article points to 'the unbelief' which might have been expected from the facts which Abraham 'considered.' Some prefer the instrumental sense here: 'through unbelief,' but 'in' sufficiently suggests that unbelief would have led to such doubt or wavering as the result of his consideration. — **Was made strong**. Instead of being 'made weak,' he was 'made strong.' — **In faith**. Some prefer here also to render 'through faith,' but 'in faith,' is a grammatical explanation, and accords better with ver. 19, where the same phrase occurs in the original ('without being made weak in his faith'). — **Giving glory to God**. While he gave, or since he gave. This clause is to be closely joined with the next verse, which shows how he gave glory to God. Not words of praise alone, but every action that tends to God's glory, may be included in the phrase, according to Scriptural usage. Here the recognition of God's omnipotence is meant.

Ver. 21. **And being fully persuaded**, etc. This simple confidence in God's promise gave glory to God, and is the essence of faith (comp. Gen. xviii. 14, and Heb. xi. 1). 'Many find it harder to believe' that God can love them, notwithstanding their sinfulness, than the hundred-years-old patriarch did to believe that he should be the father of many nations. Confidence in God's word, a full persuasion that He can do what seems to us impossible, is as necessary in the one case as in the other. The sinner honors God, in trusting His grace, as much as Abraham did in trusting His power' (Hodge).

Ver. 22. **Wherefore also**, etc. The whole discussion is here summed up, the last clause of ver. 3 being repeated. The immediate connection is with vers. 18-21; because Abraham had believed God in the way there described.

Ver. 23. **Now it was not written for his sake alone**. The rest of the chapter states in plain language the application of the case of Abraham to the gospel believers. Thus Paul shows that God is the God of *all* believers, and that we establish the law through faith (chap. iii. 28-31). The phrase 'it is written,' which occurs here, is not the usual one: it denotes the past historical act of writing, and emphasizes the *design* of God's Spirit in causing it to be written; the usual phrase points to the permanent validity of the Scriptural quotation. Here, as throughout the Epistle, the Apostle insists that the whole Old Testament pointed to the *universality* of Christianity.

Ver. 24. **But for our sake also**. The design was not merely to show how Abraham was justified, but also to show how we should be justified. — **It shall be reckoned**. 'Shall be' is not the simple future, but points the purpose of God with respect to what is continuous; the justification of each believer is a single act, but that of believers as a whole is continuous. — **Who believe**; 'since we are such as believe' fairly presents the sense. — **Him that raised up Jesus our Lord**, etc. This reference to the resurrection of Christ emphasizes the power of God, just as ver. 17 had done. The birth of Isaac was a proof of God's omnipotence, but Christ's resurrection is a still higher proof, both of this omnipotence, and, at the same time, of Divine grace, on which the whole argument turns (ver. 16). When the fact of Christ's resurrection is denied or ignored by nominal Christians, their faith is weak in every respect.

Ver. 25. **Who was delivered up**. 'A standing

designation for the divine surrender of Christ, surrender unto death (chap. viii. 32), perhaps after Is. liii. 12. It is at the same time *self-surrender* (Gal. ii. 20; Eph. v. 2), since Christ was obedient to His Father' (Meyer). — **For our trespasses**, *i. e.*, our sins which were atoned for by His sacrificial death. 'For,' that is, 'on account of,' but not in exactly the same sense in both clauses, in this one it gives the cause, namely, a past fact: because we had sinned; in the next clause it points to a future result. Christ died to remove our guilt which already existed, but He rose again to accomplish our justification which could not otherwise take place. — **Raised for our justification**. This clause presents the positive aspect of the *same* exhibition of grace. The word 'justification' points to the act, though the state (of being justified) which results may be implied. By His death our Lord atoned for sin (chap. iii. 25), and secured our pardon and peace; this is the meritorious ground of our justification (comp. chaps. iii. 24, 25; v. 9; 2 Cor. v. 9; Eph. i. 7; 1 John i. 7. But unless Christ has risen the atoning

work could not have been appropriated by men, and their justification actually taken place. Without the resurrection, Christ's grave would be the grave of all our hopes (1 Cor. xv. 17). That great fact testified that God accepted the atoning sacrifice. If man had not sinned, Christ would not have died; if Christ had sinned, He would not have been raised. To this may be added, as matters vitally connected with the words of this verse (though not fully expressed), that only the risen Saviour could intercede for us, could send the Holy Spirit to apply redemption to us; that as the death and resurrection of Christ are inseparably connected as the ground of our salvation, so the effects are indivisible, though distinguishable. The sinner cannot be buried with Christ, without rising with Him as a new creature; the death with Christ is inseparable from the new life in Christ. Hence some commentators regard this verse as a brief introduction of 'the great subject of chaps. v.—viii., *Death*, as connected with *Sin*, and *Life*, as connected with *Righteousness*' (Alford). See beginning of next section.

CHAPTERS V.—VIII.

III. THE GOSPEL THE POWER OF GOD UNTO SALVATION.

In this *third division* of the doctrinal part of the Epistle, the Apostle presents the gospel as 'the power of God unto salvation,' setting forth how God's power becomes efficient in men, as the *result* of gratuitous justification. Death is shown to be connected with Sin, and Life with Righteousness.

Chap. v. treats of the immediate result of justification, peace with God (v. 1–11) enforced by the parallel and contrast between the relations to the first and second Adam (v. 12–21). Chaps. vi.—vii. treat of the moral results of justification; namely, sanctification. Stated more generally: chap. v. treats of the effect upon the *feeling* (peace); chaps. vi.—viii. upon the *will* (holiness). As, however, the Apostle has shown the need of justification by faith from the guilt of all, so he proves the need of sanctification by the gospel method from the failure of the law to sanctify (chaps. vi., vii.), before passing to the positive statements of chap. viii. (There is therefore good ground for the view which regards chaps. iii. 21–v. as treating of *justification*, and chaps. vi.—viii. of *sanctification*.) But the course of thought is not that of a formal treatise; the letter follows to a great extent the order of Christian experience, taking up difficulties as they are presented in the Christian life. Even the parallel and contrast between Adam and Christ, in chap. v. 12–21, is not an exception; for thus the connection between sin and death, and righteousness and life is set forth in its most extended form; grace is shown to abound, and the gratuitous nature of justification enforced for the comfort of the believer. Moreover this apparent digression is but a more pronounced example of what occurs in well-nigh every section of the Epistle. Chap. vi. takes up an objection, which constantly recurs: will not this abounding grace allow men to continue in sin? Paul answers, that Christians have a fellowship of life with Christ, are dead to sin and dedicated to God. Moreover, they are thus freed from the law (chap. vii. 1–6). This thought suggests another objection (as constantly recurring as the previous one); will not freedom from the law lead to continued sin? The Apostle, in reply, defends the spirituality of the law (chap. vii. 7–12), but shows that it is not the power of God unto salvation (chap. vii. 13–25). In the experience he portrays, the prominent distinction is between *law* and *grace*, not sin and grace. This part of the Epistle, so far from being adapted for Jewish readers only, or for that age alone, is the part which touches our experience most closely. The antithesis between *law* and *grace* is one constantly felt; the Christian is in constant danger from legalism; and few have learned to sympathize with the joyous utterances of chap. viii. without having proved in their own case that the law as a means of sanctification leads to wretchedness (chap. vii. 24), quite as truly as it fails to justify. Chap. viii. presents the work of the Spirit over against the failure of the law, showing the happy condition of the justified man, in the freedom of the new life, the consciousness of adoption and the assurance of future glory.

CHAPTER V. 1-11.

1. THE BLESSED INWARD CONDITION OF THE JUSTIFIED.

Justification has as its proper result peace with God (ver. 1), which becomes hope of the glory of God (ver. 2), is actually increased by tribulation (vers. 3, 4), because of God's love (ver. 5). This love is assured by the vicarious death of Christ (vers. 6, 8); and this is a proof and pledge that reconciled sinners will be 'saved in his life' (vers. 9, 10), and may glory in God who through Christ provides this reconciliation (ver. 11).

1 **T**HEREFORE ^a being justified by faith, we have ¹ ^b peace
 2 with God through our Lord Jesus Christ: ^c By ² whom
 also we have access ³ by faith into this grace ^d wherein we
 stand, ⁴ and ^e rejoice ⁵ in hope ⁶ of the glory of God. And not
 3 only so, but ^f we glory ⁷ in ⁸ tribulations also; ⁹ ^g knowing that
 4 tribulation worketh patience; ¹⁰ ^h And patience, ¹⁰ experience; ¹¹
 5 and experience, ¹¹ hope: ⁱ And hope maketh not ashamed; ¹²
^k because the love of God ¹³ is shed abroad ¹⁴ in our hearts by ²
 the Holy Ghost which is ¹⁵ given unto us.
 6 For when ¹⁶ we were yet without strength, ¹⁷ in due time
 7 ^l Christ died for the ungodly. For scarcely for a righteous
 man will one die: yet ¹⁸ peradventure for a ¹⁹ good man some ²⁰
 8 would even dare ^o to die. But ^m God commendeth ²¹ his ²² love
 toward us, in that, while we were yet sinners, Christ died for
 9 us. Much more then, ²³ being now justified ⁿ by ²⁴ his blood, we
 10 shall be saved ^o from wrath through him. ²⁵ For ^p if, when we
 were ²⁶ enemies, ^q we were reconciled to God by ² the death of
 his Son; much more, being ²⁷ reconciled, we shall be saved ^r by ²⁴
 11 his life. ²⁸ And not only so, but we also ^s joy ²⁹ in God through ⁿ
 our Lord Jesus Christ, by ² whom we have now received the
 'atonement.' ³⁰

Is. xxxii. 17; John xvi. 33; chap. iii. 28, 30.
 Eph. ii. 14; Col. i. 20.
 John x. 9; xiv. 6; Eph. ii. 18; iii. 12; Heb. x. 19.
 1 Cor. xv. 1.
 Heb. iii. 6.
 Matt. v. 11, 12; Acts v. 41; 2 Cor. xi. 36; xii. 9, 10; Phil. ii. 17; James i. 2, 12; 1 Pet. iii. 14; iv. 13, 14.
 James i. 3.
 James i. 12.
 Phil. i. 20.
 2 Cor. i. 22; Gal. iv. 6; Eph. i. 13, 14.
 Chap. iv. 25; ver. 8.
 John xv. 13; 1 Pet. iii. 18; 1 John iii. 16; iv. 9, 10.
 Chap. iii. 25; Eph. ii. 13; Heb. ix. 14; 1 John i. 7.
 Chap. i. 18; 1 Thess. i. 10.
 Chap. viii. 32.
 2 Cor. v. 18, 19; Eph. ii. 16; Col. i. 20, 21.
 John v. 26; xiv. 19; 2 Cor. iv. 10, 11.
 Chap. ii. 17; iii. 29, 30; Gal. iv. 9.
 Ver. 10; 2 Cor. v. 18, 19.

¹ let us have (*according to the best authorities, see notes*)
² through ³ we have also had the access
⁴ substitute (;) for (,) ⁵ let us rejoice (glory) ⁶ the hope
⁷ let us also rejoice (glory) ⁸ in our
⁹ omit also ¹⁰ or constancy ¹¹ approval
¹² putteth not to shame ¹³ God's love ¹⁴ hath been poured out
¹⁵ was ¹⁶ while ¹⁷ weak ¹⁸ for
¹⁹ the ²⁰ some one ²¹ or doth establish
²² his own ²³ therefore ²⁴ Greek in
²⁵ through him from the wrath ²⁶ being ²⁷ or having been
²⁸ substitute (;) for (.)
²⁹ rejoicing (glorying), *according to the best authorities*
³⁰ reconciliation.

Ver. 1. Therefore being justified. The connection is with chap. iv. 25, but through this with the whole argument in the second division (chaps. iii. 21-iv. 25). The single act of justification is indicated in the original. The sense 'make righteous,' is altogether inappropriate here, destroying

the whole force of the Apostle's inference. — **Let us have**; or, 'we have.' The two senses are represented in Greek by two forms of the same verb, which differ only in a single letter (long or short *o*). The weight of authorities is decidedly in favor of the form which must be translated, 'let us have.' But there are considerations which weigh in favor of the other reading: (1.) The early transcribers frequently interchanged long and short *o*; (2.) The form 'let us have,' if once occurring, would be retained, because the doctrine of justification was early obscured, and this form is not so confident as the other; (3.) the exhortation seems inappropriate here. These reasons are so strong, that many who would not, in other cases, hesitate to give way to manuscript authority, here retain the reading: 'we have.' But it is safer to follow the better supported reading, and to give it the sense: 'let us have peace,' in full measure, let us accept fully what God has provided for us; comp. Heb. xii. 28: 'let us have grace.' The sense of vers. 2 and 3 is affected by this reading. — **Peace with God.** Not, 'toward God.' We are, as a result of justification, no longer under condemnation (chap. viii. 1): God is at peace with us. Our feeling towards Him may and ought to correspond; but it is subject to change. God's relation to us is the great matter; on that is based true peace of conscience. When God has accepted the believing sinner as righteous, He looks at him as in Christ, who is our Peace (Eph. ii. 14-16). The hindrance to peace has been removed by the death of Christ; God's wrath against our sin is removed. Peace that does not rest upon this great fact is a dream and a delusion. — **Through our Lord Jesus Christ.** This full form gives a tone of triumph to the verse. This personal Lord has made peace, satisfied justice, removed the curse, made it possible for a holy God to be righteous in accounting righteous those, who by nature and character, are sinners. God is love, He first loved the world, but loved it *in this way*, that He gave His only begotten Son (John iii. 16); through this Son of His love, we have peace with God.

Ver. 2. **Through whom.** The Personal Redeemer is kept in the foreground. — **We have also had**; have obtained as our own. 'Also' is misplaced in the E. V., since it should be joined with the verb. — **Access**; 'the access,' something well-known. (Some prefer to render it 'introduction.') This access is the result of justification and the ground of peace. We have peace, because at the time of our justification we obtained as our possession this access into this grace. — **By faith.** Some important manuscripts omit this, but the probabilities favor its genuineness. Paul constantly presents the personal Redeemer, but is ever reminding his readers that by faith we appropriate what He has done for us. — **Into this grace**, *i. e.*, the state of justification, which is pre-eminently a position of 'grace,' wherein we stand, have our permanent position, as accepted of God. — **And let us rejoice.** The form here (and in ver. 3) may be either imperative or indicative; but, as the sentence corresponds with the beginning of ver. 1, we must translate in accordance with the reading there. (The E. V. gives the impression that 'stand' and 'rejoice' are closely connected.) The word itself means to glory, boast, triumph, rejoice, exult. The first is the usual rendering, but is infelicitous here, where 'glory' (another word in the Greek) immediately follows. So ver.

3 in E. V.) — **In the hope of the glory of God.** The ground of rejoicing is the hope of sharing in that glory which belongs to God; comp. John vii. 22; 1 Thess. ii. 12; 1 John iii. 2; Rev. xxi. 11. That God will give this glory is implied, rather than expressed. The Roman Catholic doctrine of the uncertainty of salvation is opposed to this triumphant assurance of faith. We may, however, distinguish between assurance of a *present* state of grace, which is implied in true *faith*, personally apprehending Christ as a Saviour, and assurance of *future* redemption, which is an article of 'hope,' to be accompanied by constant watchfulness.

Ver. 3. **And not only so**; not only let us rejoice (or, do we rejoice) in the hope of glory; but **let us also rejoice in our tribulations.** The construction is the same as in ver. 2. 'In' is not the same word used in ver. 2; there the 'hope' was the direct ground of the glorying, here the 'tribulations' are the indirect ground, since they become the means of sanctification. 'Our tribulations,' lit., 'the tribulations,' which Christians then knew so well. Lord Bacon says: 'Prosperity is the blessing of the Old Testament, adversity of the New.' See marginal references. 'Christians do not glory in suffering, as such, or for its own sake; but as the Bible teaches: 1. Because they consider it an honor to suffer for Christ. 2. Because they rejoice in being the occasion of manifesting His power in their support and deliverance; and, 3. Because suffering is made the means of their own sanctification and preparation for usefulness here, and for heaven hereafter. The last of these reasons is that to which the Apostle refers in the context' (Hodge). — **Knowing that**, since we know that; the believer finds this out in his own experience. This knowledge extends to the whole series of successive results; the climax is set forth in ver. 5. — **Worketh patience.** Not 'patience' as we generally understand it, but 'constancy,' patient endurance, steadfastness, holding out bravely against trials and persecutions.

Ver. 4. **Approval.** 'Experience' is too wide, since it may include the whole Christian life. The term here used refers to the state of one who has successfully stood a test. In itself it might refer to the act of testing (2 Cor. viii. 2), but here the result is evidently meant. — **Hope.** As in ver. 2, 'hope of the glory of God.' But while this hope precedes the 'approval,' in an increased measure it is the further result of the approval. 'The more the Christian has become *tried*, the more also will hope continually possess him' (Meyer). Like faith and love, and every other Christian grace, hope is never done in this world, but always growing. Every enlargement of Christian life enlarges this also.

Ver. 5. **Putteth not to shame.** It will not disappoint or mock us; it even now gives triumphant certainty. — **Because God's love.** 'The love of God,' while more literal, is ambiguous; the Apostle means the love God has toward us. We are assured that hope shall not put us to shame, not by anything in ourselves, but because of the love of God. This love has been outwardly manifested and inwardly given to us: **hath been poured out in our hearts.** 'The love of God did not descend upon us as dew in drops, but as a stream which spreads itself through the whole soul, filling it with a consciousness of His love and favor' (Philippi). — **Through the Holy Ghost which was**

given unto us. The outward manifestation of God's love is through Christ (ver. 8), but the inward (and abundant) experience of it as ours comes only through the Holy Ghost. 'Was given' points to a single bestowal; not, however, to the outpouring on the day of Pentecost, since this could not apply to Paul himself, but to the gift of the Spirit at the time of the regeneration of each Christian.

Ver. 6. **For.** This introduces the outward proof, or manifestation, of the love of God, the same love which hath been poured out in our hearts through the Holy Ghost (ver. 5). But the internal experience would be a delusion, were it not based on this historical fact, in which God's love was specially displayed.—**While we were yet weak, i. e.,** spiritually weak, without the Holy Spirit, through which we must receive spiritual life. 'The sinfulness is purposely described as *weakness* (need of help), in order to characterize it as the motive for the *love of God* interfering to save' (Meyer). 'Yet' is repeated in the original, according to the best manuscripts, and thus receives an emphasis which we can scarcely reproduce in English.—**In due time.** At the proper season, which was also the appointed time. Christ appeared when all the preparation for His coming was complete, and when the disease of sin had reached its crisis. It was, therefore, the 'due time,' and in Paul's mind the death of Christ was the central point of all human history (comp. Gal. iv. 4; where, however, the word rendered 'time' is a different one).—**Died for the ungodly.** The term 'ungodly' is chosen rather than 'us,' which would have been otherwise correct, to bring out more forcibly the strength of God's love. 'For,' in itself, means 'in behalf of'; but 'where the question is concerning a dying for those who are worthy of death, the conception naturally involves a will, understood "instead of;" see Matt. xx. 28' (Lange). The doctrine of the substitutionary death of Christ (His vicarious atonement) rests, not on the preposition, but on the context, on the whole sweep of Biblical thought, and, as far as Paul's view is concerned, on such passages as chap. iii. 25; Eph. v. 2; 1 Tim. ii. 6.

Ver. 7. **For.** This death of Christ for the ungodly shows the greatness of God's love (comp. ver. 8), since among men it is true that **scarcely for a righteous man, still less for the 'ungodly,' will one die.**—**For-peradventure;** not, 'yet.' The Apostle adds another confirmatory clause, which admits the possibility of some one dying for the good man. The exact sense is open to discussion. Explanations: (1.) that there is no distinction between 'righteous' and 'good,' so far as the Apostle's argument is concerned, the second clause bringing out the thought of the first in another form, more with reference to the possibility of such rare cases. (2.) That 'the good man' means one who is a benefactor, or who has a noble, admirable, kind character, not merely a just one. This is the usual view, though the presence of the article is variously explained. 'A righteous man,' fulfilling all just demands, calls forth respect and admiration; but 'the good man,' himself prompted by love, evokes our love, and for him **some one would even dare to die.** (3.) The phrase is taken as neuter by some: 'that which is good,' but this is very flat, and quite unlikely in a discussion where persons are so constantly in mind.

Ver. 8. **But God commendeth, or, 'doth estab-**

lish' (comp. chap. iii. 5). Probably both meanings are included; the proof is of such a character as to render the love conspicuous, and thus to 'commend' it. The word has an emphatic position in the original. The present tense is used, because the atoning death of Christ is the fact which remains the most striking manifestation of the love of God.—**His own love;** possibly in contrast with the love of men, but certainly suggesting it was God's love (of benevolence) which led to the Atonement.—**Toward us.** To be joined with 'love,' and referring, as does the whole section, to Christians.—**While we were yet sinners.** So in character, and so before God, who had not yet justified us.—**Christ died for us.** (Comp. ver. 6.) His death was the ground of our justification; God's love provided this ground, while we were yet sinners.

Ver. 9. **Much more therefore.** The inference from God's love as displayed in the death of Christ (vers. 6-8), is the assurance of full salvation. An argument from the greater to the less. 'If Christ died for His enemies, He will surely save His friends' (Hodge).—**Being now justified, or, 'having been justified,'** at the present time, 'now,' in contrast with 'while we were yet sinners' (ver. 8).—**By his blood, lit., 'in.'** A concrete expression for the atoning death of Christ, which is the meritorious cause of our justification (comp. chap. iii. 25).—**Saved through him from the wrath.** That this means the wrath of God admits of no doubt. The full final escape from wrath, at the last judgment, is suggested, but this is only a negative expression for 'the hope of the glory of God' (ver. 2); there being no middle position between objects of wrath and heirs of glory. The Apostle thus joins together the certainty of salvation with the fact of God's wrath against sin and the certainty of its execution upon unbelieving sinners. As respects the word wrath, 'it denotes a personal emotion, and not merely an abstract attribute. A divine emotion is a divine attribute in energy. In relation to it, the oblation of Christ is called a "propitiation" (1 John ii. 2; iv. 10). The feeling of anger towards sin is not incompatible with the feeling of compassionate benevolence (ver. 7) towards the sinner. The very Being who is displeased, is the very same Being who, through a placatory atonement of His own providing, saves from the displeasure' (Shedd).

Ver. 10. **For.** A further setting forth of the thought of ver. 9.—**Being enemies; i. e., being, as we were, the objects of God's holy wrath.** That this was while we, on our part, were opposed to God is certainly true; but the best commentators agree in declaring that the other sense is the logical one. The only objection to it rests on a mechanical and false view of Scripture language. It is supposed to imply a wrong state of feeling on the part of God. But this is impossible. When the Scriptures say that God has wrath against sinners (which really means that they are 'enemies' in the sense we advocate), they do not assert that He has the revengeful, passionate feelings which naturally belong to human enmity. Every assertion, even in our ordinary use of language, is modified by the character of the person spoken of; much more in this case, for God must be right, if there is any distinction between right and wrong. Nor does this view contradict the love of God: His love shines out conspicuously, becomes effective, by means of the plan which

removes His enmity without detriment to His holiness. — **We were reconciled to God**, etc. In accordance with the last remark, we refer this to God's act by means of which we cease to be the objects of His holy wrath. (Comp. ver. 11, where 'reconciliation' should be substituted for 'atonement,' and where this 'reconciliation' is said to be 'received.') The primary sense, therefore, points to the great change which has taken place in the relation of God to us, by means of the voluntary atoning sacrifice of Christ ('through the death of His Son'). Thus God's wrath was removed, His justice satisfied, and, in consequence, men are reunited to Him as a loving and reconciled Father. While it is true that man is reconciled to God 'through the death of His Son,' this is not the thought from which the Apostle is arguing, nor is it justified by correct laws of interpretation. 'All attempts to make this, the secondary meaning of the word, to be the primary, rest not on an unprejudiced exegesis, but on a foregone determination to get rid of the reality of God's anger against sin' (Trench). On the other hand, it is clear that the two sides are practically inseparable; and this *because* our reconciliation to God, as a moral process on our side is prompted and encouraged by the assurance that God has been reconciled to us, resting on the demonstration of His love to us in the atoning death of Christ, which was the meritorious ground of His reconciliation to us. Our privilege will seem all the greater, our duty the more imperative, from holding fast to the plain meaning of the passage. — **Much more, being reconciled**, or, 'having been reconciled,' once for all. The former participle ('being') pointed to a past state; this indicates a past act. Paul is speaking of Christians, who have been justified (ver. 1), who have embraced this plan of reconciliation, to whom God is actually reconciled. On this accomplished fact he bases his argument: **We shall be saved** by (or, 'in') **his life**. Fellowship with the life of the ascended and reigning Lord is here suggested. 'The death of Christ effected our reconciliation; all the less can His exalted life leave our deliverance unfinished. The *living* Christ cannot leave without final success what His *death* effected. This, however, is accomplished not merely through His *intercession* (chap. viii. 34), but also through His whole working in His kingly office for believers up to the completion of His work and kingdom; 1 Cor. xv. 22' (Meyer). 'This same Saviour that died for them still lives, and ever lives, to sanctify, protect, and save them' (Hodge).

Ver. 11. **And not only so**. Not only have we been reconciled. Some explain: not only shall we be saved; but this is not so grammatical, since the participle 'rejoicing' (glorying) is the correct reading in the next clause. This verse then introduces the side of human feeling. The reconciliation is God's act, it gives assurance of complete salvation in the living Christ; but this produces present joy, triumph, glory (comp. vers. 2, 3). — **Rejoicing in God**. The verb is the same as in vers. 2, 3, rendered in three different ways in the E. V. (The correct reading requires us to connect this verse more closely with the preceding; see foot-note.) Our glory is this: 'that God is ours, and we are His, and that we have in all confidence all blessings in common from Him and with Him' (Luther). — **Through our Lord Jesus Christ**. No glorying that we have as Christians comes to us other than through Him. He reconciles God to us, but He also reconciles us to God; for it is through Him we have now received the reconciliation. In itself 'the reconciliation' primarily means a new relation of God to us, not a moral change in us. The article points to the well-known reconciliation, spoken of in ver. 10. But here the Apostle directly refers to the believing act of reception and appropriation. 'Our' is open to the objection that it suggests too exclusively a reconciliation on our part, which exclusive reference is forbidden by the word 'received.' When we were justified by faith, we received this reconciliation, it became ours, through our Lord Jesus Christ who procured it for us, and who by being our personal Saviour makes us glory in God. Thus is completed the circle of thought began in vers. 1, 2. — The word 'atonement,' found here in the English version, has led to much useless discussion. Within the last half century voluminous controversies have been carried on, which failed to recognize the mistranslation, or recognizing it ignored it in the interest of dogmatic prejudices. The reader must bear in mind the following facts: (1.) That the word corresponds with that rendered (twice) 'reconciled' in ver. 10; hence 'reconciliation' is in any case preferable. (2.) 'Atonement' in its *old* sense (= at-one-ment) meant 'reconciliation,' but does *not* now mean this. (3.) It is now a technical term applied to the death of Christ, as an expiation, propitiation, satisfaction (see chap. iii. 25). All arguments as to the nature of the atonement which fail to recognize these linguistic facts, imply ignorance or dishonesty; neither of which should characterize one reconciled to God.

CHAPTERS V. 12-21.

2. PARALLEL AND CONTRAST BETWEEN THE RESULTS OF CONNECTION WITH ADAM AND UNION WITH CHRIST: RIGHTEOUSNESS AND LIFE OVER AGAINST SIN AND DEATH.

This profound section is, in its immediate connection, an illustration of what precedes, namely, the blessed condition of those who receive reconciliation (who are justified, vers. 1, 11) as a free gift. As if the Apostle would say, this gratuitous justification through Christ closely resembles, though with points of difference, our connection as sinners with Adam: especially in this, that the one represents the many; sin and death are bound together in the one head, Adam; righteousness and life in the other head, Christ. Like a skilful physician, the Apostle here goes to the root of the matter, not only in

speaking of the disease, but also of the cure. Hence the section is not an episode, although on the other hand it is not the beginning of a new division of the Epistle. It is rather a forward step in the course of thought, serving as a basis for an advance from the doctrine of gratuitous justification to that of vital union with Christ, on which rest our sanctification and glorification. It is a confirmation of this view of the passage that some able commentators begin a new division of the Epistle here, while others take it as the close of that part which treats of justification; comp. the divisions of Lange and Godet. The beginning, middle, and end of history are here brought together in their representative moral powers and principles. Only a mind of the highest order — to say nothing of inspiration — could conceive such vast thoughts, and express them in so few words.

This part of the Epistle has been a battle ground for exegetes from the days of Augustine; every line bears the marks of theological controversy. Without anticipating, we may remark that here Paul evidently views the human race as an organic unit. Adam and Christ, he conceives, sustain to it a central and universal relation. The former was not merely an individual, but the head of the race, and his transgression affected the whole race. The latter, the second Adam, the Son of man, is the representative Head of renewed humanity, who has gained for His people more than Adam lost. God, in infinite wisdom, and mercy, has overruled the wrath of man for His own glory. These are the two leading thoughts of the section: as respects sin and death, righteousness and life, the act of the one (Adam, Christ) affects the position and character of the many. The main point is not 'imputation,' which is, however, as we hold, plainly suggested; but rather the *oneness* of the person, laying the meritorious ground, respectively, for the states of sin and death, and of righteousness and life. But the parallel is not complete: the triumph of grace exceeds the ruin of sin. (The 'much more' is not numerical, nor merely logical, but *dynamic*.) We may analyze the section thus: —

The connection of sin and death, asserted in the case of Adam; the parallel suggested, but not expressed; ver. 12. Historical confirmation of the fact (respecting the result of Adam's transgression), closing with a reference to 'the coming One,' which supplies the omitted parallel; vers. 13, 14. Three points of difference stated, before the parallel is resumed; vers. 15-17. (The punctuation of the E. V., making a parenthesis from vers. 13-17, joins vers. 12 and 18 too closely, and detracts from the force of the intervening verses.) Resumption and restatement of parallel; vers. 18, 19. Purpose of the law to show the abounding of grace (indicated in vers. 15-17); vers. 20, 21.

As regards the translation of the section there is unusual agreement among scholars, but no part of the E. V. calls for more frequent minor emendations to present the exact sense of the original. The inaccuracies in translating the Greek prepositions and the article are especially numerous.

- 12 **W**HEREFORE,¹ as ^a by² one man sin entered into the ^a Gen. iii. 6; world, and ^b death by² sin; and so death passed upon ³ 1 Cor. xv. 21.
- 13 all men, for that ⁴ ^c all have⁵ sinned: (For until the law sin was ^b Gen. ii. 17; in the world: but ^d sin is not imputed when there is no law.⁶ iii. 19; vers. 15-19; chap. vi. 23; 1 Cor. xv. 21.
- 14 Nevertheless death reigned from Adam to ⁷ Moses, even over ^c Comp. Eph. them that had not sinned⁸ after the similitude⁹ of Adam's ^d Chaps. iii. transgression, ^e who is the figure of him that was to come.¹⁰ 20; iv. 15; comp. Gal. iii. 19; 1 John iii. 4.
- 15 But not as the offence,¹¹ so also *is* the free gift:¹² for if ^e 1 Cor. xv. through the offence of one¹³ many be dead,¹⁴ much more the ¹⁵ 21, 22, 45. grace of God, and the gift by grace, *which is* by one man,¹⁶
- 16 Jesus Christ, hath abounded^f unto many.¹⁷ And not as *it was*^f ^{Is. liii. 11; Matt. xx. 28; xxvi. 28; 2 Cor. v. 15} by one¹⁸ that sinned, *so is* the gift: for the judgment *was* by one to¹⁹ condemnation, but the free gift¹² *is* of many offences²⁰

¹ On this account ² through ⁸ *lit.*, came through unto
⁴ *or* because ⁵ *omit* have ⁶ where the law is not
⁷ until ⁸ did not sin ⁹ likeness
¹⁰ a type of the coming One ¹¹ fall *or* trespass (see notes)
¹² *or* gift of grace ¹⁸ by the fall (trespass) of the one
¹⁴ the many died ¹⁵ did the
¹⁶ by (*Greek* in) the grace of the one man ¹⁷ abound unto the many
¹⁸ as through one ¹⁹ *came* of (*or* from) one unto
²⁰ *came* of (*or* from) many false (trespasses)

17 unto ^o justification.²¹ For if by one man's offence²² death ^g Ver. 18.
 reigned by one;²³ much more they which²⁴ receive abundance²⁵
 of grace and of the gift of righteousness shall reign in life by
 one,²³ Jesus Christ.)

18 Therefore, as by the offence of one *judgment came*²⁶ upon
 all men to²⁷ condemnation; even so by the ^h righteousness of ^h Ver. 16;
 one *the free gift came*²³ upon all men unto ^k justification of ^h comp. ver.
 19 life. For as by one man's disobedience²⁹ many³⁰ were made³¹ ⁱ John xii. 32;
 sinners, so by the obedience of one³² shall many³⁰ be made³¹ ^h Heb. ii. 9.
 righteous. ^h Chap. iv.
 20 Moreover³³ ^l the law entered,³⁴ that the offence³⁵ might ^l John xv. 22;
 abound.³⁶ But where sin abounded, grace did ^m much more ³³ chap. iii. 20;
 21 abound: That as ⁿ sin hath reigned unto³⁹ death, even so ⁴⁰ iv. 15; vii.
 might ^o grace reign through righteousness unto ^p eternal life ⁸ Gal. iii.
 by⁴¹ Jesus Christ our Lord. ^m Luke vii.
 47; 1 Tim.
 i. 14; comp.
 chap. vi. 1.
ⁿ Ver. 12.
^o Comp. ver.
 17.
^p Chap. vi.
 22, 23.

²¹ a righteous (or justifying) act ²² by the fall (trespass) of the one
²³ through the one ²⁴ that ²⁵ the abundance
²⁶ So then as through one fall (trespass) *it came* ²⁷ unto
²⁸ so also through one righteous (or justifying) act *it came*
²⁹ through the disobedience of the one man ³⁰ the many
³¹ constituted ³² so also through the obedience of the one
³³ But ³⁴ came in besides ³⁵ trespass ³⁶ multiply
³⁷ multiplied ³⁸ exceedingly ³⁹ sin reigned in
⁴⁰ so also ⁴¹ through

Ver. 12. On this account, or, 'therefore.' First of all on account of the statement of ver. 11, but virtually on account of all that precedes, since ver. 11 sums up the whole doctrine of righteousness and salvation. Since 'reconciliation' is received through our Lord Jesus Christ in the manner already set forth, 'therefore' the following parallel between Adam and Christ holds good. — **As**, etc. The main difficulty is in regard to what should correspond with 'as,' the construction not being regular. The view of Meyer, which is grammatically most defensible, is that indicated in the analysis at the beginning of the section. The correspondence is suggested in ver. 12, the second member ('the coming One') indicated in ver. 14; expressed, after some points of difference, in vers. 18, 19. In the rush of ideas suggested by the parallel, Paul intentionally suspends the mention of the second half, until he has proven one point in regard to the first half (vers. 13, 14), and stated three important contrasts. In full form the parallel would be: 'so also by one man, Jesus Christ, righteousness entered into the world, and life through righteousness, and thus life shall extend to all men, on condition that all believe, or are justified.' But the parallel cannot hold in the last clause; for all men are sinners, but not all are believers; all are one with Adam, but not all are one with Christ. Other unsatisfactory explanations: that there is a designed suppression, because the parallel would not hold; that vers. 13-17 are parenthetical (so E. V.); that we should supply: 'It was,' or, 'Christ wrought,' before 'as.' — **Through one man**, *i. e.*, Adam (ver.

14). Eve is not mentioned, for Adam had received the commandment, was the head of the woman, and had he not transgressed, *his* posterity would not have sinned (Bengel). The comparison between Adam and Christ is the only apt one, and there is no reference to Satan, because the Apostle is concerned with the *effect*, not the *mode*, of the fall (Meyer). — **Sin**. The presence of the definite article in the Greek, and the course of thought sustain the view that 'sin' is here regarded as a power or principle, personified as a fearful tyrant, who has acquired universal dominion over the human race. Compare the characteristics of 'sin,' as given in this Epistle: he 'reigns in death' (ver. 21); 'lords it over us' (chap. vi. 14); 'deceives and slays' the sinner (chap. vii. 11); 'works death' in us (chap. vii. 13). This view is further sustained by the distinction made, throughout this section, between 'sin' and 'transgression,' 'offence' (or 'trespass'). The term is, therefore, not to be limited, either to original sin on the one hand, or to actual sin on the other. — **Entered into the world**; the world of man. 'According to the Apostle's conviction, evil was already in existence in another world' (Tholuck), that of the angels. Hence our passage sheds no light on the origin of evil, except in the human race. — **Death**. The entrance of death into the world of humanity was through sin, death as a power in the world resulted from the entrance of sin as a power; the two are uniformly connected in the Bible, beginning with Gen. ii. 17. Some limit the reference here to physical death, which undoubtedly was the first

result. But the results of 'sin' are more extensive, and the contrast with 'life' in vers. 17, 18, 21, points to the evident sense of 'death' throughout the entire passage. This includes all physical and moral evil, the entire penal consequences of sin, death of the body, spiritual death, and eternal death of both soul and body ('the second death,' Rev. ii. 11; xx. 6, 14; xxi. 8). The fact that physical death did not immediately follow the first transgression, shows that Gen. ii. 17 included a more extensive penalty. — **Passed upon**, lit., 'came through unto,' all men. The universal reign of death is thus connected, chronologically and logically, with its cause, the universal reign of sin. 'All men' here represents the several individuals making up 'the world.' — **For that**, or, 'because,' 'on the ground that.' This is the view now generally accepted. Other views: 'In whom,' *i. e.*, Adam; an ancient view (so Augustine) now generally rejected as ungrammatical. 'On the condition that;' but this is unusual, and designed to meet a doctrinal difficulty. — **All sinned**, not, 'have sinned.' A single historical act is meant, namely, the past event of Adam's fall, which was at the same time virtually the fall of the human race as represented by him and germinally contained in him. (For the views of this connection between Adam and his posterity see Excursus at the close of the section.) As regards the interpretation of the words, it may be insisted that 'sinned' is not equivalent to 'became sinful.' There remain two views: (1.) As a historical fact, when Adam sinned all sinned, because of the vital connection between him and his posterity. (2.) When Adam sinned, all were declared sinners, he being the representative of the race. The objection to this is, that 'sinned' is not equivalent to 'were regarded as sinners.' It makes the parallel between Adam and Christ more close than the passage, thus far, appears to warrant.

Ver. 13. **For until the law.** Vers. 13, 14 present a categorical confirmation of the statement that 'all sinned.' All sinned when Adam sinned, for the penalty of sin came from the very first, and that, too, when there was no such transgression of positive precept as in the case of Adam. Hence the penalty was the result of Adam's sin, an idea familiar to all who believed the Old Testament. — **Sin was in the world.** Sin as a tyrant, with its penal consequences. This thought is resumed and expounded in ver. 14. — **But sin is not reckoned;** 'fully reckoned' is perhaps the best reading of the compound verb in the original. In a certain sense it is reckoned (comp. chap. ii. 9-16), but it cannot be fully reckoned as 'transgression,' where law is not, or, in the absence of law. This proposition would be self-evident to the readers, and it was emphatically true of the Mosaic law, which, as ver. 14 shows, was in the Apostle's mind.

Ver. 14. **Nevertheless.** Although sin is not fully reckoned when the law is absent. — **Death reigned.** 'Lorded it.' The consequence of sin ('death through sin,' ver. 12) was universal, even before the law: from Adam until Moses. The word 'until' represents here a different word from that used in ver. 13, but there is no appreciable difference in sense. — **Even over them that**, etc. Death, which here includes more than physical death, as the penalty of sin, lorded it over even such as did not sin, etc., *i. e.*, were not guilty of a definite transgression, the transgression of a definite command of God. The Apostle's argument is that

death came upon these as a consequence of the sin of Adam, and thus he proves that 'death came through unto all men, because all sinned' in that transgression. The class 'that did not sin,' etc., is not further described. Infants are doubtless included, though not specially referred to. In the period between Adam and Moses divine commands were given; those who transgressed them were punished accordingly, but even those, whoever they were, who had not received positive command came under the consequence, of sin, thus proving that Adam's sin was the cause. — **Who is a type of the coming One, *i. e.***, the second Adam, 'Jesus Christ' (ver. 15). Here we have suggested the second member of the parallel begun in ver. 12. The first Adam, the one man through whom sin and death entered into the world, is the type of the one man Jesus Christ. The word 'type' is derived from the verb meaning to *strike*, and hence signifies first, a blow, an impression, then form, figure, pattern, model; at length we find the technical sense, a person or thing bearing a designed resemblance to some higher person or thing, foreshadowing or symbolizing an 'antitype.' Christ is here spoken of as 'the coming One,' as historically related to the first Adam. Comp. 1 Cor. xv. 45, where Paul directly contrasts the first and second Adam.

Vers. 15-17. The parallel has been suggested, but the points of difference are brought out before the correspondence is fully stated (vers. 18, 19). The symmetry of the clauses will appear from the following arrangement of the passage: —

- | | | |
|----|---|--|
| 15 | { | But not as the fall (trespass)
so also is the free gift
for if by the fall
of the one man
the many died;
much more
did the grace of God and the gift by the grace
of the one man Jesus Christ
abound unto the many. |
| 16 | { | And not as through one that sinned
so (is) the gift:
for the judgment (came)
from one (man or trespass)
unto condemnation,
but the gracious gift (came)
from many falls (trespasses)
unto a righteous act (or verdict). |
| 17 | { | For if by the fall (trespass) of the one
death reigned
through the one;
much more
will they who receive the abundance
of the grace and the gift of righteousness
reign in life
through the one Jesus Christ. |

The question arises whether 'much more' expresses a stronger degree of *evidence* or a higher degree of efficacy. In vers. 16 and 17 the former is certainly preferable, and probably in ver. 15 also. It is not that more are saved than are lost, this cannot be; nor yet that what is gained is more than what is lost, though this is true enough; but the character of God, from a Christian point of view, is such that the comparison gives a 'much more' certain basis for belief in what is gained through the second Adam than in the certainties of sin and death through the first Adam.

Ver. 15. **But not as the fall**, or, 'trespass.' The word here used refers to an act of sin, and is almost the same as 'transgression' (ver. 14), and 'disobedience' (ver. 19). Perhaps this suggests, more than the other terms, the idea of weakness, hence 'fall' expresses one phase of the

meaning. But it is usually rendered 'trespass.' All these words are less inclusive than 'sin' (vers. 12, 13). 'But' marks a strong contrast. — **So also is the free gift,** or, 'gift of grace,' 'the atoning and justifying act of divine grace in Jesus Christ' (Meyer). Four different words are used in this passage to express the same thought of free grace, and it is difficult to distinguish them in English. — **For** introduces the proof of the difference just stated. — **If,** as is certainly the case, **by** (not 'through,' as the E. V. incorrectly renders) **the fall of the one.** The article must, of course, be restored in English, to bring out the sense: 'the one,' 'the many.' In this case Adam is 'the one,' and the consequence to all of the immense multitude of his posterity is tersely expressed: **the many died.** 'The many,' over against 'the one'; not 'many' (as in the E. V.), implying a contrast with 'few'; here it is equivalent to 'all'; comp. vers. 12, 18. — **Much more.** Not simply that the gift was more abundant, but with much more certainty it is to be expected from God, or has God proved, that grace abounds. — **The grace of God.** This is the source of the gift, namely, the gift of justification. — **By** (lit., 'in') **the grace of the one man, Jesus Christ.** This may be joined either with 'gift,' or with the verb; the latter is preferable. — **Abound unto the many.** 'The many' in Christ. Meyer, who refers it to all mankind, as in the previous clause, says: 'To this multitude has the grace of God been plentifully imparted, namely; from the objective point of view, in so far as Christ's act of redemption has acquired for all the divine grace and gift, although the subjective reception of it is conditioned by faith.'

Ver. 16. **And not as through one that sinned.** There is some (but insufficient) authority for another reading: 'through one sin.' A single act of sin is referred to in either case. — **So is the gift.** It is only necessary to supply 'is;' though some suggest fuller explanations: 'judgment came,' etc., in the first clause, 'gift' is a different word from that in ver. 15, but refers to the same thing. — **For the judgment.** The judicial sentence of God. The word itself may refer to a favorable or unfavorable sentence. — **Came.** This, or some verb of motion, is to be supplied; the prepositions involving the idea of motion, or result. — **Of, or, 'from,' one.** (Not 'by.') This may refer to one *trespass*, in accordance with the next clause, or to one *man*, namely, 'one that sinned,' in the previous clause. The latter is preferable; what precedes usually determines the sense of an elliptical phrase. — **Unto condemnation.** The judicial sentence ('judgment'), in consequence of the act of one man, resulted in 'condemnation;' as set forth in ver. 12. — **But the free gift, or, 'gift of grace'** (as in ver. 15). — **Of, or, 'from,' many falls, or, 'trespasses.'** The many sins of men could be pardoned only by a 'free gift.' In this sense they were the origin or occasion of the free gift. As a result this free gift came unto a **righteous** (or, justifying) act. 'A righteous verdict,' or, an act that justifies. This is not the word usually rendered 'justification.' But the meaning is substantially the same. The word, derived from the verb meaning 'to account righteous,' here denotes either, in opposition to 'condemnation,' the righteous decree or verdict which God pronounces on account of the perfect obedience of Christ, or, in opposition to 'trespass' (as in ver. 13), the righteous act of Christ on which that verdict is based. It seems improper

to refer it to the subjective state of justification. See further on ver. 18.

Ver. 17. **For if.** A confirmation of ver. 16, yet an advance of thought. — **By the fall** (or, 'trespass') **of the one.** A briefer reading: 'in one trespass,' is found in good authorities, but the longer reading is now clearly established. — **Death reigned through the one, i. e., Adam.** The repetition is probably to prepare for the triumphant close of the verse, contrasting the two persons. The correspondence between the clauses is in other respects not exact. — **Much more.** Here certainly not numerical: if this was God's way of justice, with *much more* certainty will His way of grace be, as is now described. — **They who receive the abundance of the grace.** The change of form brings into the foreground the persons who are the subjects of grace. With 'the trespass of the one' is contrasted the abundance of the grace as bestowed on, and accepted by, living persons. — **The gift of righteousness.** 'Righteousness' is 'the gift,' righteousness imputed. — **Shall reign in life through the one, Jesus Christ.** 'In life' is to be taken in its fullest sense; this is the sphere in which those who receive the abundance of the grace shall reign. The whole clause has a triumphant tone, pointing from present grace to future glory, all mediated 'through the one, Jesus Christ.' This is the emphatic side of the contrast. If, as a fact, sin and death were through Adam, then much more certain is it that abundant present grace and triumphant future glory shall be through our one head, Jesus Christ.

Ver. 18. **So then** (not, 'therefore'). With this phrase, which means 'in consequence of all this, it follows that,' Paul resumes the parallel, summing up all the previously stated points of resemblance and difference; the design being to show how the inheritance and imputation of sin confirms, renders more certain, the imputation of righteousness and the abounding reign of grace. — **Through one fall, or, 'trespass.'** The E. V. is incorrect, since the acts, not the persons are here contrasted. — **It came.** Some verb of motion must be supplied here, as in ver. 16. The E. V. (borrowing from ver. 16) brings out the sense clearly enough, but 'it came' is sufficient in both clauses. — **Upon** (lit., 'unto') **all men unto condemnation.** Here 'all men' without exception. — **So also, or, 'even so;'** but the former is preferable. — **Through one righteous act, or, 'verdict;'** the same word rendered 'justification' in ver. 16. Here Christ's obedience, viewed as one act, as the ground of justification, seems to be meant, yet a reference to the justifying verdict gives a good sense. — **Came,** not, 'shall come,' since the Apostle is speaking of the objective side. — **All men unto justification of life.** 'All men' may be taken in a *universal*, but not in a *Universalist* sense. The 'righteous act' which forms the meritorious ground of God's justifying act is sufficient for all men without exception; and the Apostle speaks of it in this light. But the subjective application of it implies the receiving of it (ver. 17) by faith. See further on ver. 19, which contrasts the actual results as respects 'the many' on the one side, and 'the many' on the other. 'Justification' is here the proper rendering. 'Of life,' *i. e.,* leading to life, in the fullest sense; the interpretation 'justification which is life' confuses the Apostle's thought.

Ver. 19. **For.** This word shows that we have here the explanation of ver. 18, and thus of the

whole passage. The sense is: As in consequence of the disobedience of the one man (Adam) the many (including all his posterity) were constituted sinners (put in the category of sinners, subject to condemnation), so also in consequence of the obedience of the one (Christ) shall the many (as many as believe in Him, ver. 17) be constituted righteous (be placed in that category). The contrasts are exact, except that 'the many,' comes in as a middle term of quantity, that 'man' is omitted in the second clause, where moreover the future is substituted for the past, showing that the actual efficacy of the gospel is here spoken of, and not the objective sufficiency, as in ver. 18. — **Constituted sinners — constituted righteous.** The main point open to discussion, is respecting the exact sense of the word 'constituted' or 'made.' Three views: (1) set down, placed, as such, in a declarative sense; (2) placed in the category, because of a vital connection; (3) becoming so ethically, not declaratively. The last seems contrary to the whole course of thought. The first gives a grammatical sense, but is often held in a way which carries the parallel beyond Paul's statements. The second is sustained by the best of modern commentators, though with considerable difference in regard to the mode, and the extent of the parallel. Meyer's position is: Through the disobedience of the one man, because all had a part in it, has the position of all become that of sinners, consequently they were subjected to punishment; on the other hand, God has forgiven believers on account of the death of Christ, and counted their faith as righteousness; thus the obedience of the one has caused that at the judgment the many shall by God's sentence enter into the category of the righteous. Actual sin and inwrought righteousness are results, on either side, but these results are not here under discussion. 'Obedience' is chosen, in contrast with 'disobedience,' with a reference, either to Christ's death as the culminating act of His obedience, or to His whole life of obedience culminating in that act. It must be noticed, that the emphasis in this verse and throughout is placed by Paul upon the positive and gracious side of the parallel: righteousness and life to the many through the One Jesus Christ, while interpreters too often dwell well-nigh exclusively upon the other side. The inference of a *universal salvation* cannot properly be drawn from vers. 15, 18. Paul teaches the universal *sufficiency* of the gospel salvation, but we must, in view of his language elsewhere and of the facts which meet us everywhere, make the important distinction between this and the subjective *efficacy* of Christ's atonement. All men *may* be saved, hence we invite all; how many and which individuals *will* be saved, is known only to God. Dr. Hodge says: 'We have reason to believe that the lost shall bear to the saved no greater proportion than the inmates of a prison do to the mass of a community.' Yet many adults die in Christian lands and surrounded by gospel

privileges, without giving any evidence of their faith in Christ, and of a second state of probation we have no proof whatever.

Ver. 20. **But the law.** The Mosaic law is meant, although the article is wanting in the original. 'What of the law then?' was the question the Jew, and, indeed, any early Christian would ask. 'But' is therefore preferable to 'and.' — **Came in besides.** The same phrase is used in a bad sense, Gal. ii. 4, but here it indicates coming in addition to, not coming in between, though the latter is true. — **That the trespass might multiply.** This was the immediate, but not the final purpose (see ver. 21). The Apostle says 'trespass,' not 'sin,' because the design of the law was not to multiply sin as such, but to make it appear, to reveal it to the conscience, as a transgression of the law of God. Yet the presence of the law does provoke to sin, and this thought is not to be ruled out in this passage. — **But where sin multiplied.** In the very sphere, in the world of men where 'sin' (as a power, tyrant). — **Grace exceedingly abounded;** 'overabounded.' The verb is a compound one, differing in form entirely from that previously used; the force of 'over' is superlative, not comparative. Hence we substitute 'exceedingly' for 'much more.' This clause is explained in ver. 21.

Ver. 21. **That as sin reigned in death.** The ultimate purpose of the exceeding abounding of grace is set forth in this verse, especially in the last clause. The first clause simply takes up the other side of the parallel. In ver. 14 death is represented as the tyrant, here 'sin' is presented under the same figure, 'death' being the sphere of its dominion or tyranny, and referring to all the penal consequences of sin. Some would render 'by death,' but this is objectionable. — **So also might grace reign.** This is the purpose. 'The design of God in permitting sin, and allowing it to abound was to bring good out of evil; to make it the occasion of the most wonderful display of his glory and grace, so that the benefits of redemption should infinitely transcend the evil of the apostasy' (Hodge). — **Through righteousness.** This refers to imputed righteousness, in conformity with the entire course of thought. Righteousness of life might be included, but cannot be the main idea. — **Unto eternal life.** 'Life' in contrast with 'death,' and 'eternal' in contrast with temporal. Physical death is not abolished, but grace reigns through righteousness, eternal life as the result. — **Through Jesus Christ our Lord.** This full form is solemnly triumphant. Adam is lost sight of; the personal redeemer, the king, is the One through whom grace reigns through righteousness unto eternal life. — **'Sin, death, grace, righteousness, life.** These five stand thus: Grace rises highest in the middle; the two conquering giants, sin and death at the left; the double prize of victory, righteousness and life, at the right; and over the buried name of Adam the glory of the name of Jesus blooms' (Besser).

DIFFERENT THEORIES OF ORIGINAL SIN AND IMPUTATION.

Excursus on Rom. V. 12-21.

(Comp. Lange, *Romans*, pp. 191-195; where will be found the fuller statements of Dr. Schaff, here presented in an abridged form.)

The universal dominion of sin and death over the human race is a fact, clearly taught by the Apostle here, and daily confirmed by our religious experience. This dominion extends in an unbroken line to our first parents, as the transgression of Adam stands in a causal relation to the guilt and sin of his posterity. The Apostle assumes this connection, in order to illustrate the blessed truth, that the power and principle of righteousness and life go back to Jesus Christ, the second Adam. However explained, the existence of sin remains a stubborn, terrible reality. Least of all can it be explained by the denial of the parallel, yet contrasted, saving facts which are prominent in the Apostle's mind throughout this section. The leading points which he asserts, and which therefore must enter into any consistent theory respecting his view of original sin, are: (1.) That the sin of Adam was the sin of all his posterity (see ver. 12); in what sense this is true, must be determined by the passage as a whole. (2.) That there is a parallel and contrast between the connection of Adam and his posterity, and Christ and His people (see vers. 14-19). (3.) That this parallel applies to the point which has been so fully discussed in the previous part of the Epistle, namely, that believers are *reckoned* righteous (see vers. 12-18). (4.) That the connection with the two representative heads of the race has moral results; that guilt and sin, righteousness and life, are inseparably connected (see vers. 17-19).

The various theories may be reviewed in the light of these positions:—

I. The PANTHEISTIC and NECESSITARIAN theory, which regards sin as an essential attribute (a limitation) of the finite, destroys the radical antagonism between good and evil, and has nothing in common with Paul's views of sin or grace.

II. The PELAGIAN heresy resolves the fall of Adam into a comparatively trivial childish act of disobedience, which sets a bad example. It holds that every child is born as innocent and perfect, though as fallible, as Adam when created. This view explains nothing, and virtually denies all the assertions made in this section. Its affinities, logically and historically, are with Socinianism and the multifarious forms of Rationalism. It and every other theory which denies the connection with Adam fails to meet the great question respecting the salvation of those dying in infancy. Such theories logically exclude them from the heaven of the redeemed, either by denying their need of salvation, or by rejecting the only principle in accordance with which such salvation, if they need it, is possible, namely, that of imputation.

III. The theory of a PRE-ADAMIC fall of all men, which implies the preëxistence of souls, as held by Plato and Origen, is a pure speculation, and inconsistent with ver. 12 as well as with Gen. iii. It is incidentally opposed in chap. ix. 12.

IV. The AUGUSTINIAN or REALISTIC theory holds that the connection between Adam and his posterity was such, that by his individual transgression he vitiated human nature, and transmitted it in this corrupt and guilty state to his descendants by physical generation, so that there was an impersonal and unconscious participation of the whole human race in the fall of Adam. There is this difference, however: Adam's individual transgression resulted in a sinful nature; while, in the case of his descendants, the sinful nature or depraved will results in individual transgression. This view accords in the main with the grammatical exegesis of ver. 12, but Augustine himself incorrectly explained 'for that,' as 'in whom,' *i. e.*, Adam. It accepts, but does not explain, the relation between genus and species. Like all other matters pertaining to life, it confronts us with a mystery.

1. In the application of this theory to the positions (3) and (4) named above, different views have arisen, mainly in regard to *imputation*, whether it is *immediate* (or antecedent), *mediate* (or consequent), or both conjoined and inseparable. That is, whether the imputation of the guilt of Adam's sin preceded or followed the guilt of man's inherent and hereditary depravity. ('*Guilt*' is here used in the technical sense of 'liability to punishment,' not in the ethical sense of *sinfulness*.) This distinction was not made by Augustine and the Reformers. But examining their views in the light of subsequent discussions, we may say that *both* kinds of imputation were recognized by them; some laying stress upon one side, some on the other, but not to the exclusion of either. It was only in later times that the two were sharply defined, *in order* to divide them.

2. *Mediate* (or consequent) imputation makes inherent depravity derived from Adam, and this alone, the ground of condemnation. This view, however, as a matter of history, passes rapidly into a denial of any imputation.

3. *Immediate* (or antecedent) imputation, as opposed to mediate imputation, makes the sin of Adam, as the sin of the federal head of the race, the exclusive ground of condemnation, independently of, and prior to, native depravity and personal transgressions. Hereditary guilt precedes hereditary sin. From this view the transition was easy to the next theory.

V. The FEDERAL theory of a vicarious representation of mankind by Adam, in virtue of a covenant (*fœdus*, hence 'federal') made with him. It supposes a (one-sided) covenant, called the covenant of works (in distinction from the covenant of grace), to the effect that Adam should stand a moral probation on behalf of all his descendants, so that his act of obedience or disobedience, with all its consequences, should be accounted theirs, just as the righteousness of the second Adam is reckoned as that of His people. This transaction, because *unilateral* (one-sided), finds its ultimate ground

in the sovereign pleasure of God. It is a part of the theological system developed in Holland, and largely incorporated in the standards of the Westminster Assembly. Yet here, too, a distinction has been made.

I. The founders and chief advocates of the federal scheme combined with it the Augustinian view of an unconscious and impersonal participation of the whole human race in the fall of Adam, and thus made imputation to rest on ethical as well as legal grounds. The supporters of this view, which differs very slightly from IV., hold that it accords best with the four leading points of this section, since it recognizes Adam as both federal and natural head of the race. It is preferred by Professor Riddle.

2. The *purely federal* school holds, that by virtue of the federal headship of Adam, on the ground of a sovereign arrangement, his sin and guilt are justly, directly, and immediately imputed to his posterity. It makes the parallel between Adam and Christ exact, in the matter of the imputation of sin and of righteousness. 'In virtue of the union between him and his descendants, his sin is the judicial ground of the condemnation of the race, precisely as the righteousness of Christ is the judicial ground of the justification of His people.' This view does not deny that Adam is the natural head of the race, but asserts that 'over and beyond this natural relation which exists between a man and his posterity, there was a special divine constitution by which he was appointed the head and representative of his whole race' (C. Hodge, *Theology*, ii., pp. 195, 197).

VI. In sharp antagonism to the last view, most of the recent New England theologians have virtually rejected imputation altogether. They 'maintain that the sinfulness of the descendants of Adam results with *infallible certainty* (though not with necessity) from his transgression; the one class holding to hereditary depravity prior to sinful choice, the other class teaching that the first moral choice of all is universally sinful, yet with the power of contrary choice.' In this view a nice distinction is made between natural ability and moral inability. When consistently held, it denies that 'all sinned' (ver. 12) refers to the sin of Adam, taking it as equivalent to the perfect, 'all have sinned,' namely, personally with the first responsible act.

VII. The SEMI-PELAGIAN and kindred ARMINIAN theories, though differing from each other, agree in admitting the Adamic unity, and the disastrous effects of Adam's transgression, but regard hereditary corruption as an evil or misfortune, not properly as sin and guilt, of itself exposing us to punishment. Arminianism, however, on this point, inclines toward Augustinianism more than Semi-Pelagianism does. The latter fails to give full force to the language of the Apostle in this section, and to sympathize with his profound sense of the guilt and sinfulness of sin. The advocates of each theory fail to present explicit and uniform statements on this doctrinal point.

Those views which seem to keep most closely to the grammatical sense of the Apostle's words involve mysteries of physiology, psychology, ethics, and theology. Outside the revelation there confronts us the undeniable, stubborn, terrible fact, of the universal dominion of sin and death over the entire race, infants as well as adults. No system of philosophy explains this; outside the Christian redemption, the mystery is entirely one of darkness, unilluminated by the greater mystery of love. Hence the wisdom of following as closely as possible the words which reveal the cure, as we attempt to penetrate the gloom that envelops the origin of the disease. The more so when the obvious purpose of the Apostle here is to bring into proper prominence the Person and Work of the Second Adam. Here alone can we find any practical solution of the problem respecting the first head of the race; only herein do we perceive the triumphant vindication of Divine justice and mercy. The best help to unity in the doctrine of Original Sin will be by larger experiences of the 'much more' which is our portion in Christ Jesus. Only when we are assured of righteousness and life in Him, can we fearlessly face the fact of sin and death in Adam.

CHAPTERS VI.—VIII.

3. MORAL RESULTS OF JUSTIFICATION; THOSE JUSTIFIED BY FAITH LIVE A NEW LIFE IN THE SPIRIT.

THE gospel is the power of God unto salvation; through it the will is affected, and thus is accomplished *morally* what the law could not do, namely, the sanctification of those born sinners. But just here the greatest objection is raised to the doctrine of free salvation; and with this objection the Apostle begins his discussion:—

I. The gospel method of grace does not lead to sin but to holiness; chap. vi.

(1.) Because of what is necessarily involved in the new life (vers. 1-11); (2.) those who partake of this new life are dead to sin and dedicated to God (vers. 12-23).

II. The relation of Christians to the law: it is in itself just and good, but powerless to sanctify; chap. vii.

(1.) Believers are freed from the law (vers. 1-6), but (2.) this does not prove that the law is sin; for, as it has been proven that it cannot justify, it now appears that though holy it cannot make sinners holy (vers. 7-25).

III. The sanctifying work of the Spirit, the free life in the Spirit over against the life in the flesh; chap. viii. (see further analysis there).

CHAPTER VI.

I. GRACE DOES NOT LEAD TO SIN.

CHAPTER VI. I-II.

I. Fellowship in the Death of Christ involves a New Life.

The objection with which the discussion opens, which has been repeatedly urged against the doctrine of justification by faith, shows conclusively what Paul meant by that doctrine, namely, that God accounts men righteous when they believe in Christ. Otherwise the objection would not have been raised, nor the subsequent discussion necessary. But this discussion shows that the Apostle used the terms 'death' and 'life' in the widest sense. We do not continue in sin, he argues, that grace may abound (vers. 1, 2), for our baptism indicated fellowship with Christ, and this fellowship is dying to sin and living to God (vers. 3-11). The section is not so much an argument as an appeal to Christian experience. The error it opposes is extirpated by a vital and growing knowledge of the saving power of Christ in the gospel.

1 ^a WHAT shall we say ^b then? ^c Shall we continue in sin, ^a Comp. chap. iv. 1. ^b that grace may abound? God forbid.¹ How shall ^b Chap. v. 20, 21. we, ^d that are dead² to sin, live any longer therein? ^c iii. 8; ver. 15. ^d Ver. 11; chap. vii. 4; Gal. ii. 19; vi. 14; Col. iii. 3; 1 Pet. ii. 24. ^e Gal. iii. 27. ^f 1 Cor. xv. 29. ^g Col. ii. 12. ^h Chap. viii. 11; 1 Cor. vi. 14; 2 Cor. xiii. 4; Eph. i. 19. ⁱ John ii. 11; xi. 40. ^k Gal. vi. 15; Eph. iv. 22, 23, 24; Col. iii. 10. ^l Phil. iii. 10, 11. ^m Gal. ii. 20; v. 24; vi. 14; Eph. iv. 22; Col. iii. 5, 9. ⁿ Col. ii. 11. ^o 1 Pet. iv. 1. ^p 2 Tim. ii. 11. ^q Acts xiii. 34; Rev. i. 18. ^r Heb. ix. 27, 28. ^s Luke xx. 38. ^t Ver. 2. ^u Gal. ii. 19.

1 Let it never be ² who died ³ Or are ye ignorant ⁴ all we who ⁵ Christ Jesus ⁶ were ⁷ through ⁸ in order that, as ⁹ omit even ¹⁰ grown together (become united) with *him* ¹¹ or with ¹² or be the slaves of ¹³ hath died ¹⁴ acquitted (*lit.*, justified) ¹⁵ we died ¹⁶ dominion over him no more ¹⁷ the death that ¹⁸ once for all ¹⁹ the life that ²⁰ Thus ²¹ omit to be ²² in Christ Jesus (*omitting* our Lord)

Ver. 1. What shall we say then? 'Then,' in view of chap. v. 20, 21. Comp. the similar phrase in chap. iv. 1.— Shall we continue in sin? The form of the question in the original indicates that this is the statement of a point to be discussed, or rather of a wrong inference that might be drawn from the abounding of grace. This wrong inference is a standing objection to the gospel, urged by those who have not felt its power. Ver. 2. Let it never be. Comp. note in chap

iii. 4 Here, as there, an indignant denial: 'let it not be that we continue in sin.'—**How shall we who.** 'We who are of such a kind as.'—**Died to sin.** Not, 'are dead.' When this death 'with respect to sin' took place is shown in vers. 3, 4. There is throughout an implied appeal to Christian consciousness, as witnessing the ethical change. The remission of sin, which is signified and sealed by baptism, involves a death to sin. The reference, therefore, is to the time of baptism, which, in the Apostolic church, usually coincided with conversion and justification. This is preferable to the view that the reference is to Christ's death and our fellowship in it. Observe, that the Apostle assumes the inseparable connection between justification and sanctification, and yet distinguishes them; the justified man is sanctified, not the reverse.

Ver. 3. **Or are ye ignorant.** 'If this is doubtful, then I appeal directly to your experimental knowledge.'—**All we who,** referring to the same persons as in ver. 2; all without exception.—**Were baptized into Christ Jesus.** 'Into,' in such expressions, does not point to the external element (although immersion was, and in the East still is, the usual mode), but has a far deeper meaning. Baptism into Christ Jesus was the sign of participation in Him, union with Him, and the Apostle asserts that they all knew that this union meant fellowship with His death, so that they were **baptized into his death**; hence with Him they die unto sin. The reference to baptism does not suggest baptismal regeneration; it both connects and distinguishes baptism and regeneration, as the visible sign and the invisible grace of the renewing Spirit. 'Let us not separate what the Lord has joined together. We ought, in baptism, to recognize a spiritual laver; we ought in it to embrace a witness to the remission of sins and a pledge of our renewal; and yet so to leave both to Christ and the Holy Spirit the honor that is theirs, as that no part of the salvation be transferred to the sign' (Calvin).

Ver. 4. **Therefore we were buried with him through baptism.** A stronger expression than that of the last verse. That the custom of baptism by immersion is alluded to is generally admitted, but the *emersion* is as significant as the immersion. The death of the old man is at the same time the birth of the new. One form may be more striking than another, may have the earliest usage in its favor; but it seems improper to make the efficacy of the rite depend upon the quantity of water, or upon the mode of its application.—**Into his death**; for the appropriation of its full benefit, namely, the remission of sins and reconciliation with God.—**In order that, as Christ was raised up, etc.** The death and resurrection of Christ stand together; so the Christian who is in fellowship with Christ, shares in his life.—**Through the glory of the Father.** 'The glorious collective perfection of God certainly affected the raising of Jesus chiefly as omnipotence (1 Cor. vi. 14; 2 Cor. xiii. 4; Eph. i. 19, etc.); but the comprehensive significance of the word—selected with conscious solemnity, and in highest accordance with the glorious victory of the Son—is not to be curtailed on that account' (Meyer).—**In newness of life**; this is more emphatic than 'a new life'; a life which never grows old, whose characteristic 'newness' is imperishable.

Ver. 5. **For if.** A confirmatory explanation of ver. 4; 'if' being almost equivalent to 'since.'—**Have grown together, or, 'been united.'** The E. V.,

'planted together,' is incorrect; the figure is that of vital connection; 'with *Him*' is implied in the original. Some suggest 'grafted into'; but this is a different figure.—**In (or, 'unto')** the **likeness of his death**; 'i. e., the condition corresponding in similarity of form to His death, which has specifically and indissolubly become ours' (Meyer). Our vital union with Him involves death to sin (vers. 3, 4). Others take this phrase as instrumental, i. e., we became united with Christ through the likeness of His death; with a latent reference to baptism. But this is grammatically less admissible than the other sense.—**We shall be also, etc.** We shall also grow together in (or with) the likeness of His resurrection. It seems best to supply in full, so as to make an exact parallel. If the previous clause means: 'united unto Christ through the likeness of His death,' then this must be explained accordingly. The whole points to the certainty of the other result of vital union with Christ; newness of life as truly as death to sin. Thus continuance in sin is doubly denied.

Ver. 6. **Knowing this, or, 'since we know this.'** 'This' refers to what follows, the whole defining the last clause of ver. 5.—**That our old man.** Our sinful nature is here personified (comp. Eph. iv. 22; Col. iii. 9); almost equivalent to 'flesh,' in the ethical sense, as used in chaps. vii., viii., and elsewhere.—**Was crucified with him.** Not necessarily at baptism, but when Christ died, in virtue of our union with Him (comp. Gal. ii. 20).—**That the body of sin.** Of this phrase there are three leading explanations: (1.) The body as the seat of sin; this is contrary to the view of the body which Paul especially presents. (2.) The body, so far as it remains under the power of the old man. This is less objectionable, but seems a confusing of the literal and figurative senses. (3.) Sin is conceived as an organism, with many members; the whole is but another form of the expression 'our old man.' This is, on the whole, preferable, since even (2.) leads to ascetic inferences which are quite unpaoline.—**Henceforth we should not serve, or, 'be the slaves of,' sin.** Another form of expressing the destruction of the organism of sin, which is represented as a master who holds us in bondage.

Ver. 7. **For he that hath died.** 'He that died' is more literal, but 'hath died' better expresses the relation to what follows.—**Is acquitted (lit., 'justified') from sin.** This is the permanent result. The word 'justified' is to be taken here in its strictly legal sense, absolved, acquitted, freed. There are three views in regard to the meaning of 'hath died': (1.) *Physical* death; the whole verse being a proverb: he who has died is freed from sin. The application to spiritually dying to sin is afterwards made. Meyer modifies this view: in so far as the dead person sins no more. The reference to physical death is favored by the connection ('for') with what precedes. (2.) *Moral* death. But death to sin is the result, not the ground of justification. (3.) Death with Christ (*mystical* or spiritual death) justifies the sinner, frees him from his guilt and punishment. This thought is true enough, but seems inappropriate here, where the Apostle is giving a reason for ver. 6. Besides, dying with Christ is plainly expressed in the next verse. We prefer (1.), regarding the verse as a proverbial maxim. 'As natural death cuts off all communication with life, so must sanctification in the soul cut off all communication with sin' (Henry).

Ver. 8. **Now if we died with Christ.** That this is the fact has been already stated, forming the underlying thought of vers. 3-6. — **We believe,** etc. The argument is plain, but the exact force of **live with him** is doubtful. It seems best to accept a primary reference to sanctification, to ethical fellowship with Christ. To this some add the thought of eternal life, others apply the phrase to this exclusively.

Ver. 9. **Knowing**; 'since we know.' The ground of our belief is the knowledge of His enduring life, after His triumphant resurrection. — **Being raised from the dead.** The resurrection is the pledge of His enduring life. — **Hath dominion over him no more.** It had dominion over Him, as God decreed (chap. v. 8-10) and as He voluntarily gave Himself up to it, but there its power ended. The sentence stands independently. The transitoriness of the dominion of death is thus emphasized by the form of expression. (Comp. Acts xiii. 34.) Unless our Saviour is now undying, we cannot be sure of living in and with Him.

Ver. 10. **For the death that he died.** Lit., 'that which he died,' which is best paraphrased as we give it. — **He died unto sin once for all**; no repetition was necessary. This is the proof that death has dominion over Him no more: His death was 'unto sin,' it could have nothing more to do with Him, hence death could have power over Him no more. Some refer the clause to Christ's expiating sin; others, to His expiating and removing it; others, in view of ver. 11, explain it of His being freed from sin. 'In both cases the idea of separation is expressed; but in the case of the believer, it is separation from personal, indwelling sin; in that of Christ, it is separation from the

burden of His people's sin, which He bore upon the cross' (Hodge). The emphatic 'once for all' shows that this sacrifice needs no repetition; for His dying again no reason can exist. — **The life unto God.** Christ's life on earth was also a life 'unto God', but in conflict with sin and death; having triumphed over these at His resurrection, He now lives unto God in the fullest sense. This, too, proves that death has dominion over Him no more.

Ver. 11. **Thus, or, 'so.'** This is an inference and the application to the readers. — **Reckon.** The word may be either imperative, or indicative; the former suits the context best. — **Also**; like Christ (ver. 10). — **Dead indeed unto sin.** The notion of reckoning that they died *for* sin, in and with Christ, seems contrary to the whole argument of the passage. — **But alive unto God in Christ Jesus.** Only in fellowship with Christ Jesus can we reckon ourselves dead unto sin and alive unto God. The negative and positive sides of the new moral life are based upon fellowship with the Personal Redeemer who died and rose again. The exhortation is to an apprehension ('reckon') of this as a motive for holy living. Hence the utter impossibility of our continuing in sin that grace may abound (ver. 1). The obvious inference is that dying to sin and living to God is the evidence (and the only valid evidence) of our fellowship with Christ. On the other hand, the way is thus prepared for enforcing the thought, so essential in Paul's argument (and equally so in Christian experience), that fellowship with Christ, and not the pressure of law, is the fundamental fact in a life of holiness. Christian morality cannot exist without Christ.

CHAPTER VI. 12-23.

2. Christians are Dead to Sin, and Dedicated to God.

The exhortation of ver. 11 is expanded in vers. 12-14; the negative part ('dead unto sin') in vers. 12, 13 *a*; the positive part ('alive unto God') in vers. 13 *b*, 14. But the concluding motive: 'for ye are not under the law, but under grace,' suggests another objection, namely, that this would imply freedom to sin (ver. 15). This objection the Apostle answers by carrying out in detail an illustration from service. Christians are no longer servants of sin, with the wages of death; but servants of righteousness (servants of God), thus becoming sanctified, and receiving as the gift of God 'eternal life in Christ Jesus our Lord.' (The section is preliminary to chap. vii. which shows more fully that we are 'not under the law, but under grace.')

12 ^a **LET** not sin therefore ^b reign in your mortal body, that ye ^a Ps. xix. 13; cxix. 133.
 13 **should** obey it in ¹ the lusts thereof. Neither yield ye ² **ye** ^b Comp. chap. v. 14, 21.
 your ^c members *as* ^d instruments ³ of unrighteousness unto ⁴ **God**. ^c Chap. vii. 5; Col. iii. 5;
 sin: but ^e yield ⁵ yourselves unto ⁴ **God**, as those that are alive ⁶ **God** ^d Comp. 2 James iv. 1.
 from the dead, and your members *as* ^d instruments ³ of right- ^e Chap. xii. 1; 1 Pet. ii. 24;
 14 eousness unto ⁴ **God**. For ^f sin shall not have dominion over ^f **you**. ^e Chap. x. 4; iv. 2.
 you: for ye are not under the ⁷ law, but under grace. ^f Chap. vii. 4, 6; viii. 2; comp. Gal. v. 13; 1 Cor. xv. 56.
 15 What then? shall we sin, ^g because we are not under the ⁷ law, but under grace? God forbid. ⁸ Know ye not, that ^h to ^g **ye** ^h Matt. vi. 24; John viii. 34; 2 Pet. ii. 19

¹ the best authorities omit it in

² Nor render

³ weapons

⁴ to

⁵ render

⁶ as being alive

⁷ omit the

⁸ Let it never be

whom ye yield⁵ yourselves servants to obey, his servants ye are to⁹ whom ye obey; whether¹⁰ of sin unto death, or of 17 obedience unto righteousness? But God be thanked,¹¹ that ye were the servants of sin, but ye have¹² obeyed from the heart 18 'that form of doctrine¹³ which was delivered you.¹⁴ Being^{i 2 Tim. i. 13.} then¹⁵ ^k made free from sin, ye became the⁷ servants of right-^k John viii. 32; 1 Cor. vii. 22; Gal. v. 1; 1 Pet ii. 16.
eousness. I speak after the manner of men because of the infirmity¹⁶ of your flesh: for as ye have yielded¹⁷ your members servants to uncleanness and to iniquity unto iniquity; even so¹⁸ now yield⁵ your members servants to righteousness 20 unto holiness.¹⁹ For when ye were 'the servants of sin, ye^l John viii. 34.
21 were free from²⁰ righteousness. ^m What fruit had ye then in ^m Chap. vii. 5.
those²¹ things whereof ye are now ashamed? for ⁿ the end of ⁿ Chap. i. 32.
22 those things *is* death. But now ^o being made free from sin, ^o John viii. 32.
and become servants to God, ye have your fruit unto holiness,¹⁹
23 and the end everlasting²² life. For ^p the wages of sin *is* death; ^p Gen. ii. 17; chap. v. 12; James i. 15; Chaps. ii. 7; v. 15, 16, 17, 21; 1 Pet. i. 4.
but ^q the gift of God *is* eternal life through Jesus Christ²³ our Lord.

⁹ omit to	¹⁰ either	¹¹ thanks to God	¹² omit have
¹⁸ teaching	¹⁴ whereunto ye were delivered	¹⁵ And being	
¹⁶ weakness	¹⁷ ye rendered	¹⁸ so also	¹⁹ or sanctification
²⁰ as regards	²¹ What fruit therefore had ye then? (see <i>exeg. notes</i>)		
²² eternal	²³ in Christ Jesus		

Ver. 12. **Let not sin therefore.** 'Therefore,' *i. e.*, because you reckon yourselves dead unto sin, etc. (ver. 11). — **Reign.** 'It is no matter of comparison between *reigning* and *indwelling merely*, but between *reigning* and *being deposed*' (Alford). — **In your mortal body.** This is to be taken literally, and not referred to a body dead to sin, or to a corrupt body. The connection with ver. 11 suggests that this 'mortal body' is under the power of sin; but it is the mortality of the body that is emphasized, in contrast with the life we have in fellowship with Christ who dieth no more (ver. 9); hence, to allow sin to reign there is contrary to living 'unto God in Christ Jesus' (ver. 11). — **That ye should obey the lusts thereof.** So the briefer and better established reading. The reign of sin in our mortal body would have as its aim obedience to the desires of the body, which are sinful, because we are sinful. Obeying these is living unto sin, hence opposed to the principle of ver. 11.

Ver. 13. **Nor render.** 'Nor' = 'and especially not.' 'Render' (in chap. xii. 1, 'present') is preferable to 'yield,' since the latter conveys the idea of previous resistance; the thought is of placing at the disposal of another; probably the figure of military service is suggested. — **Your members,** the various parts of the body which can be used in the service of sin. If 'mortal body' (ver. 12) is taken figuratively, then 'members' must be taken accordingly. — **As weapons,** or, 'instruments.' The former sense is more literal, and accords better with the Apostle's usage, and with the figure of military service. — **Of unrighteousness;** opposed to 'righteousness,' not simply immoral-

ity. — **To sin.** Personified as ruler (comp. ver. 12). — **But render yourselves to God;** the new and true Ruler. The command is to present themselves entirely, once for all (the tense in the original is not the same as in the previous clause). — **As being alive from the dead.** Regarding yourselves as those that are alive, almost = since you are. There is no reference to a battle-field, but rather to the thought of ver. 11. — **Your members,** etc. This is a more particular statement of the previous exhortation, corresponding with the first clause of the verse. — **To God;** not, 'for God,' which disturbs the parallelism.

Ver. 14. **For sin,** etc. The future tense is that of confident assertion, and hence of consolation. It is not a new exhortation. — **For ye are not under law,** etc. This is the reason sin shall not have dominion. 'Freedom from the law gives you so little freedom to sin, that it is only by the exercise of grace upon you that your freedom from sin has begun' (Lange). Here the Apostle prepares for the fuller discussion as to the powerlessness of the law to sanctify as well as to justify. If the reason sin will not lord it over us, is that we are not under the law, but under grace, then grace sanctifies us, not the law. (Comp. chap. vii. throughout.)

Ver. 15. **What then? shall we sin,** etc. This objection has been raised ever since. It is not precisely the same as that suggested in ver. 1: there the objection was that free pardon would encourage us to continue in sin; here the objection is that freedom from the law leads to freedom in sinning. The connection with chap. vii., as well as the entire argument of chaps. vi.-viii.,

points to sanctification by grace, and forbids an exclusive reference to the grace of justification. — **Let it never be**; as usual. The denial is expanded in what follows. The legal heart makes the objection; but the loyal heart makes this indignant denial.

Ver. 16. **Know ye not.** 'I take it for granted that ye know and believe' (Stuart). — **To whom ye render yourselves**, etc. This principle is obvious: To present yourselves as servants to any one implies service to that one: in this matter the masters are opposed, hence **either**, . . . or, there is no third. — **Of sin unto death.** Both terms are used in the usual wide sense: 'sin' is personified as the master, the result of the service is 'death,' including all the consequences of sin. — **Of obedience unto righteousness.** Here 'righteousness' refers not to justification but to inwrought righteousness, not excluding the final verdict at the judgment. Meyer accepts the latter sense alone. The more exact parallelism would be: 'of righteousness unto life.' The deviation may be thus explained: Of our own free choice we give ourselves as bondmen to *sin*, but cannot thus give ourselves to *righteousness*: we can only yield ourselves up to God's grace, to save us, as servants of *obedience*, unto righteousness, given to us and inwrought of the Holy Ghost (so Forbes). In ver. 18, 'servants of righteousness' occurs, after 'being made free from sin.'

Ver. 17. **But thanks to God.** In reminding them which of these masters they served (ver. 16), his heart speaks. — **That ye were the servants of sin.** 'Were' is emphatic; this state is past, and for this the Apostle is thankful, although this negative side of salvation cannot be separated from the positive. — **But ye obeyed from the heart.** The moral change at conversion made their true, internal attitude that of obedience. — **That form of teaching whereunto ye were delivered.** This rendering is greatly to be preferred to that of the E. V. The change to the passive suggests the Divine agency in delivering them to this 'form of teaching.' This phrase, literally, 'type of teaching,' is interpreted: (1) of Christian doctrine in general; which is objectionable, because in that case 'type' would be unmeaning; (2) of the Pauline teaching, over against the Judaistic forms of Christianity; (3) of the ideal, or, 'pattern,' presented by the gospel, the ethical rule of life it gives. The second interpretation is the best. Obedience to this type of teaching, over against legalism, is something for which to thank God; because it is God's work, and because it is worthy of thanks. It follows that it is important to know what Paul's teaching is. The next verse should be connected more closely with this; a semicolon substituted for the period.

Ver. 18. **And being made free**, etc. This is not the conclusion from what precedes, but a continuation of ver. 17. The single act of deliverance and transformation is referred to. — **Became servants**, *i. e.*, 'bondmen,' personally and wholly belonging to this service. This bondage is real freedom. Compare the opposite thought in ver. 20.

Ver. 19. **I speak after the manner of men.** 'I take a figure from human relations, in thus representing Christian freedom as a bond service.' (The phrase differs from that used in chap. iii. 5, but there seems to be no marked difference of thought.) — **Because of the weakness of your flesh.** Because of the intellectual weakness resulting from the 'flesh,' which is here used in the ethical

sense, of depraved human nature (see chap. vii.). Others refer the phrase to moral weakness, and explain: 'I require nothing which your fleshly weakness could not do,' and then join it with what follows; 'for I only require such service as ye formerly rendered to sin.' This is open to serious objection, as lowering the moral standard presented by the Apostle. — **For as**, etc. This explains what was stated in ver. 18. — **Servants to uncleanness**, moral defilement, and **to iniquity**, violation of God's law, the two sides of 'sin' (ver. 13). — **Unto iniquity.** This may mean: in order to work iniquity, or, resulting in iniquity; the latter, pointing to a state, rather than an act, seems preferable. — **So also**, etc. The explanation changes to an exhortation, based on the facts of their experience, both before and since conversion. — **To righteousness unto holiness**, or, 'sanctification.' The former would express the ultimate purpose or result, the latter the immediate result, coming into view here as a progressive state. The same word occurs in ver. 22, and the meaning 'sanctification' seems preferable there, where a further result is spoken of.

Ver. 20. **For.** This verse 'restates the view given of their former condition in respect to sin and righteousness, in preparation for the final and most accurate statement of their present spiritual condition, ver. 22' (Webster and Wilkinson). Meyer here properly calls attention to the tragical force of emphatic order of words in the original. — **When ye were servants of sin** (comp. ver. 17), **ye were free as regards righteousness.** The only freedom they had was this sad freedom as respects the right service; the deepest slavery in fact, just as to be servants of righteousness is the truest freedom. It was not that they counted themselves free, or that righteousness had no claims upon them, but that, as a terrible fact, they were uninfluenced by its demands.

Ver. 21. **What fruit therefore had ye then.** 'Then' refers to their condition before conversion (ver. 20). Many editors and commentators punctuate the verse so as to read: 'What fruit therefore had ye then? Things whereof ye are now ashamed.' It is urged against this view that 'the question in antithesis to ver. 21, is the having of fruit, not its quality' (Meyer), and that the answer, which is only implied, is: ye had no fruit at all, for the end is death, not fruitfulness. Against the view presented in the E. V., Alford urges that it is 'inconsistent with the New Testament meaning of *fruit*, which is "actions," the fruit of the *man* considered as the tree, not "wages," or "reward," the fruit of his *actions*.' Either view is grammatically admissible, and both have been advocated for centuries. — **For the end of those things is death**; here in its most comprehensive meaning in contrast with close of ver. 22.

Ver. 22. **But now**, as opposed to 'then' (ver. 21), **being made free**; comp. ver. 18. — **Servants to God.** 'God Himself here takes the place of "righteousness," for their relation is now one of personal love' (Lange). — **Your fruit unto holiness**, or, 'sanctification,' as in ver. 19; but the latter sense is even more appropriate here. They are having fruit now, in contrast either with their having no fruit 'then,' or with the evil fruit in their previous condition. This fruit is of such a kind as at once results in 'sanctification' the progressive state, the ultimate issue being **eternal life**. This is to be taken in its widest sense; we already have eternal life in germ; in its fulness it is the

'end' of all our fruit and fruitfulness. But this end is not attained by natural laws of development; each course of conduct has its inevitable result, but for a different reason; see next verse.

Ver. 23. **For.** The reason for the results stated in vers. 21, 22, contrasting the ends of the two courses and the inherent difference. — **The wages of sin**, that is paid by sin. Possibly a continuation of the figure of military service. — **Death**, as in ver. 21. — **But the gift of God.** The same word is rendered 'free gift' in chap. v. 15, 16. 'Paul does not say "wages" here also, but characterizes what God gives for wages, as what

it is in its specific nature, — a gift of grace. . . . To the Apostle, in the connection of his system of faith and doctrine, this was very natural, even without the supposition of any special design' (Meyer). — **In Christ Jesus our Lord.** Not simply, 'through' Him. The phrase qualifies the whole clause. In phrases like this there seems to be a propriety in the order 'Christ Jesus,' emphasizing His Messianic (or mediatorial) title. 'In Him, by virtue of his relation to Deity, God is the giver; in Him, we, as united with Him, having an interest in Him, are recipients' (Webster and Wilkinson).

CHAPTER VII.

II. THE RELATION OF CHRISTIANS TO THE LAW.

I. WE ARE FREED FROM IT (vers. 1-6); FOR, 2, ALTHOUGH IT IS HOLY, IT CANNOT MAKE SINNERS HOLY (vers. 7-25).

CHAPTER VII. 1-6.

I. *Christians are freed from the Law.*

This section might more properly form a part of the preceding chapter. The statement of chap. vi. 14, which has been discussed negatively (chap. vi. 15-23), is now taken up on its positive side: Christians are not only freed from sin, but freed from the law. This state of things is here illustrated under the figure of the marriage relation: 'your marriage with Christ, having taken the place of the dominion of the law, necessarily leads to such a dominion of God in a new life' (Tholuck). The relation to the law (ver. 1) illustrated by the law of marriage (vers. 2, 3); the union with Christ who died to the law dissolves the old relation (ver. 4), with this result, that as, in the old relation, we brought forth fruit unto death (ver. 5), in the new relation we are dedicated to God (ver. 6). This idea of freedom from the law is the basis of the discussion in the remainder of the chapter.

1 ^a **K**NOW ye not,¹ brethren, (for I speak to them that know ^a Chap. vi. 3. the law,) how² that the law hath dominion over a man
 2 as long³ as he liveth? For ^b the woman which hath a hus- ^b ; Cor. vii. band⁴ is bound by the law to *her* husband so long as he ³⁹
 3 liveth;⁵ but if the husband be dead,⁶ she is loosed from the
 3 law of *her*⁷ husband. So then ^c if, while *her*⁷ husband liveth, ^c Matt. v. 32
 she be married to another man, she shall be called an adul-
 teress: but if her⁷ husband be dead,⁶ she is free from that
 law; so that she is no⁸ adulteress, though she be married to
 4 another man. Wherefore,⁹ my brethren, ye also are become ¹⁰
^d dead to the law by ¹¹ the body of Christ; that ye should be ^d Chap. viii.
 married to another, *even* to him who is ¹² raised from the dead, ^e Gal. ii.
 5 that we should ¹³ ^e bring forth fruit unto ¹⁴ God. For when we ^e Gal. v. 22.
 were in the flesh, the motions¹⁵ of sins, which were by ¹¹ the ^f Chap. vi. 13
 law, ^f did work¹⁶ in our members ^g to bring forth fruit unto ¹⁴ ^f Chap. vi.
 14 ^g Gal. v. 21; James i. 15.

1 Or are ye ignorant 2 omit how 3 for as long time
 4 the married woman 5 to the living husband 6 have died
 7 the 8 not an 9 Accordingly 10 were made 11 through
 12 was 13 might 14 to 15 passions 16 wrought

6 death. But now we are delivered¹⁷ from the law,^h that being^h dead¹⁸ wherein we were held; that we should serve¹⁹ 'in new-ness of spirit,²⁰ and not *in* the²¹ oldness of the letter.

¹⁷ have been delivered (*or* loosed)

¹⁸ having died to that

¹⁹ so that we serve

²⁰ of the Spirit

²¹ omit the

Ver. 1. **Or are ye ignorant.** (Comp. chap. vi. 3.) In thus appealing to experience, it is implied that every believer, whether he can explain it or not, *feels* that he is in the state described in chap. vi. 22, 23, and hence has some knowledge of his freedom from the law. This knowledge the Apostle would bring into clearness and power. — **Brethren,** etc. Not addressed to the Jewish Christians alone; for in that age, especially, the knowledge of the Old Testament on the part of all Christians was presupposed; the custom of reading the Old Testament probably obtained in their assemblies. — **Know the law.** The law of Moses is meant, although the article is wanting in the original; for while the argument might hold true when based upon law in general, the subject under discussion is the relation to the Mosaic law. — **The law hath dominion,** etc. The whole law is meant, not simply the law of marriage: for that has not yet come into view. — **For as long time,** etc. This is a peculiarity of the Mosaic law, 'that it cannot, like human laws, have merely temporary validity, or be altered, suspended, nor can one be exempt from it for a time' (Meyer). But compare the death to the law (ver. 4).

Ver. 2. **For the married woman.** This is an example of the principle of ver. 1. 'Married' is more fully explained as 'subject to a husband.' — **Is bound by the law.** The permanent binding is indicated by the form of the original. The Mosaic law made no provision for her releasing herself from the marriage tie, though the husband might put away his wife (Deut. xxiv. 1, 2). — **To the living husband.** The paraphrase of the E. V. is correct, but unnecessary. — **If the husband have died,** or, simply 'die'; a single event is spoken of. The language is plain, but the application has occasioned difficulty. In ver. 1 it is not the ruling law, but the man who dies; here it is the ruling man who dies. Allegorical explanations have been suggested, but seem forced. It is better to understand it thus: Death is common to both parties; when the husband dies, the wife dies so far as that legal relation is concerned. The husband is represented as the party who dies, because the figure of a second marriage is to be introduced, with its application to believers (ver. 4). 'As the woman is not dead, but is killed in respect to her marriage relation, or is situated as dead, by the natural death of her husband, so believers have not died a natural death, but are made dead to the law, since they are crucified to the law with Christ. The idea, *dead in a marriage relation*, is therefore the middle term of comparison' (Lange).

Ver. 3. **So then.** This being the case it follows. The verse forms a parallelism. — **Shall be called an adulteress.** This is the formal sentence, with a definite penalty — stoning (Lev. xxi. 10; comp. John viii. 5). — **Free from that law;** lit., 'the law,' in so far as it binds her to the husband, the binding effect of the law as respects the marriage relation. 'That law' is a good explanation. — **So that she is not an adulteress.** This clause

may express either the result ('so that') or the purpose, 'in order that.' The latter is perhaps grammatically more exact; the purpose of this freedom was to prevent the woman from being an adulteress in case of a second marriage. In ver. 4 the idea of result is evident enough.

Ver. 4. **Accordingly;** lit., 'so that.' This introduces the application of the figure in vers. 2, 3. — **Ye also,** as in the case of the widow. — **Were made dead to the law.** The idea is not of being dead, but of being put to death, at some single past time, namely, at justification. 'The expression is chosen, not merely because Christ's death was a violent one, but also because it describes the death of Christians to the law as a death incurred by virtue of the administration of the law' (Lange); comp. Gal. ii. 19. — **Through the body of Christ.** This refers to the death of Christ, either (1) as the ground of justification, or (2) as involving our fellowship in His death. The latter is preferable; it implies the former, and suits the tenor of the whole passage. — **That, i. e.** in order that, **ye should be married to another,** one of a different kind. The purpose of the death to the law was union to Christ; the figure of a marriage is still present, and quite appropriate. 'The exalted Christ is the husband of His Church that has become independent of the law by dying with Him' (Meyer). — **Was raised from the dead.** The idea of a new ethical life is constantly joined by the Apostle to the fact of the resurrection. His own experience gave emphasis to this. — **Fruit to God, i. e.,** for His glory, since Christ is the Husband.

Ver. 5. **For.** A confirmation of the statement that they should bring forth fruit to God. — **When we were in the flesh, i. e.,** in the natural condition of depravity (see Excursus at next section); still under the law is the negative side. — **The passions of sins.** The passions which led to sins seems a better explanation than either 'sinful passions,' or the passions produced by sins. — **Which were through the law;** occasioned by the law, since the law brought them to light, but aggravated them, as is shown in vers. 7, 8. — **Wrought in our members;** to be explained literally as in chap. vi. 13, 19. — **To bring forth fruit to death.** Parallel to the last clause of ver. 4, hence expressing the aim as well as the consequence of the working of the passions. 'Death' is to be explained as in chap. vi. 21.

Ver. 6. **But now.** Comp. chap. vi. 22. — **We have been delivered,** or, 'loosed,' the same word as in ver. 2. The annulling of the marriage relation is referred to in both cases. Here the exact reference is to the simple past act of release or discharge from the law, at the time of justification. — **Having died to that,** etc. This is the sense of the reading now generally accepted. The figure of marriage is retained; we died so far as the law is concerned, hence the marriage tie is dissolved (comp. ver. 2). 'Wherein' points to the law, which 'held' us bound until we died to it (comp. ver. 1). — **So that we serve;** serve God, as the whole passage shows. A present result, of

which the readers were aware, is expressed in the original, but obscured in the E. V. — In newness of the Spirit, *i. e.*, the Holy Spirit. The sphere of the Christian service of God is a new one, of which the Holy Spirit is the ruling element or force. Comp. the life in the Spirit as described in chap. viii. The former service was in oldness of the letter. This is not simply 'old letter,' nor is it exactly the same as 'in the flesh,' or, 'under the law.' The religious service, before death to the law, was ruled by the letter, by the outward form; hence it had an element of decay, it was a

grievous yoke. This does not imply an antithesis between the grammatical sense of Scripture and some spiritual sense, but points to the legal state where the attempt at obedience is prompted not by the Holy Spirit but by the restraint of an external, literal rule. The new service is the only true service; under the law such a service was not possible. The law said: 'Do this and live;' the gospel says: 'Live and do this,' and the doing is of a different character from all the previous attempts to earn eternal life.

CHAPTER VII. 7-25.

2. *The Law is holy, but cannot make Sinners holy.*

The fact that Christians are freed from the law might suggest a wrong inference as to the character of the law. This Paul denies (ver. 7), but shows how the law, though in itself good, leads to acquaintance with sin and to destructive results (vers. 8-12). In ver. 13 he suggests another (but similar) wrong inference, and then portrays the operation of the law in man, producing conflict and captivity rather than holiness (vers. 14-23). In vers. 24, 25, the whole description is summed up in a cry of misery, followed by an outburst of gratitude for deliverance, closing with the contrast between the service of mind and flesh.

7 ^a **W**HAT shall we say then? *Is* the law sin? God forbid.¹ Nay,² ^b I had not known sin, but by³ the law: ^c for I had not known lust,⁴ except the law had said,⁵ ^e Thou shalt not covet. But ^d sin, taking occasion⁶ by the commandment, wrought⁷ in me all manner of concupiscence.⁴ For ^e without⁸ the law sin *was*⁹ dead. For¹⁰ I was alive without⁸ the law once: but when the commandment came, sin revived,¹¹ ^e and¹² I died. And the commandment, ^f which *was ordained*^f ^e ⁱ to¹³ life, I found¹⁴ *to be* unto death. For sin, ^g taking occasion⁶ by the commandment, deceived¹⁵ me, and by¹⁶ it slew^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} 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16 would, that do I not;²³ but what I hate, that do I. If then I do that which I would not,²⁴ I consent unto²⁵ the law that *it is* 17 good. Now then it is no more I that do²⁶ it, but sin that 18 dwelleth²⁷ in me. For I know that 'in me (that is, in my^z flesh,) dwelleth no good thing:²⁸ for to will²⁹ is present with me; but *how*³⁰ to perform that which is good I find not.³¹ 19 ^m For the good that I would,³² I do not: but the evil which I 20 would³² not, that I do.³³ ⁿ Now if I do that I would not,²⁴ it ⁿ 21 is no more I that do²⁶ it, but sin that dwelleth²⁷ in me. I find ^o 22 then a³⁴ law, that, when I would do good, evil is present with me.³⁵ For I delight in the law of God after ^o the inward man: 23 But ^p see another³⁶ law in ^q my members, warring against the law of my mind, and bringing me into captivity to³⁷ the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the 25 body of this death?³⁸ ^r I thank God³⁹ through Jesus Christ ^r our Lord. So then ^s with the mind I myself⁴⁰ serve the law of ^s God; but ^t with the flesh the law of sin.

^z Gen. vi. 5; viii. 21; Comp. chap. viii. 5-8; Gal. v. 16, etc. ^m Ver. 15. ⁿ Ver. 17. ^o Comp. 2 Cor. iv. 16; Eph. iii. 16; Col. iii. 9, 10. ^p Gal. v. 17. ^q Chap. vi. 13, 19. ^r 1 Cor. xv. 57. ^s Vers. 16, 22. ^t Vers. 14, 23; chap. viii. 7.

²⁸ For not what I wish, that I practise;

²⁴ But if what I wish not, that I do ²⁵ agree with

²⁶ no longer I that perform ²⁷ dwelling ²⁸ good doth not dwell

²⁹ wish ³⁰ omit how ³¹ is not (*according to the best authorities*)

³² wish ³³ practise ³⁴ the

³⁵ to me wishing to do good, evil is present (*see notes*) ³⁶ a different

³⁷ under (*lit.*, in) ³⁸ or this body of death ³⁹ Thanks to God

⁴⁰ I myself (*or of myself*) with the mind (*or with my mind indeed*)

INTRODUCTORY NOTE. This section has been a theological battle-field for fifteen hundred years: the main question being, to whom does Paul refer when he says 'I,' whose history is he describing? It is generally agreed that the experience is his own, but that it is applicable to all men, in so far as they are striving to obey the law. It is also generally conceded that the first part of the description (vers. 7-13) refers to Paul (and to men in general) *before* regeneration. The question which remains is: To what class does the description of vers. 14-25 apply? Explanations: 1. To the *unregenerate* man, depicting the unsuccessful strivings of his better moral nature. The main difficulty with this view is that some of the expressions indicate a higher moral purpose than is found in unregenerated man. 2. To the *regenerate* man. In favor of this may be urged (a.) the change to the present tense from ver. 14 on; (b.) the common experience of Christians as respects indwelling sin. The objection is that the whole passage up to ver. 25 is silent as to the distinctively Christian character of the work of sanctification. Moreover this view would tend to ignore the obvious difference between chaps. vii. and viii. If the experience is that of a Christian, it is that of a Christian who is still dallying with law as the principle of holy living. 3. It seems best to hold that the Apostle does not have in mind any sharp distinction between the unregenerate and regenerate states, but gives the experi-

ence of man attempting to become better through the law; of an awakened man, before he comes to Christ; but also of a Christian man so far as he feels the pressure of law rather than the power of the Spirit. Hence it is not always possible to discriminate, if the distinction between the regenerate and unregenerate states is emphasized. Yet the Apostle himself, as a Jew, before his conversion, probably passed through this entire experience. It was his state as a Pharisee (Godet), not when sunk in sin, but when awakened to earnest struggles against sin under the scourge of the law, under preparation for a state of grace. Many legal, despondent Christians never pass out of this conflict into the more joyous life of the Spirit. They believe that they are justified by faith in Christ, and yet attempt to be sanctified by works of the law.

But the section not only presents the common experience of individuals, it also sketches the religious history of the race. Vers. 7-13 correspond with the phenomena of heathenism; the natural man, at first without revealed law and then convicted by it. Vers. 14-25 present the phenomena of Judaism, man under the law, his conscience quickened thereby, but he himself still in bondage, longing for a deliverer. The closing verses prepare for chap. viii., which presents Christianity with its life of freedom in the Spirit.

In the fifth century the passage was discussed by Augustine, who changed his views in regard

to it after his controversy with Pelagius. Many centuries later, in Holland, the exegesis of the passage was the pivotal point in the conflict between the Calvinists and Arminians. The tendency at present seems to be in favor of the position advanced under (3).

Ver. 7. **What shall we say then?** Comp. chap. iii. 5. The Apostle proposes to consider the wrong inference which arises in many minds, that because the law works as described in vers. 5, 6, it is itself wrong. — **Is the law sin?** Because, on account of it, we sin, as already described, is it of an immoral nature? This the Apostle indignantly denies, with the usual formula: **Let it never be;** and then proceeds to show how the good law occasions these results in us. — **Nay, but I had not known sin.** The law discovers sin, and in a measure incites to it, but it is not itself sin nor the cause of sin. We take 'but' as 'but on the contrary,' for if it were not opposed to sin it would not discover it. 'Howbeit' is objectionable, since it concedes too much: as does Alford's view: 'I say not that, but what I mean is that.' 'Known sin' points to both theoretical and experimental knowledge of sin; the latter includes the excitement to sin which every human being feels, to some extent, when confronted with a positive precept. — **Except through the law.** The article is wanting, and the principle applies in part to law in general, but the next clause shows that the Mosaic law is meant. — **For I had not known.** This confirms the previous statement; the verb is different from that which precedes, suggesting a slighter knowledge; even this is denied. — **Evil desire;** or, 'coveting,' to correspond with the similar verb which follows. 'Lust' is too specific. — **Thou shalt not covet.** From Ex. xx. 17. The objects of the coveting are omitted, for it was the evil desire itself which was made known to him by the commandment forbidding it.

Ver. 8. **But sin.** This approaches a personification of sin, as in chap. v. 12-21. The excitement resulting from the pressure of the law is now described. — **Taking occasion.** This should be separated by a comma from what follows: 'It indicates the furnishing the material and ground of attack, the *wherewith* and *whence* to attack' (Alford). — **Through the commandment,** namely, that mentioned in ver. 7, **wrought in me all manner of evil desire;** the same word as in ver. 7. 'To man everything forbidden appears as a desirable blessing; but yet, as it is forbidden, he feels that his freedom is limited, and now his lust rages more violently, like the waves against the dyke' (Tholuck). Philippi calls this, 'an immovably certain psychological fact, which man can more easily reason away and dispute away, than *do away.*' The classic authors support the same principle: see the quotations given in the footnote, Lange, Romans, pp. 229, 230. — **For apart from the law, or, independently of law, sin is dead.** Not 'was,' the proposition is a general one. 'Dead' is here used in a relative, not an absolute, sense. Sin is relatively inoperative until excited into opposition by the law. A reference to its being unobserved, undetected, is less probable. The context shows that the Mosaic law is meant. 'That this may be and is misused by the principle of sin, in the way indicated, arises from the fact, that it comes forward merely with the *outward command* (thou shalt, thou shalt not), without giving the power of fulfilment' (Meyer). This is also applicable

to the law written in men's hearts, but because sin is essentially opposition to God, the revealed law of God with its sanctions arouses the greatest opposition.

Ver. 9. **Now I was alive without the law once.** 'For' is incorrect; this clause continues the description of the state without the law. 'Alive' has been explained as meaning: (1.) I seemed to myself to live, because not knowing my sin. (2.) I lived securely as a Pharisee. (3.) I lived comparatively innocent. The first is too narrow; the second is opposed by the immediate context which does not point to conversion; the last is preferable, if not pressed too far. 'Before an individual has a distinct and vivid perception of the nature and spirituality and extent of the Divine law, he is less active and desperate in his sin and guilt than after he comes to seek a knowledge' (Stuart). — **But when the commandment came;** when the specific precept came home to me with its prohibition and command. This does not refer to the experience immediately preceding conversion, as some of the older expositors claim. **Sin revived,** or, 'sprang into life.' The former is the more literal sense, but involves a difficulty in regard to the previous existence of sin, which it implies. We may, however, explain it as referring to the power of sin which is dormant, though living, until it is aroused into activity through the commandment. — **But I died.** Just as sin became alive, he died; he, through the knowledge and excitement of sin, entered into a moral state, which he calls death. This is further explained in what follows.

Ver. 10. **Which was unto life.** The promise of the law, covering its every 'commandment,' was 'do this and live;' its aim was 'life.' — **This, or, 'the same.'** The latter is perhaps preferable, giving a tragical force to the expression: 'this very commandment.' — **Was found by me to be unto death.** The aim was 'life;' as a matter of personal human experience the result was 'death.' The present misery resulting from the excitement and knowledge of sin seems to be referred to, for this only could be 'found' to be the result, as a matter of experience.

Ver. 11. **For sin, etc.** In ver. 8, which resembles this, Paul explains the excitement of evil desire through the law; namely, how sin revived, but here he explains the other phrase: 'I died.' The word 'sin' is herein more emphatic than in ver. 8. It was not in the 'law,' but 'sin' that wrought this sad result. — **Through the commandment deceived me.** These words are to be joined together, in accordance with the analogy of ver. 8, and of the following clause. 'It first made the commandment a *provocation*, and then a means of *condemnation*. Thus what applies to Satan, that he was first man's *tempter*, and then his accuser, applies likewise to sin. This passage calls to mind the serpent in Paradise, as in 2 Cor. xi. 3 (Lange). To refer this to the conviction of sin which precedes conversion seems unnecessary. — **And through it slew me.** It thus led to a consciousness of the state of sin and misery referred to in ver. 10: 'I died.' The experience here portrayed has been reproduced in every age: this is the universal effect of God's law upon sinful man whose conscience is not yet dead.

Ver. 12. **So that.** The result of the whole discussion (vers. 7-11) is not to cast doubt upon the law, but to maintain its character as worthy of God who gave it. The original suggests a sec-

ond member of the sentence, which is indicated in ver. 13. — **The law is holy.** This positive character of the law Paul does not stop to prove; for the only suspicion against its holy character came from the sinful results already spoken of. But there the law was constantly condemning, which condemnation betokened that it was 'holy.' — **And the commandment.** What is true of the law as a whole, is also true of its single commandments. — **Holy and just and good.** 'Holy,' because it comes from a holy God; 'just,' because of its form; 'good,' because of its end (so Bengel). As the specific commandment had in each case been used by sin to deceive and slay him, the Apostle gives this full declaration of the character of 'the commandment.'

Ver. 13. **Did then that which is good, *i. e.*, did the commandment itself, which was 'good,' designed for beneficial results, become death unto me.** This the Apostle denies: The law itself was neither sin (ver. 7) nor the cause of death. — **But sin;** sin became death unto me. — **That it might appear sin.** This was the design, namely, that it might be shown to be what it really is; compare the last clause. — **Working death to me through that which is good.** This was the mode in which sin was made to appear sin: by making use of what is good to produce death in men, it reveals more fully its own hideous character. 'As it is the sovereign right of good to overrule evil results for good, so it is the curse of sin to pervert the effects of what is good to evil' (from Lange). — **That sin, etc.** This clause is parallel to the preceding one, expressing again the purpose. — **Through the commandment, *i. e.*, 'that which is good.'** — **Exceeding sinful.** 'Such is the design of the law, so far as the salvation of sinners is concerned. It does not prescribe the conditions of salvation.' Neither is the law the means of sanctification. It cannot make us holy. On the contrary, its operation is to excite and exasperate sin — to render its power more dreadful and destructive' (Hodge). Because this is so true, it seems unlikely that what immediately follows is the distinctive experience of a Christian.

Ver. 14. **For we know.** This is again an appeal to Christian experience, but we cannot infer from this that the experience of the 'I' is distinctively Christian. This verse is a proof of ver. 13. — **The law is spiritual;** in its essence it is divine, because its characteristics are those of the Holy Spirit. This view agrees best with the contrast which follows. Other views: inspired by the Holy Spirit; related to the spiritual nature of man; fulfilled by those only who have the Holy Spirit; requiring an angelic righteousness, etc. Most of these are true, but not in accordance with the Scripture use of the word 'spiritual,' or with the context. — **But I am carnal.** The change of a single letter gives, as the better reading, the word meaning, 'made of flesh,' instead of that meaning, 'of a fleshly character.' The correct reading seems to give the stronger sense, though this is denied by some, in order to defend the reference to the regenerate man. We think Paul here describes himself not as a Christian, but over against the law. For he does not use the word 'spirit' at all in this description, and applies 'spiritual' only to the law; whereas in the Christian the conflict is directly between 'flesh' and 'Spirit' (on these terms, see Excursus below). 'It is true the situation, which the Apostle thus exhibits in his own representative Ego, was for himself as an in-

dividual one long since past; but he realizes it as present and places it before the eyes like a picture, in which the standpoint of the happier present in which he now finds himself renders possible the perspective that lends to every feature of his portrait the light of clearness and truth' (Meyer). — **Sold under sin.** A permanent state of slavery is referred to; sin being personified as the master. How this state of slavery manifests itself is described in the next verse.

Ver. 15. **For that which I perform.** In this passage there are three Greek words translated 'do' in the A. V. We distinguish them thus: perform, practise, do; the first is usually rendered 'work.' — **I know not.** This does not mean: 'I do not approve,' but that like a slave he performs ignorantly the will of his master. But Lange rightly says: 'thus one thing dawns upon him — that he acts in gloomy self-distraction, and in contradiction of a better but helpless desire and repugnance.' The rest of the verse indicates this: **For not what I wish, that I practise; but what I hate that do I.** We change 'would' to 'wish' on account of the contrast with 'hate,' though 'will' would be more literal. The main question here is respecting these two contrasted verbs, 'will' (or, 'wish') and 'hate.' Some strengthen the former into 'love,' in the interest of an exclusive reference to the regenerate; others weaken the latter into 'do not wish.' We prefer to regard 'hate' as stronger than 'wish,' while 'practise' is stronger than 'do.' This suggests that the desire for good is less strong than the hatred of evil. Passages from heathen writers express similar sentiments. It is asserted that no such 'will' exists in the unregenerate man, but this is true only where the sense of 'will' is unduly pressed. To admit that an unregenerate man can use the language of this verse, is perfectly consistent with a belief in the depravity of the human will.

Ver. 16. **But if.** This verse is a logical inference from the position of ver. 15. It is, however, the logic of a Christian applied to the condition under the law, or it may mark an advanced step in the recognition of the true position toward the law. — **What I wish not, that I do.** Compare the similar clause in ver. 15. Here the weaker phrase 'wish not' is substituted for 'hate.' Even this negative attitude proves the character of the law. — **I agree with the law that it is good.** 'I agree with,' marks an acquiescence in the high moral character of the law. This acquiescence is more than intellectual, or no conviction of sin would result. Some conviction of sin is implied, and must exist in every man awakened by the claims of the law. 'My conduct, therefore, so far as my desire is opposed to it, appears according to this contradiction, as a proof that I concur with the law that it is beautiful, *i. e.*, morally good; the moral excellence which the law affirms of itself (*e. g.*, Deut. iv. 8) I also agree with it in acknowledging; in point of fact, I say *yes* to it' (Meyer).

Ver. 17. **Now then, or, 'but now,' as the case stands. — It is no longer I that perform it, *i. e.*, 'what I wish not.' I am a slave under sin, what 'I perform, I know not' (ver. 16). Both 'now' and 'no longer' are logical, not temporal; they point to an inference, not necessarily to a transition from a former condition into a state of grace. 'I' refers to the 'moral self-consciousness,' but there is as yet no indication that this state of things of itself does or can lead to anything better. The desire is powerless; the 'I' is enslaved. —**

But sin dwelling in me; the master to whom I am enslaved. 'In me' is supposed by many to differ from 'I,' since ver. 18 explains the former as 'in my flesh.' The two phrases are a verbal reproduction of the apparent duality in the person who is passing through such a moral conflict. There is no sign of release, no assertion of power to do good of which the 'I' approves. Whether the experience be that of a regenerate or unregenerate man, the moral responsibility rests on him in whom sin dwells; the description is intended to prove the powerlessness of man under the law, not to define his responsibility.

Ver. 18. **For I know;** not, 'we know,' which would point to common Christian experience. This verse proves from the experience of the man whose case is described the truth of ver. 17. — **In me, that is, in my flesh,** in my depraved human nature; 'flesh' being here used in its strict ethical sense. Usually in this sense the antithesis is 'Spirit,' and even here that idea is implied in the spirituality of the law which produces the experience under discussion. Hence it is not necessary to assume that the case is that of a regenerate man, in order to find room for a reference to the Holy Spirit, over against the 'flesh.' The man under the law, whether before or after conversion, is here represented as becoming conscious that he is 'made of flesh,' under the conflict awakened by the law. The better desire may exist (see next clause), but *in every case* it is powerless unless the man escapes from the law to Christ. — **For to wish is present with me,** lies before me. The word translated 'wish' ('would,' A. V.) is the same throughout the passage, and preserves the same general sense, of wishing, being willing, rather than of a decisive purpose or controlling desire. — **But to perform that which is good is not.** We follow here the better sustained reading. Wishing lies before me, but executing does not; I can and do have a desire for what is good, but I cannot and do not carry that desire into effect; this experience proves that there dwells in me, that is, in my flesh, no good thing. So far as one is 'in the flesh,' this is his highest moral state; only when 'in the Spirit' can good be truly performed.

Ver. 19. **For the good,** etc. This verse is a proof of the last clause of ver. 18; and ver. 20, which is an inference from this verse, leads back to the statement of ver. 17. — **But the evil which I wish not, that I practice.** This is the strongest expression of sinfulness yet made. Paul, looking back from his Christian point of view, no doubt includes more than heathen writers have done when using similar expressions, but what he says is to a certain extent the experience of every man whose conscience is affected by the law.

Ver. 20. **But if what I wish not,** etc. Since this is the case (as ver. 19 shows), then the position of ver. 17 is sustained: **it is no longer I,** etc. The repetition in this clause is exact, but in the phrase 'I wish,' some emphasis rests on 'I.' This is taken by many as indicating a progress in thought. But there is no sign as yet of a more hopeful condition. The progress is still toward wretchedness, despite, or perhaps because of, this increased desire.

Ver. 21. **I find then the law,** etc. The literal sense of the verse is: I find then the law to me wishing (willing) to do the good, that to me the evil is present. Some refer 'the law' to the Mosaic law, because that has been in mind up to this

point. But it is very difficult to explain the verse on this theory. Moreover, in what immediately follows (vers. 22, 23), 'law' is used in a wider sense, and 'the law of God' is specified, as if the term here used had another reference. We prefer, therefore, the usual view: 'I find then (as the summing of my experience, ver. 14-20) the law (of moral contradiction) when I wish to do good, that evil is present with me.' Ver. 22, 23 then introduce the opposing laws which make the contradiction. (Meyer thus explains the verse: 'I find, then, while my will is directed to the law in order to do good, that evil is present with men.' Some prefer: 'I find then with respect to the law, when,' etc.)

Vers. 22, 23. We have four phrases contrasted in pairs: 'The law of God;' 'another law in my members,' etc.; 'the law of my mind;' 'the law of sin and death,' etc. Each phrase has its distinct meaning, while those forming pairs are closely related: The law of God is the Mosaic law, but the law of the mind is the same law so far as it is *operative* in the mind; the law in the members is the law of sin, so far as it is operative in the members; the extreme contrast is between the law of God and the law of sin and death. 'The law' of ver. 21 is this principle of moral conflict which the Apostle found in his experience.

Ver. 22. **For I delight in the law of God.** 'For' introduces an explanation of ver. 21. 'Delight in' is stronger than 'agree with' (ver. 16), but must not be pressed too far, since ver. 21, of which this is an explanation, is a summing up of the experience in vers. 14-20. Meyer explains: 'I rejoice with the law of God, so that its joy (the law being personified) is also mine.' But this is not necessary, and too strong. — **After the inward man.** Those who refer the experience to the regenerate man consider this phrase as identical with 'the new man,' under the influence of the Holy Spirit. But why is the influence of the Spirit so carefully kept out of view? Some say: Because Paul would set the conflict in the strongest light. But it is unlike him to keep Christ and the Holy Spirit in the background. We prefer, then, to distinguish between 'the inward man' and the 'new man.' The former is the internal sphere of spiritual influence where the law operates: in the regenerate man this has become the new man, but before renewal by the Holy Spirit the inner man, despite all its agreement with the law, even when in aroused feeling it might be said to delight in the law of God, is in a helpless condition, all the more miserable, because of its approval of the law. When the Christian is 'under the law,' his delight may be more pronounced, but so long as he seeks sanctification through the law, he is quite as helpless. 'The inward man' here is nearly equivalent to 'mind' in vers. 23, 25; and also to 'spirit,' so far as that term exclusively applies to the highest part of man's nature, irrespective of the inworking of the Holy Spirit. (See *Excursus* below.)

Ver. 23. **But I see a different law.** Not simply 'another,' but a 'different,' one; comp. Gal. i. 6, 7. Paul represents himself as witnessing the conflict within his own person. — **In my members.** To be joined with 'law.' This does not mean 'in my flesh,' *i. e.*, carnal nature, over against my renewed nature, but points to the members of the body, as the locality where the working of the opposing law is most *evident*. It is not implied that these members are the sole seat of sin. This is unapostolic, whether applied to the regenerate or

to the unregenerate. — **Warring against the law of my mind.** The conflict is against the law of God, not as such, but as having the locality of its operation in the 'mind.' This term refers to the higher part of man's nature, or spirit; here regarded in its practical activity. This does not mean the unfallen human spirit, there being no trace of such a notion in the New Testament. Nor on the other hand is 'mind' here equivalent to renewed nature. In that case we would find some hint of the Holy Spirit's influence. So far as a man is living under the law, the best that his 'mind' can do for him is to present a powerless opposition to the law in the members. — **Bringing me into captivity,** 'taking me prisoner,' under the law of sin. 'In' is the literal sense. The sense is not materially altered by this change of reading. The law in the members is the warrior that takes the captive, the law of sin is the victor under whom the captive is held; the two laws are practically identical. A wretched condition (ver. 24), but some recognition of it is a necessary preliminary to deliverance.

Ver. 24. **O wretched man that I am!** Some would inclose this verse and the first clause of ver. 25 in parenthesis; but this is unnecessary. The word 'wretched' implies 'exhausted by hard labor;' comp. Matt. xi. 28. The prominent ideas are of helplessness and wretchedness; the cry for deliverance follows. A believer may thus speak, doubtless often does; but this condition is precisely that from which we are delivered. — **Who shall deliver me.** Not merely a wish: would that I were delivered, but rather: who will deliver me, who can do it; not without a reference to help from a *person*. Those who apply the passage to the regenerate must assume here a temporary absence of relief. It does apply to the regenerate man, when by seeking sanctification by the law he forgets Christ, and deprives himself of the help of the Spirit. — **From,** lit., 'out of,' **the body of this death,** or, 'this body of death.' The interpretations are quite various: 1. This body of death; (*a*) this mortal body. But this makes the body the seat of sin, or amounts to a desire for death; both of which are unapauline and contrary to the context. (*b*) Still less satisfactory is the view that personifies death as a monster with a body. 2. 'The body of this death.' This is preferable, since the emphasis in the original seems to rest upon 'this death.' There is, however, no reference to physical death, but to the whole condition of helplessness, guilt, and misery just described, which is, in effect, spiritual death. But 'body' may be taken either: (*a*) literally, or (*b*) figuratively. The literal sense suggests that the body is the seat of sin, and may be made equivalent to a desire for death. Meyer guards it thus: 'Who shall deliver me out of bondage under the law of sin into moral freedom, in which my body shall no longer serve as the seat of this shameful death.' This agrees with the reference to 'members' in ver. 23. But the figurative sense has more to recommend it. 'Body' is the organism of 'this death'; it clings to me as closely as the body. We thus avoid on the one hand making this a de-

sire for death, and on the other giving to 'body' that ethical sense which is peculiar to 'flesh.' The ethical idea is in this 'death' not in 'body.' A turning point is now reached. It is probable that even this cry is uttered 'in full consciousness of the deliverance which Christ has effected, and as leading to the expression of thanks which follows' (Alford, following De Wette).

Ver. 25. **I thank God,** or, 'thanks to God;' it being difficult to decide between the two. (Some authorities read: *but* thanks to God.) This thanksgiving is for deliverance: it is a deliverance **through Jesus Christ our Lord.** Not simply that the thanksgiving is through Him, but the fact that the thanks to God is due to Jesus Christ. Here is the key-note of a life distinctively Christian over against the attempt to live better under the law. — **So then.** This sums up the whole: since this is the conflict and a hopeless one until Christ delivers. Others would connect this with ver. 24. — **I myself, etc.** The two leading interpretations are: (1.) 'I myself as the same man,' live this divided life; (2.) 'I of myself,' apart from Christ, thus live. If (1) be adopted, and applied to the man who has uttered the thanksgiving, the inference would be that such discord was the normal condition of the Christian. To apply it to the unregenerate man seems objectionable, for how can such an one be said to serve the law of God. On the whole, then, (2.) is more satisfactory. 'I in myself, notwithstanding whatever progress in righteousness the Spirit of Christ may have wrought in me, or will work in this life, am still most imperfect; with my mind, indeed, I serve the law of God, but with my flesh the law of sin; and, tried by the law, could not be justified, but would come under condemnation, if viewed *in myself*, and not in Christ Jesus' (Forbes). This suggests the connection with chap. viii. To make an alternative: either with the mind, etc., or with the flesh, is not grammatical. — **With the mind,** or, 'with my mind indeed.' Not 'with the Spirit,' for it is the man of the law who is still spoken of, even though he has been delivered and looks back upon the worst of the conflict. — **With the flesh the law of sin.** The service of the law, whose excellence is recognized by the mind, is attempted, but the flesh interferes, as the ruling power it brings into captivity *in every case* where the mere service of law, even of the law of God, is the aim. That the Christian is not ruled by the flesh is his distinctive privilege, but obedience from legalistic motives gives the flesh fresh power. Hence we find here, even after the thanksgiving, a quasi-confession of defeat, to connect with the next chapter.

'The whole passage seems, by its alternations, its choice of words, as well as its position in the Epistle, to point to an experience which is produced by the holy, just, and good law of God, rather than the gospel of Jesus Christ; so that even the out-burst of Christian gratitude is followed by a final recurrence to the conflict, which is, indeed, ever-recurring, so long as we seek holiness through the law rather than through Christ' (Riddle in Lange, *Romans*, p. 244).

EXCURSUS ON SOME PSYCHOLOGICAL TERMS OF THE NEW TESTAMENT.

1. BODY. This generally refers to the physical body, though it often suggests the organism of the body. A living body is usually meant. Figuratively it is applied to the Church. In a few passages where it seems to imply sinfulness, it should be interpreted in a figurative sense, as referring to the organism of sin (Rom. vi. 6; vii. 24; Col. ii. 11), since the thought that the body is the source of sin, or even its chief seat, is unwarranted alike by Scripture and by experience.

2. SOUL. The word we translate soul often means 'life,' animal life; the word which represents eternal life, life in the highest sense, is a different one. 'Soul' may mean the whole immaterial part of man, or it may be distinguished from 'spirit.' But the distinction is difficult to define, see under 3.

3. It does *not* mean the fallen part of our immaterial nature over against an unfallen part called 'spirit,' nor is it to be limited to the animal life. The Old Testament usage seems decisive on both points. It is unfortunate that the influence of Hebrew modes of thought have not been sufficiently recognized in the discussions about this and kindred terms. Furthermore the analytic tendency of many modern systems has led to the acceptance of a division where the Scriptures suggest only a distinction.

3. SPIRIT. This term, the Hebrew equivalent of which is very common in the Old Testament, has in the New Testament a number of meanings. It is derived from the word meaning 'to blow,' and retains in rare instances (John. iii. 8; Heb. i. 7) its early sense of *wind*. We often use it now as equivalent to temper, disposition; but in the New Testament it rarely, if ever, refers to this alone. It is, however, applied to evil, unclean, spirits, and to good angels. In these cases it refers to a mode of being, irrespective of the moral quality, which is defined by the context.

Aside from these incidental meanings, the word is used in the New Testament in three senses:—

- (a.) The *theological* sense, referring to the Holy Spirit.
- (b.) The *anthropological* sense, referring to the spirit of man, as part of his nature.
- (c.) The *soteriological* sense, referring to the indwelling Holy Spirit, or to the spirit of man as informed by the indwelling Holy Spirit.

(a.) The prevailing sense in the New Testament is the *theological one*, that is, it means the Spirit of God, the Holy Spirit. In the contrast with 'flesh' (see below) it usually has this sense, but frequently in the modified form which is discussed under (c.).

(b.) The *anthropological* sense is not very common. It must be insisted upon, rather for the purpose of defining the other senses and kindred terms, than for its own sake. In 1 Thess. v. 23, we find a reference to 'body, soul, and spirit,' but even here Christians are spoken of. At the same time we infer from this passage, from the Old Testament distinctions, and from Heb. iv. 12, 'that in the original structure of man there is something—yet remaining, needing, and capable of sanctification—corresponding to the three terms, body, soul, and spirit.' It is implied in 1 Thess. v. 23, that the spirit needs sanctification, and that the body and soul also are to be preserved for God. Holding fast to these points, we shall escape many of the false inferences drawn from the theory of the tri-partite nature of man (trichotomy). On the other hand we must not go to the extreme of holding that the 'spirit' is the renewed nature, hence that man has not a 'spirit' before regeneration. 'It must be held fast, that man could not receive the Spirit of God, if he were not himself a spiritual being; yet it is a supposition of the Scriptures, that, since the fall, the spiritual nature is bound in the natural man, and does not come to its actuality' (Lange). This view includes 'the mind,' and 'the inward man' (see 5, below) under the term 'spirit,' making the spirit the sphere in which Divine influences begin their operations, like God in mode of being, but the very inmost seat of *moral unlikeness* to Him. Before renewal the 'spirit' is itself under the power of the 'flesh' (see 4, (1.), (b.), below). The New Testament never contrasts 'flesh' with this sense of 'spirit.' Hence this *anthropological* sense is rare compared with that which follows.

(c.) The *soteriological* sense: the Holy Spirit in the human spirit, or, the human spirit acted upon by the Holy Spirit. As distinguished from (a.) this is the *subjective* sense, as distinguished from (b.) it is a *theological* sense. In Paul's writings it is very frequent, and we find it expressed in the Gospels: 'that which is born of the Spirit is *spirit*' (John iii. 6); comp. Matt. xxvi. 41; Mark xiv. 38. This sense includes the term 'new man;' comp. also Eph. iv. 24; Col. iii. 10.

4. FLESH. (1.) *Physical* sense. In the Old Testament this term is applied to 'man with the adjunct idea of frailty' (Tholuck), but the idea of depravity is not suggested. In the New Testament the physical sense occurs, with a reference to the earthly life and relations (Gal. ii. 20; 2 Cor. x. 3; Eph. ii. 15; Phil. i. 22, 24; Col. i. 22, etc.). In these instances the contrast with man's new relation to God is only negatively implied. In other cases the term is almost = body, or to the material of which the body is composed. 'According to the flesh,' as applied to Christ, refers to His human nature (or, descent), probably with the idea of frailty, as in the Old Testament use. Here, too, we may trace the notion of physiological descent, suggesting the transmission of nature, a thought not remote from the strictly ethical sense; comp. John iii. 6: 'that which is born of the flesh is flesh.'

(2.) The *ethical* sense of flesh is recognized by all commentators. It is in contrast with 'Spirit,' either expressed or implied, and this gives the key to its meaning, *i. e.*, that it refers to our unregenerate depraved nature, but the exact significance has been frequently discussed.

(a.) How much of man's nature is included under the term 'flesh,' when used in the ethical sense. We answer more than the body, or the body with its animal life and appetites. The Bible nowhere justifies the Pagan view that sin is confined to our animal life. Nor can we limit the term to body and soul, excluding the human spirit from the empire of the flesh. The distinction between soul and spirit is not essentially an ethical one; the only passage suggesting this is 1 Cor. ii. 14, where 'spiritual,' however, implies the influence of the Holy Spirit. The antithesis to 'flesh' in

this ethical sense never is the unregenerate human spirit. Even in Rom. vii. 18, 25, where 'inward man,' and 'mind' are contrasted with 'flesh,' the real antithesis is to be found in ver. 14: 'the law is spiritual, but I am carnal,' which is illustrated in the description that follows. 'Flesh,' therefore, means, not a tendency or direction of life in one part of man's nature, but the whole human nature, body, soul, and spirit, separated from God, the human nature we inherit 'according to the flesh,' from Adam.

(b.) This human nature, termed 'flesh,' is essentially alienated from God; antagonism to God is the essence of sin. Its positive principle is *selfishness*, for after God is rejected, self becomes supreme. The human nature, thus alienated from God, with selfishness as its ruling principle, seeks its gratification in the *creature*, for it has forsaken God, and it requires some object external to itself. This devotion to the creature has a higher form as sensuousness, and deems itself noble, in its intellectual and esthetic pursuit of other things more than God. But the course of heathenism, as portrayed in chap. i., shows that it is an easy step to sensuality, the lower form of fleshly gratification. Hence this ethical sense of 'flesh' has been confused with its lowest manifestations, namely, physical appetites. But the true definition is: 'Flesh is the whole nature of man, turned away from God, in the supreme interest of self, devoted to the creature.' This definition links together ungodliness and sin, implies the inability of the law, and the necessity of the renewing influence of the Holy Spirit.

5. MIND. The word translated 'mind' in the preceding section is *νοῦς*, and may be distinguished from several other Greek terms occasionally rendered by the same English word. As indicated in the above comments, 'mind' here is not equivalent to renewed nature, nor does it include merely the intellectual faculties. It is rather the active organ of the human spirit, the practical reason, usually as directed to moral questions. Hence it properly covers what we term the moral sense, or conscience. But the Scriptural anthropology does not favor the view that this 'mind' of itself is not depraved; for it is used several times in connection with the worst forms of heathenism, and in other passages obviously means a sinful mind (chap. i. 28; Eph. iv. 17; Col. ii. 18; 1 Tim. vi. 5; 2 Tim. iii. 8; Tit. i. 15). The 'inward man' (ver. 22) is practically equivalent to this term, and represents the same moral status: before regeneration under the dominion of the flesh, but made the sphere of the operations of the Holy Spirit, so that a 'new man' results, in whom the Holy Spirit dwells. But both 'mind' and 'inward man' may cover the whole immaterial nature of man; the former in its moral and intellectual aspects; the latter in its theological aspects (so Ellicott).

6. HEART. Although this term occurs with comparative infrequency in this Epistle, it is important to understand its application in the New Testament. More distinctly than any of the other terms it shows the influence of the Old Testament. It is regarded as the central organ of the entire human personality, and includes what we distinguish as intellect and feeling, sometimes the will also. It is the organ of both soul and spirit, and yet is sometimes distinguished from the former (comp the sum of the commandments: 'Thou shalt love the Lord thy God, with all thy heart, and with all thy soul,' etc.), never from the latter, although occasionally used as if equivalent to it (Ps. li. 10, 17; comp. Col. ii. 5 with 1 Thess. ii. 17). Hence it is inferred that it is more closely allied to 'spirit' than to 'soul'; but we must beware of making divisions, where only phases of a vital unity are concerned. The important point to be remembered is, that while 'heart' includes the affections, the term in the Scriptures does not imply the contrast we make between 'head' and 'heart,' *i. e.*, intellect and affections. In chap. x. 9, 10, believing is predicated of the 'heart,' but in contrast with confessing with the 'mouth,' not with intellectual credence. Hence the phrase 'new heart' implies far more than a change of feelings, just as 'repentance' suggests more than our English 'change of mind,' which is the literal sense of the Greek. For 'mind' and 'heart' alike, according to the Hebrew conceptions, had moral aspects which were the controlling and important ones. 'Heart,' therefore, when used in the New Testament in a psychological (not physiological) sense, implies a moral quality, but what that moral quality is depends on the connection. In the case of the regenerate man the 'heart' is spoken of as if it were the seat of the Holy Spirit's influence (chap. v. 5; 2 Cor. i. 22; Gal. iv. 6; Eph. iii. 16, 17). — The incidental meanings of the term may be readily determined.

Clearly, then, the New Testament use of terms serves to emphasize the language of the Apostle in ver. 24: 'O wretched man that I am! who shall deliver me from the body of this death?' All the powers and organs of human nature are powerless from this organism of sin, until through Jesus Christ our Lord deliverance comes.

CHAPTER VIII.

III. THE LIFE IN THE SPIRIT OVER AGAINST THE FAILURE OF THE LAW; THE GOSPEL AS THE POWER OF GOD UNTO PRESENT SALVATION FROM SIN.

This chapter is 'the climax of the Epistle' (Tholuck). The gospel is a present power unto salvation; the law has proven a failure, both in justifying (chap. iii.) and in sanctifying men (chap. vii.), but those who are in Christ Jesus, not only are justified, but also have a new life in the Holy Spirit. Hence Meyer gives as the theme of the chapter: 'the happy condition of a man in Christ.' Hodge prefers the heading: 'the security of the believer.' — The whole chapter may be summed up thus: the life in the Spirit leads to fellowship with Christ in suffering and glory (vers. 1-17); in this fellowship of suffering we have three grounds of encouragement insuring our blessedness, attesting our security (vers. 18-30); the believer has nothing to fear, for nothing can separate him from the love

CHAPTER VIII. 1-17.

1. *The Life in the Spirit contrasted with the Life after the Flesh.*

The Christian is free from condemnation (ver. 1), because he is freed from the law of sin (ver. 2), a result which the law could not accomplish, but which is accomplished by God through Christ (vers. 3, 4). Hence he lives according to the Spirit, not according to the flesh, for the former life is true life, the latter is death, and those who are in this condition cannot please God (vers. 5-8). The test of true spiritual life is the indwelling of the Holy Spirit, the pledge of the resurrection of our bodies (vers. 9-11). Therefore we ought not to live after the flesh, but through the Spirit mortify the deeds of the body (vers. 12, 13), being sons of God (ver. 14), having the witness of the Spirit of adoption (vers. 15, 16), and thus assured of the future glory which will follow the present suffering in fellowship with Christ (ver. 17).

1 **T**HERE is therefore now no condemnation to them which ¹ are ^a in Christ Jesus, who ² walk not after the flesh, but ^a John xv. 1-7; Eph. i. 32; comp. chap. vi. 23.
 2 after the Spirit. For ^b the law of ^c the Spirit of life in Christ Jesus hath made me free ³ from ^d the law of sin and death. ^b John viii. 36; chap. vi. 18, 22; Gal. ii. 19; v. 1.
 3 For ^e what the law could not do, in that ⁴ it was weak through the flesh, ^f God sending his own Son in the likeness of sinful ^c 1 Cor. xv. 45; 2 Cor. iii. 6.
 4 flesh, ⁵ and for ⁶ sin, condemned sin in the flesh: That the ^d Chap. vii. 24, 25.
 5 righteousness of the law might be fulfilled in us, ^h who walk ^e Acts xiii. 39; chap. iii. 20; Heb. vii. 18, 19; x. 1, 2, 10, 14.
 6 not after ⁷ the flesh, but: after ⁷ the Spirit. ² Cor. v. 21;
 7 For ⁱ they that are after ⁷ the flesh do mind the things of the ^f Gal. iii. 13.
 8 flesh; but they that are after ⁷ the Spirit, ^k the things of the ^g Luke i. 6;
 9 Spirit. For ^l to be carnally minded ⁸ is death; but to be spirit- ^h chaps. i. 32; ii. 26; v. 16.
 10 ually minded ⁹ is life and peace. Because ^m the carnal mind ⁸ ⁱ 18; comp. Heb. ix. 1, 10.
 11 is enmity against God: for it is not subject ¹⁰ to the law of God, ^k Gal. v. 16, 25; comp. vers. 5-11.
 12 neither indeed can be. ¹¹ So then ¹² they that are in the flesh ⁱ John iii. 6;
 13 cannot please God. ¹ Cor. ii. 14.
 14 But ye are not in the flesh, but in the Spirit, if so be that ^k Gal. v. 22, 25.
 15 the Spirit of God dwell in you. Now if any man have ¹³ not ^l Chap. vi. 21;
 16 the Spirit of Christ, he is none of his. And if Christ ^{be} ¹⁴ in ^m James iv. 4.
 17 you, ^q the body is dead because of sin; but the Spirit is life be- ⁿ 1 Cor. ii. 14.
 18 cause of righteousness. But if the Spirit of ^r him that raised ^o 1 Cor. iii. 16; vi. 19.
 19 up Jesus from the dead dwell ¹⁵ in you, ^s he that raised up ^p John iii. 34;
 20 Christ from the dead shall also quicken ¹⁶ your mortal bodies ^q Gal. iv. 6;
 21 by ¹⁷ his Spirit that dwelleth in you. ^r Phil. i. 19;
 22 ¹ Pet. i. 11.
 23 Therefore, ¹⁸ brethren, we are debtors, not to the flesh, to ^s Ver. 11.
 24 live after ⁷ the flesh. For ^v if ye live after ⁷ the flesh, ye shall ^t Acts ii. 24.
 25 ^u Chap. vi. 4.
 26 ^v 1 Cor. vi. 14; 2 Cor. 4. 14; Eph. ii. 5.
 27 ^w Comp. 1 Cor. xv. 35, 44, etc.; Phil. iii. 20, 21.
 28 ^x Chap. vi. 7, 14.
 29 ^y Ver. 6; Gal. vi. 8.

1 who
 2 The best authorities omit who walk not after the flesh, but after the Spirit
 3 freed me 4 because 5 of the flesh of sin 6 or on account of
 7 according to 8 the mind of the flesh 9 the mind of the Spirit
 10 doth not submit itself 11 it 12 And 13 hath
 14 But if Christ is 15 dwelleth 16 will quicken even
 17 or on account of (according to some authorities) 18 or So then

die : but if ye through¹⁹ the Spirit do^w mortify²⁰ the deeds of²⁰ Eph. iv. 22;
 14 the body, ye shall live. For^x as many as are led by the Spirit^x Col. iii. 5;
 15 of God, they are the sons²¹ of God. For^y ye have not re- Gal. v. 18.
 ceived²² the spirit of bondage again^z to fear ; but ye have²³ 1 Cor. ii. 12 ;
 received the^a Spirit of adoption, whereby²⁴ we cry, ^bAbba, Heb. ii. 15,
 16 Father. ^cThe Spirit itself beareth witness with²⁵ our spirit, 2 Tim. i. 7 ;
 17 that we are the²⁶ children of God : And if children, then²⁷ 1 John iv.
 heirs ; ^dheirs of God, and joint heirs with Christ ; ^eif so be 18.
 that we suffer with *him*, that we may be also glorified to- Is. lvi. 5 ;
 gether.²⁸ Gal. iv. 5, 6.
 19 by 20 put to death 21 these are sons 22 ye did not receive Mark xiv.
 23 omit have 24 wherein 25 or to 26 omit the 27 also 36.
 28 with *him* 2 Cor. i. 22 ;
 v. 5 ; Eph. i.
 13 ; iv. 30.
 Acts xxvi.
 18 ; Gal. iv.
 7 ; comp. 1
 Cor. iii. 21-
 23.
 e Acts xiv. 22 ;
 Phil. i. 29 ;
 2 Tim. ii.
 11, 12 ;
 comp. Col.
 i. 24.

Ver. 1. **There is therefore now**, at this time. 'Therefore' sums up what precedes. But the exact connection is disputed. It may be joined either (1.) with the thanksgiving, at the beginning of ver. 25; (2.) or with the whole of ver. 25; (3.) or with the entire preceding section. With the view we have taken of the previous description, it seems best, to connect it with the thanksgiving Meyer finds 'now' explained in ver. 2, 'now that Christ has freed me.' This is really taking up the thanksgiving again. Some, who refer the preceding experience to the regenerate, explain thus: 'Although I am thus divided in service, still, being in Christ Jesus, there is now therefore,' etc. — **No condemnation.** 'No' is in emphatic position. Some confine this to the act of justification at the beginning of the Christian life, but it is better to refer it to the state of justification which culminates in final acquittal and glory. For here the Apostle is treating of those who are in Christ Jesus, and the context points to the Spirit's work of sanctification. — **In Christ Jesus.** In vital union with Him; the phrase being a deeply significant one; comp. John xv. 1-7; Eph. i. 23. — The clause: 'who walk not,' etc., is to be rejected, being probably taken from ver. 4. This addition weakens the Apostle's statement, by making the walk appear as the ground of 'no condemnation.'

Ver. 2. **For** introduces the proof that there is 'no condemnation.' — **Law of the Spirit of life.** 'Law' is here to be taken in its wide sense, the principle, ruling power, etc. The reference is not to the moral law, or the Mosaic law, or to the law of the mind, nor yet to the gospel as a system, but to the new principle of living which comes from the working of the Holy Spirit, here called the Spirit of life, because it gives life, works life in us. — **In Christ Jesus.** This should be joined with what follows. The deliverance took place in virtue of union to Him who fulfilled the law and delivers from its bondage. — **Freed me.** The reference is to a single act; not, however, to justification, but to the first act of ethical emancipation which attends it, because the Spirit then begins its work. The whole verse refers to what occurs in the man who is in Christ Jesus. — **The law of sin and death.** Not the Mosaic law, as those hold who refer 'law of the Spirit of life' to the gospel system, but rather, as chap. vii.

23-25 indicates, the old principle of sin which held us captive, and which had 'death,' spiritual and eternal, as its consequence. It is this consequence which is denied in ver. 1. There is no condemnation, not only because in Christ Jesus we have the ground of full justification, but because, at our justification, in virtue of our union with Christ, we receive from the Holy Spirit a new principle of life, an act of emancipation occurs, which has as its development and consequence progressive sanctification.

Ver. 3. **For what the law could not do**; lit., 'the impossible (thing) of the law.' The Mosaic law is certainly meant. What was impossible for the law to do, God did, *i. e.*, condemned sin, etc. This is better than to explain: 'in view of the powerlessness of the law.' — **Because it was weak through the flesh.** Its weakness has been proven by the experience of chap. vii., and this was 'through the flesh,' for this depraved nature was the means of setting forth its weakness. — **God sending his own Son.** It was by sending Him, that He accomplished what was impossible for the law. 'His own Son,' preëxisting before He was sent, and that too *as Son*, in a specific sense. — **In the likeness of the flesh of sin.** Notice the careful wording of this description of the humanity of Christ. The characteristic of 'flesh,' *i. e.*, our ordinary human nature, is 'sin'; in the 'likeness' of this the Son of God appeared. He was entirely human, hence we do not find here, 'in the likeness of flesh'; He was entirely sinless, hence He was not 'in the flesh of sin,' but only 'in the likeness of the flesh of sin.' — **And for sin**, or, 'on account of sin.' Some would restrict this clause to expiation for sin, 'for a sin-offering'; but this seems a forced interpretation of the words. The idea of expiation is of course included, but the reference is more general: 'in order by expiating sin to destroy it' (Philippi). — **Condemned sin in the flesh.** This was what the law could not do. 'Sin' has the article in the original, pointing to the 'sin' on account of which the Law of God was sent into the world. — 'In the flesh' is to be joined with 'condemned,' referring to the human nature which Christ has in common with us. It seems objectionable to take it in the ethical sense, or to apply it only to the human nature of Christ. 'Sin had tyrannized over us *in our flesh*, as the seat of its empire; and by our flesh, as its instrument

and weapon. But God used our flesh as an instrument for our deliverance, and for the condemnation of sin, and for the establishment of His own empire in us' (Wordsworth). As the Apostle is treating of the emancipation from the power of sin (ver. 2), it is unnecessary to confine this condemnation of sin in the flesh to the expiation of Christ. By sending Christ God condemned sin entirely, both as to its punitive and polluting effects. The one great act by which sin was condemned in the flesh was the death of Christ, and this expiating act was the delivering act which should destroy the power of sin. For while the law could, to a certain extent, condemn and punish sin, what was utterly impossible for it was the removal of sin. Those in Christ have in the fact of His death the ground of pardon and the pledge of purity. The removal of sin is the end to be accomplished, as the next verse shows.

Ver. 4. **That the righteousness of the law.** The word 'righteousness' is that used in chap. v. 16, 18, in the sense of 'righteous verdict,' or, 'righteous act,' and in Luke i. 6; chaps. i. 32, ii. 26, in the sense of 'ordinance,' *i. e.*, righteous requirement. We explain it here as meaning 'that righteous act (viewing all the acts as forming a unity) which meets the requirements of the law.' Some would refer this to the imputation of Christ's righteousness as the ground of our justification, but according to our view of the whole passage it means the actual holiness of the believer.—**Might be fulfilled.** The fulfilment is wrought by God, who sent his Son (ver. 3) and who sends His Spirit to fulfil this purpose of His grace.—**In us;** not, 'among us,' nor, 'through us,' nor yet, 'on us,' but, 'in us.' This points to actual holiness; most of the other interpretations grow out of the reference to justification. The ideal aim of the Christian life is set forth.—**Who walk,** etc. 'Who are of such a kind as walk,' etc. This part of the verse is an explanation of the character of those in whom the fulfilment takes place, and neither the result, nor the cause of what precedes.—**Not according to the flesh.** Here, and in the rest of the section, 'flesh' has its strict ethical sense (see Excursus at close of chap. vii.).—**According to the Spirit,** *i. e.*, the Holy Spirit, as in vers. 2, 5. Others explain: the spiritual nature imparted by the Holy Spirit (the renewed nature); the subjective spiritual life-principle. Here especially any subjective sense is inappropriate, for 'he walks according to the Spirit, who follows the guidance, the impelling and regulating power (ver. 2), of the Holy Spirit' (Meyer). A reference to the human spirit alone is preposterous, in view of the Pauline anthropology.

Ver. 5. **For they,** etc. In chap. vii. the contrast was between the workings of the law and the flesh in the same person; in vers. 5-8 the Apostle contrasts two classes of persons; showing why the righteousness of the law is fulfilled in one class, and cannot be in the other.—**That are according to the flesh.** The same idea as in ver. 4, but under a slightly different aspect: walking according to the flesh pointing to the outward life; being according to the flesh, to the carnal state.—**Mind the things of the flesh;** they think of, care for, strive to obtain, those things which belong to the 'flesh,' which includes all that gratifies the depraved heart; 'not merely sensual things, but all things which do not belong to the category of the things of the Spirit' (Hodge).—**The things of the Spirit,** those things which belong to the Holy Spirit.

Ver. 6. **For the mind of the flesh.** Explanation of ver. 5. The word 'mind' corresponds with the verb 'mind' in the last verse; it is that which embodies the thinking, caring, striving; the disposition, we might call it.—**Is death;** amounts to death. 'Death is here conceived of as present (comp. 1 Tim. v. 6; Eph. ii. 1, 5), not merely as a result, but as a characteristic mark, an immanent definition of the carnal mind' (Philippi).—**The mind of the Spirit.** Here also the Holy Spirit; the minding, striving, which comes from the Holy Spirit.—**Life and peace.** 'Life' is to be taken in its full sense, in contrast with 'death'; 'peace' is added, probably to prepare for ver. 7, where 'enmity' is introduced.

Ver. 7. **Because the mind** (same word as in ver. 6) **of the flesh.** Proof that the mind of the flesh is death (ver. 6); in vers. 10, 11, it is proved that the mind of the spirit is life and peace, though that is implied here.—**Enmity against God.** This is equivalent to death.—**For** introduces an illustration and evidence of this enmity.—**Doth not submit itself to the law of God.** This fact, already set forth in the previous description of man (chap. i. 11) and of the work of the law (chap. vii.), shows that the enmity is not latent, but active.—**Neither indeed can it.** 'For it is not even possible for it' (Meyer). Paul declares that the cause of non-submission to the law of God, which is a proof of enmity to God, is the fact that the mind of the flesh has no ability to produce this submission, being essentially antagonism to God. Possibility of conversion and ability to believe are not under discussion; these imply the death of the flesh as a ruling principle.

Ver. 8. **And.** Not, 'so then,' but a simple continuation of the thought of ver. 7.—**They that are in the flesh.** Substantially the same as: 'they that are according to the flesh' (ver. 5), but stronger, and presenting a better contrast to the full gospel phrases: 'in Christ' 'in the Spirit,'—**Cannot please God,** because of the character of the mind of the flesh. By this negative expression, 'it is said, in a mild way, that they are objects of Divine displeasure, children of wrath' (Lange).

Ver. 9. **But ye,** etc. The Apostle now turns to the other class, spoken of in ver. 5, gladly using direct address, for 'ye' is emphatic in the original.—**If so be.** This conditional form is 'an indirect incitement to self-examination' (Meyer), and does not imply special doubt.—**The Spirit of God dwell in you.** In the previous clause the 'Spirit' is represented as the element in which they live; here as the indwelling power which enables them to live in this element. This change of figure is quite common in the New Testament language respecting the Holy Spirit. That the Holy Spirit is here meant ought not to be doubted. 'In you' must not be weakened into 'among you.'—**Now if.** This is a pure hypothesis, and does not imply that such was the case.—**Hath not the Spirit of Christ.** There is no better evidence of careless reading of the Scripture than the frequent use of this clause as if it referred to the temper or disposition shown by Christ. It means the Holy Spirit which belongs to, or proceeds from, Christ, this designation being adopted to prove the truth that those who have not this Spirit are 'none of Christ's.' The whole passage has an important bearing on the doctrine of the Trinity, especially as related to Christian experience. It must be admitted that such statements generally have reference to the economy of grace, but they form the basis for the doctrinal state-

ments of the Church. This text has therefore been a proof text for the Western doctrine of the procession of the Holy Ghost from the Father and the Son (*filioque*, Synod of Toledo A. D. 589). This was the final contribution to the doctrinal statement of the Trinity. The Greek Church admits that the Holy Spirit is *sent* by the Son as well as the Father, but denies that He *proceeds eternally*, or, metaphysically, from the Son. The *sending* belongs to the economical Trinity; the eternally *proceeding*, to the ontological Trinity. — He is none of his. He does not belong to Christ, perhaps implying that the Spirit unites the members of the mystical body of Christ to their Head, and that without this Spirit such union does not exist.

Ver. 10. **But if Christ is in you.** Not doubt, but rather a suggestion that this is the case; in contrast with the latter part of ver. 9. Notice that the indwelling of the Spirit of God, having the Spirit of Christ, belonging to Christ, having Christ in us, are only varied expressions of the same great fact. The underlying basis of the mystical union of Christ and the believer is the yet more mysterious unity of the Persons of the Godhead. — **The body is dead.** This refers to the certain fact of physical death, since ver. 11 takes up this thought. Every other interpretation gives to 'body' an ethical sense, which seems unwarranted; all the more because the word 'dead' is not that corresponding with 'death,' as used by the Apostle in the wide sense. — **Because of sin.** Not because of the special sins of the body, nor because the body is the source and seat of sin, but because the body has shared in the results of sin, and thus becomes a prey to physical death. It will ultimately share in the full blessings of redemption (ver. 11). — **But the spirit is life.** Not the Holy Spirit, but the renewed human spirit, in which the Holy Spirit dwells. This is suggested by the entire context. 'Life,' not 'alive,' as if to give a more extended meaning to this side of the contrast. Hence we may include spiritual life, here and hereafter, the life eternal, beginning now. — **Because of righteousness.** Some refer this to the imputed righteousness, but while this, as the basis of the life, is not to be excluded, the whole argument points to actual righteousness of life, inwrought by the Holy Spirit, in virtue of union to Christ.

Ver. 11. **But if, etc.** The body will indeed die, but despite this grace will triumph even over physical death; even the body that must die will ultimately fully share in redemption, at the resurrection, through the indwelling Holy Spirit. — **Him that raised up Jesus from the dead, etc.** This expression has a demonstrative force here: the fact that the indwelling Spirit is the Spirit of Him who raised Jesus from the dead is a pledge that the spiritual quickening will be followed by the physical quickening. — **Will quicken even your mortal bodies.** This is most naturally referred to the final resurrection of the body; for, although 'quicken' might of itself include something already begun, the word 'even' (or, 'also') seems to limit it to the bodily resurrection. This truth of revelation is so important, and so distinctive, that it deserves the emphasis thus given to it. 'Even' the body which here succumbs to the effects of sin, shall be quickened; the victory of redemption will be complete when this occurs. — **Through, or, 'on account of,' his Spirit that dwelleth in you.** It is difficult to decide between the two readings. The Sinaitic manuscript supports

'through,' and has turned the current of opinion in favor of that reading. As early as the latter part of the fourth century the variation was introduced into a controversy respecting the Divinity of the Holy Spirit. 'Through' would point to the fact that the Holy Spirit which is now working moral renovation in us will be the Agent in completing the triumph in the resurrection of the body. 'Because of' may include this thought, but would refer mainly to the indwelling Spirit as the pledge of the resurrection. If this Spirit now dwells in the body of the believer, that body will not be left unredeemed. In either case, the reference seems to be to the final resurrection, rather than to any present moral quickening. This passage moreover indicates that the 'spiritual body' spoken of in 1 Cor. xv. 44, is a body prepared for the human spirit entirely renovated by the Holy Spirit.

Ver. 12. **Therefore, or, 'so then,'** as the phrase is usually translated; here introducing an exhortation based upon the previous statement: because the indwelling of the Spirit involves such glorious results. — **We are debtors, not to the flesh.** 'Flesh' is here used in the ethical sense, the antithesis is suggested indirectly in ver. 13. 'Not' applies to the following clause also: **to live after the flesh.** The truths of vers. 10, 11 imply that we are under obligation *not* to do this, but on the contrary to live after the Spirit. Strictly rendered, this clause is one of design, in order to live after the flesh.

Ver. 13. **For, etc.** If you lived thus, you would not fulfil the glorious destiny announced in ver. 10, 11. Hence this is a proof of ver. 12. — **Ye shall die, are about to die.** Death in the fullest sense is here meant, not eternal death alone, and certainly not physical death, which comes to all men; comp. ver. 10. — **But if ye by the Spirit;** the Holy Spirit, the agent of this process. — **Put to death the deeds of the body.** 'Deeds,' or, 'practices,' has usually a bad sense in the New Testament, while the 'body' is here regarded as the organ of sin, having evil practices which the Holy Spirit enables us to put to death, to exterminate. The term 'body,' is not equivalent to 'flesh,' here or elsewhere. — **Ye shall live.** 'Not are about to live'; this life being no natural consequence of a course of mortifying the deeds of the body, but the gift of God through Christ; and coming, therefore, in the form of an assurance, "ye shall live," from Christ's Apostle' (Alford).

Ver. 14. — **For as many as, etc.** This introduces the reason why we 'shall live,' indicating again that the mortifying (ver. 13) is the work of the Holy Spirit. — **Led by the Spirit of God;** continuously and specially moved by the Spirit, in their whole life. 'The passive form expresses its complete dominion, without at the same time denying the voluntary *being led* on the part of the human will' (Lange). — **These are sons of God.** These, and none other. In the Epistle to the Galatians there is a similar line of argument, but with more of a polemical purpose; yet even here there is an implied contrast with the Jewish notion that by birth they were entitled to this sonship.

Ver. 15. **For ye did not receive.** The fact that they are 'sons' is now proven from their Christian experience at conversion. — **The spirit of bondage, etc.** The latter part of the verse most naturally refers to the Holy Spirit, but many find a difficulty in this clause, if such a reference be accepted. But the difficulty is only apparent, as

the following paraphrase shows: 'The Spirit ye received was *not* a spirit of bondage, but a Spirit of adoption.' The Apostle does not suggest that the Holy Spirit could be a spirit of bondage, but emphatically denies this. This view is confirmed by the difficulties which attend the other explanations. To interpret: a slavish spirit, a filial spirit, is not only weak, but contrary to the New Testament use of the word 'spirit.' To refer it to the subjective spirit of the renewed man disturbs the antithesis.—**Again to fear.** 'In order again to fear.' 'Again,' as in the native condition, when fear was the motive of religious life. This applies to Gentile, as well as Jewish, Christians. All unchristian religiousness is in principle legalism, which is a bondage; and bondage produces fear.—**But ye received the Spirit of adoption.** The repetition is for solemn emphasis. They received the Holy Spirit; this Spirit was not that of bondage, to make them fear, but of adoption, leading to the joyful cry 'Abba, Father.' They were sons of God, not by birth, but by reason of grace numbering them among His children; the particular reference being to the method by which they became sons, rather than to their sonship.—**Wherein,** not strictly, 'whereby,' but in the fellowship of the Spirit of adoption, **we cry, Abba, Father.** 'Abba' is the Syrian name for 'Father,' to which Paul adds the equivalent Greek term. 'It seems best to regard this repetition as taken from a liturgical formula, which may have originated among the Hellenistic Jews, who retained the consecrated word "Abba," or among the Jews of Palestine, after they became acquainted with the Greek language. The latter theory best explains the expression as used Mark xiv. 36.' Riddle, in Lange, *Galatians* (chap. iv. 6, a parallel case). Some add the notion of affectionate address in 'Abba'; others find a hint of the union of Jews and Gentiles in Christ.

Ver. 16. **The Spirit itself;** the Holy Spirit.—**Bearth witness with,** or, 'to,' our spirit, our renewed spirit, in which the Holy Spirit dwells. But it is doubtful whether we should render 'with,' or, 'to.' The former sense necessarily involves the latter (the converse is not true), and is somewhat preferable grammatically. This implies a twofold witness; of the Holy Spirit, and also of our renewed spirit. If it be asked, to whom is

the witness borne? the answer is to the man himself, who needs both so long as he is here and disturbed by doubt and sin. The clause is an important one, in warranting an assurance of salvation, and also in marking the distinction between the Holy Spirit and our spirit.—**That we are children of God.** This is what is testified, and for such assurance we may seek, however fanaticism has perverted the passage. 'That the world deny any such testimony in the hearts of believers, and that they look on it with scorn and treat it with derision, proves only that they are unacquainted with it; not that it is an illusion' (Stuart).

Ver. 17. **And if children, also heirs.** Comp. the similar, but fuller statement in Gal. iv. 7.—**Heirs of God.** The kingdom of glory is their inheritance. 'As He Himself will be all in all, so shall His children receive with Him, in His Son, everything for an inheritance; 1 Cor. iii. 21, etc.' (Lange).—**And joint-heirs with Christ.** The Roman law made all children (adopted ones included) equal heritors; but the Jewish law gave a double portion to the eldest son. Hence a discussion has arisen as to the exact reference in this clause. The Roman law would be naturally in the Apostle's mind when addressing Romans, and suits the context, where adopted sonship is the basis of inheritance. The other view emphasizes the mediation of Christ, through whom we inherit.—**If so be,** etc. This is the order, not the reason, of obtaining full salvation (Calvin). There is a latent admonition in the conditional form: 'if so be.' On the sharing in these sufferings, comp. Col. i. 24.—**That we may be also glorified with him.** This is God's purpose, not ours; in our case it is a result. 'He who would be Christ's brother and joint-heir, must bear in mind to be also a joint-martyr and joint-sufferer; not feeling Christ's sufferings and shame after Him, but with Him, as vers. 10, 32, 33, declare' (Luther). The sufferings are needed to prepare us for the glory. We suffered as He suffered, but He suffered for our sake, and we suffer for our own good; we are glorified as He is glorified, but He was glorified for His own sake, and we for His sake. His sufferings were penal, ours are purifying; His glory was His own, ours is a gift of grace.

CHAPTER VIII. 18-39.

2. GROUNDS OF ENCOURAGEMENT, ATTESTING THE BELIEVER'S SECURITY.

The life in the Spirit involves fellowship with Christ in suffering and glory (ver. 17). The sufferings are present, while the glory is yet future; but we are encouraged by the conviction that the glory will far outweigh the sufferings; the longing of the creation is an intimation that it will share in the full glorification which awaits us, and which we should wait for in patient hope (vers. 18-25). A further ground of encouragement is found in the sustaining presence of the Holy Spirit, interceding for us, and that too according to the will of the heart-searching God (vers. 26, 27). Finally 'we know that all things work together for good' to Christians, designated as those who love God, and on the other hand as the called according to His purpose (ver. 28). Their security rests upon His *plan* of salvation (vers. 29, 30) on His love as proved by the saving *facts* of the gospel (vers. 31-34) on the assurance that nothing can separate us from the love of Christ (vers. 35-37). The chapter closes with a triumphant expression of the Apostle's personal confidence (vers. 38, 39), forming a striking, appropriate, and triumphant conclusion to one of the most precious passages in the word of God.

rather, that is risen again, ^h who is even at the right hand of ^k God, ^l who also maketh intercession²⁷ for us.²⁵ Who shall separate us from the love of Christ? *shall* tribulation, or distress,²⁸ or persecution, or famine, or nakedness, or peril, or sword? As it is written,

^k For thy sake we are killed all the day long ;
We are ²⁹ accounted as sheep for the slaughter.

37 ^l Nay, in all these things we are more than conquerors through ^l him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor ^m principalities, nor powers,³⁰ nor things present, nor things to come, Nor height, nor depth, nor any other creature,³¹ shall be ⁿ able to separate us from the love of God, which is in Christ Jesus our Lord.

²⁷ or pleadeth

²⁸ anguish

²⁹ were

³⁰ transfer nor powers to close of ver. 38.

³¹ created thing (*lit.*, creation)

Mark xvi. 16; Col. iii. 1; Heb. i. 3; viii. 1; xii. 2; 1 Pet. iii. 22.
^l Heb. vii. 25; ix. 24; 1 John ii. 1.

^k Psa. xlv. 22; 1 Cor. xv. 30, 31; 2 Cor. iv. 11; 1 Cor. xv. 57; 2 Cor. ii. 14; 1 John iv. 4; v. 4, 5; Rev. xii. 11.

^m Eph. i. 21; vi. 12; Col. i. 16; ii. 15; 1 Pet. iii. 22.
ⁿ John x. 28, 23; xvii. 23, 29; xiv.

Ver. 18. **For.** This connects the verse with the whole thought culminating in ver. 17 (see above), and not with 'glorified' alone. — **I reckon.** No doubtful calculation is implied; comp. chap. iii. 28. Alford paraphrases: 'I myself am one who have embraced this course, being convinced that.' — **Insignificant in comparison with.** This paraphrase gives the correct sense; 'not worthy' is more literal, but objectionable as suggesting the idea of merit, which is foreign to the course of thought. — **The glory which shall be revealed.** At the end of 'the present time,' when full redemption comes with the coming of the Lord. — **In us.** In us and upon us, or, 'to usward,' as the phrase is rendered in Eph. i. 19. Of this glory Christians are the subjects, the possessors, and the centre also, for vers. 19-23 represent the creation as sharing in it.

Ver. 19. **For the patient expectation.** The idea is not of anxiety, but of a constant and persistent awaiting; the word translated 'patient expectation' being derived from one which means 'to expect with uplifted head.' This verse confirms the thought of ver. 18, by indicating the greatness of the future glory which the creation awaits, probably its certainty also. — **Of the creation.** The main question respects the exact reference of the term, which must be the same throughout the passage. (The E. V. makes an unnecessary variation by using both 'creature' and 'creation' to translate the same Greek word.) Undoubtedly the Apostle means the things created, not the act of creation, but how much is included?

EXPLANATIONS. 1. The *entire universe* without any limitation. But this does away with the contrast to 'sons of God,' and involves incorrect inferences.

2. *Inanimate creation.* This avoids some difficulties, but, by shutting out all intelligent creatures deprives the passage of its most appropriate application.

3. *Humanity* alone, either as a whole, or with limitations. This seems too restricted. Further, if Christians are included, the contrast with 'sons of God' is done away; but if non-Christian

humanity alone is meant, it is singular that Paul should choose the word 'creation' rather than the common term 'world.'

4. All creation *except* humanity. This limitation has much in its favor. (a.) Believers are evidently excluded; (b.) mankind as a whole do not have this expectation; (c.) man is not unwillingly subject to vanity (ver. 20); (d.) ver. 21 points to the fulfilment of the expectation (but see below, where it is taken as giving the purport of the hope). On the other hand, man is the head of creation, and it seems unnatural to exclude him; man is, on his physical side, part of the material creation; if that be referred to, it seems arbitrary to exclude him from it.

5. 'The material world surrounding man' (Tholuck). But this is open to the same objections as (2.) and (4.).

6. *The whole creation, rational as well as irrational, not yet redeemed, but needing and capable of redemption,* here opposed to the new creation in Christ and in the regenerate. The children of God appear, on the one side, as the first-fruits of the new creation, and the remaining creatures, on the other, as consciously or unconsciously longing after the same redemption and renewal. This explanation seems to be the most correct one. It most satisfactorily accounts for the expressions: *expectation, waiting, groaning,* not willingly (ver. 20), and *the whole creation* (ver. 22). The whole creation, then, looks forward to redemption; all natural birth, to the new birth. As all that is created proceeded from God, so it all, consciously or unconsciously, strives after Him as its final end. What shows itself in nature as a dim impulse, in the natural man, among the heathen, and yet more among the Jews, under the influence of the law, comes to distinct consciousness and manifests itself in that loud cry after deliverance (chap. vii. 24), which Christ alone can satisfy; and then voices itself in happy gratitude for the actual redemption (Schaff in Lange, *Romans*). This view differs from (4) in including man in his fallen condition, as the head of the longing creation under the bondage of corruption. His

material body shares in this corruption, and his unregenerate soul responds with an indefinite longing, yet too often uses its power over the body to stifle the inarticulate desire of the physical nature. In any case the degradation of sin is fearfully manifest; the natural man is less alive to the 'hope' in which creation has been subjected (ver. 20) than nature itself. — **Is waiting**, continues to wait. — **The revelation of the sons of God.** The final revelation of Christ's glory is here spoken of as that 'of the sons of God.' Thus the Apostle expresses his deep sense of the fellowship of believers with Christ. This revelation will show them as the sons of God, and in the glory then to be revealed (ver. 18) the creation will share.

Ver. 20. **For the creation was made subject**, *i. e.*, by God, in consequence of the fall of man (see close of the verse). — **To vanity.** It became empty, lost its original significance. This does not necessarily imply a change in matter corresponding to the fall of man, but that as a result of the fall the whole creation fell away from its original design; it is probable that thus its development was checked, and it became a prey to corruption (ver. 21). — **Not willingly.** The subjection to vanity was, therefore, not a self-subjection, but by reason of him who subjected it. The reference is to God, not to Adam: (1.) the verb is passive, implying that the subjection was intentional, which could not be true of Adam; (2.) The will of God was the moving cause, but the expression: 'by reason of him' (rather than 'through him') reverently removes this supreme will of God to a wider distance from corruption and vanity (comp. Alford). Hence we object to the interpretation: the creature submitted itself to vanity, etc. — **In hope.** Resting on hope. This is to be joined with 'was made subject,' rather than with 'subjected it.' Another view makes the previous part of ver. 20 parenthetical, joining 'in hope' with ver. 19; this has much to recommend it, but can scarcely be insisted upon.

Ver. 21. **That the creation itself also.** This view of the connection seems preferable to that of the E. V. (The Greek word means either 'that,' or 'because.') We thus have the purport of the hope, what is hoped. The phrase 'the creation itself' is repeated in contrast with 'children of God.' To attribute such a hope to the creation is in accordance with the thought of the entire passage. — **From the bondage of corruption.** The bondage which consists in corruption. The corruption results from the vanity to which the creation was subjected; it is borne 'not willingly,' and hence is termed 'bondage.' — **Into the freedom of the glory of the children of God.** Not only delivered from bondage, but transferred into this freedom, which consists in, or at least results from, a share in the glory of the children of God. The word 'glory' is prominent, and hence the rendering 'glorious liberty' is unfortunate. The 'glory' is that spoken of in ver. 18, it will appear at the 'revelation of the sons of God' (ver. 19); in it the creation delivered from corruption will share. If the reference here were to the longings of heathen humanity alone, and not also to those of nature, Paul would have spoken more distinctly of the future conversion of the Gentiles.

Ver. 22. **For we know.** Here, as in chaps. ii. 2; iii. 19; vii. 14, and vers. 26, 28, the Apostle appeals to the consciousness of *Christians*, rather than to the consciousness of all men. If ver. 21 be taken as the purport of the hope, then this is

a proof of the existence of the hope, and not of 'the bondage of corruption.' 'For if that hope of glorious deliverance had not been left to it, *all* nature would not have united its groaning and travelling *until now*. This phenomenon, so *universal* and so *unbroken*, cannot be conducted without an aim; on the contrary, it presupposes as the motive of the painful travail that very hope, toward the final fulfilment of which it is directed' (Meyer). — **Groaneth together.** The word 'together' must be repeated to bring out the sense. It refers to the common groaning of the whole creation, and should not be explained as 'together with us'; this idea is first brought out in ver. 23. — **Travaileth in pain together.** The reference to birth-pangs suggests a new form of nature, to which this pain is the necessary preliminary. — **Until now**, *i. e.*, the present moment; the idea of unbroken duration is the prominent one. There is no reference to some point of time in the future.

Ver. 23. **And not only so.** Not only is this true, that the whole creation, etc. — **But even we ourselves.** There are a number of slight variations in the Greek, but in any case a repetition of 'ourselves' brings out the correct emphasis. The reference is to Christians, possibly to the Christians of that time (see below). Even Christians who are highly privileged unite with creation in its groaning. — **Though we have**, etc. This rendering is both more forcible and more grammatical. — **The first-fruits of the Spirit.** 'First-fruits,' as a pledge of a full harvest. Explanations: (1.) The early Christians have the first fruits of the Spirit; the full harvest will be the impartation of the Spirit to all Christians; (2.) what we now possess is but 'first-fruits,' the harvest will be the full outpouring in the future; (3.) the first-fruits of our redemption consist in the possession of the Holy Spirit. The reference to full glorification at the close of the future makes (2.) slightly preferable; (3.) is the least probable view. — **Even we ourselves groan within ourselves.** Though we have the first-fruits of the Spirit, our salvation is incomplete; the groaning is internal and intense. — **Waiting for the adoption.** 'Awaiting the fulness of our adoption' (Alford). We are already adopted children (vers. 14-17), but the outward condition corresponding to this new relation is not yet complete. — **The redemption of our body.** The redemption is not complete until the body is redeemed: then we shall have the full blessing of adoption. The explanation: 'redemption from our body,' is altogether incorrect, for the whole current of thought in this chapter places emphasis upon the glorification of the body at the coming of Christ (comp. ver. 11). The mention of the body confirms the view of 'creation' which refers it to material existences also; for the groaning in ourselves respects that part of our being which is most akin to the material creation.

Ver. 24. **For we were saved.** The tense points to the time of conversion. — **In hope**, or, 'for hope'; either rendering is preferable to 'by hope.' The fact of salvation placed us in a condition of which hope was a characteristic. Luther: 'We are indeed saved, yet in hope.' 'Inasmuch as the object of salvation is both relatively present and also relatively future, hope is produced from faith and indissolubly linked with it; for faith apprehends the object, in so far as it is present; hope, in so far as it is still future' (Philippi). — **Now hope that is seen**, etc. By these self-evident statements about 'hope,' the Apostle leads his readers

up to the thought of ver. 25, which is both an encouragement and an exhortation. — **Why doth he still hope for?** Some good authorities omit the word we translate 'still' (literally 'also,' 'even'), thus giving the sense: why doth he hope (at all)? We prefer the other reading: why does he still hope, when there is no more ground for it?

Ver. 25. **With patience we wait for it.** Literally, 'through,' but it here indicates a characteristic of the waiting. 'Patience,' as usual, suggests the notion of enduring constancy. Because the Christian hopes for a glory yet to be revealed (ver. 18), he awaits it perseveringly, which even the creation patiently expects; his patient endurance of the present sufferings has one strong motive in this hope.

Ver. 26. **Likewise the Spirit also.** This is the second ground of encouragement. 'Likewise' introduces that which takes place at the same time, and in correspondence with what precedes: to our patient human waiting is added the help of the Divine Spirit. It is now generally conceded that the personal Holy Spirit is referred to. — **Helpeth our weakness.** The best manuscripts give the noun in the singular number: 'weakness' is a better translation than 'infirmity.' The verb means 'to lay hold of in connection with'; the Spirit helps our weakness, in bearing the burden spoken of in ver. 23, in awaiting final redemption. The reference is not to weakness in prayer alone, nor is our weakness the burden which the Spirit helps us bear. — **For** introduces an illustration of our weakness, showing how the Spirit helps us. — **We know not,** etc. This refers to our continued state of ignorance, not to special seasons. — **What we should,** etc. This includes also ignorance of 'how' to pray 'as we ought': 'it is not absolutely and altogether unknown to us what we ought to ask, but only what is necessary to ask according to the given circumstances' (Meyer). — **But the Spirit itself.** This phrase brings into prominence the Holy Spirit as the Intercessor, who knows 'what we should pray for.' — **Intercedeth for us.** The phrase answering to 'for us' is omitted, according to the best authorities, but the verb of itself implies this. — **With groanings which cannot be uttered.** The adjective here used may mean (1.) unutterable; (2.) unuttered; (3.) not speaking; the first sense is much to be preferred. Care should be taken not to weaken the expressions to the unutterable longings of the human spirit, nor on the other hand to refer it to the Holy Spirit independently of us. The Holy Spirit is here spoken of in His saving work in us: while dwelling in us He makes intercession thus, 'Himself pleads in our prayers, raising us to higher and holier desires than we can express in words, which can only find utterance in sighings and aspirations' (Alford).

Ver. 27. **But he who searcheth the hearts.** Though the groanings are unutterable, God understands their meaning. The Old Testament frequently describes God as omniscient by language of this kind (1 Sam. xvi. 7; Ps. vii. 10, etc.). — **The mind of the Spirit.** This is an object of knowledge to the heart-searching God, though it may be but partially recognized by us in our weakness. — **Because,** or, 'that,' etc. The word may have either sense; but the former seems more appropriate here. The latter makes the verse quite tame. Some explain: He *approves* what is the mind of the Spirit, because, etc. This is unnecessary. The ground of the perfect knowl-

edge is the fact that He *pleadeth* (a slightly different word from 'intercedeth,' ver. 26) for the saints according to the will of God, in harmony with the Divine will. Hence what we cannot utter, because we do not know what to pray for as we ought, what the indwelling Spirit in its pleadings cannot articulately utter through us, is known to God, because in accordance with His will. 'We may extend the same comforting assurance to the imperfect and mistaken verbal utterances of our prayers, which are not themselves answered to our hurt, but the answer is given to the voice of the Spirit, which speaks through them, which we *would* express, but cannot' (Alford).

Vers. 28-39. The *third* ground of encouragement; the Christian has nothing to fear, for nothing can separate him from the love of God (see analysis above).

Ver. 28. **And we know.** Comp. references under ver. 22. Here the context unmistakably indicates that this is an expression of Christian experience. — **All things.** All events, even afflictive ones (ver. 35), indeed all created things (vers. 38, 39). Some ancient manuscripts insert 'God' in this clause, giving the sense: 'God works all things together, etc. But the insertion can readily be accounted for; it gives a correct explanation of what is here implied, and the word 'God' would naturally be taken from the context. (In the Greek 'to them that love God' comes first.) — **Work together.** The usual sense: cooperate, combine to produce the result, is preferable. Others explain: 'contribute,' 'help,' work together with Christians. — **For good.** For their advantage, including their eternal welfare. — **To them that love God.** In emphatic position in the original. This distinguishes the class referred to; and is not in itself the main reason of their security. 'The love of believers for God is therefore not the ground of their confidence, but the sign and security that they were first loved of God' (Lange). — **Who are the called.** Some would explain: 'who are called,' which would be equivalent to 'since they are called,' but it seems more in accordance with grammatical usage to take the phrase as a description of Christians from another point of view: 'as being those who are the called.' The context shows that the call has been accepted, and hence that this is not a general expression for hearing the invitations of the gospel. — **According to his purpose.** The call is in accordance with the purpose (comp. vers. 29, 30); the former becomes a fact we can perceive, the latter we cannot perceive, but receive as a fact, for all things cannot work together for good to them that love God, unless God has a purpose, with which what occurs accords. It should be remembered that to limit the efficacy of His purpose is to deny freedom to Him, in our anxiety to maintain our own freedom. If our hearts rest on HIM, in hope and trust and love, then we know that in order thus to rest, we must feel that He is infinitely free, strong, and right, as well as loving. The difficulty which arises in reconciling God's sovereignty and man's free will confronts us whenever we accept the existence of a Personal God, and is not peculiar to Christianity, much less to some one school of Christian theology.

Ver. 29. This verse and the next prove the statement of ver. 28, showing how the calling agrees with God's purpose, forming part of His plan; the successive steps of the unfolding of this purpose are indicated, up to the certain glorifica-

tion of the chosen ones. The whole matter is stated as presenting the objective ground of confidence of believers. The other side is not touched upon, and no attempt is made to solve the great problem of reconciling the two. Those read aright here, who seek to learn for their comfort what God has done for them in eternity. *How* He did these successive acts is beyond our comprehension; *why* He did them can be answered in this world only by the responsive love of the believer's heart. But precisely because the Apostle is pressing the objective, Divine side of our salvation, we should not attempt to depart from the obvious sense of his words in order to attempt to accommodate his language to that phase of the subject he is not discussing. — **Whom he foreknew, he also foreordained.** 'Predestinated' is quite accurate, but 'foreordained' preserves the correspondence with the previous verb which is found in the Greek. God knew beforehand certain individuals of our race, and those He destined beforehand, etc. The foreknowledge precedes the foreordaining, is its ground as it were (although strictly speaking, there is no *before* nor *after* in the eternal God). Hence we must not confound the two, nor apply them to other than the same individuals; nor should we depart from the obvious sense of 'foreknew' by explaining it as meaning 'approve' (introducing the idea of foreseen faith). Such a thought is, moreover, entirely foreign to the context. Of course, the foreknowledge differs from God's 'prescience of which all men and all events are the objects' (Hodge), but it does not of itself include the idea of selection, though closely connected with it here. The beginning of the whole plan is in the good pleasure of God: He foreknew certain persons as those whom He would destine unto salvation, and those He foreordained. That they would believe is also included in His plan, but it is precisely this subjective ground of salvation which the Apostle does not even name in this entire section. — **To be conformed to the image of his Son.** Some limit this to conformity to Christ in having a glorified body, but the whole context favors a wider reference to 'that entire form, of glorification in body and sanctification in spirit, of which Christ is the perfect pattern, and all His people shall be partakers' (Alford). Some include a present partaking in His sufferings and moral character. While this may be implied (for the thought of suffering is not remote, vers. 18, 31, etc.), it must not be made the main idea. Predestination is more than predestination to holiness through suffering; though attempts have been made to represent this as the only predestination that is defensible. — **That he might be.** The final purpose of the predestination, is concerning Christ; comp. Eph. i. 4, 5. — **The first-born among many brethren.** First in order of time, as well as chief in rank; comp. Col. i. 15. The purpose of grace began in Him, even as His glory is its end. Some place the emphasis upon 'first-born'; others upon 'many brethren'; but because the end of the foreknowledge and foreordaining is the glory of Christ in His people, equal emphasis rests on both; nothing can separate the first-born and His many brethren.

Ver. 30. **Them he also called.** This certainly means more than the general invitation to believe and accept the gospel, since the series of gracious acts here announced does not include all who are thus invited. The call is effectual, is inseparably

linked with predestination and justification in the unfolding of God's gracious purpose. But the term is not identical with 'effectually called,' for the latter phrase emphasizes those subjective aspects which are left out of view here. The Apostle is not detailing our experience, but the acts of God which secure our salvation. — **Them he also justified.** Here, as elsewhere, accounted righteous. Only those who believe are justified, but as throughout the subjective side is not presented. The whole passage is for the comfort of those who believe. — **Them he also glorified.** Not 'them he also sanctified,' which we might have expected. This would turn our thoughts upon ourselves, disturbing the rhetorical climax quite as much as it weakened the sense of security in God's grace, which it is the Apostle's design to strengthen. Moreover, the past tense is chosen to present the matter as necessary and certain, so much so that it can be spoken of as already accomplished. While we may include here successive steps by which believers are led to their final and complete glorification, that end is the prominent thought, and the certainty of its accomplishment gives the triumphant tone to what follows.

Ver. 31. **What then shall we say?** In chap. iii. 5; iv. 1; vii. 7; ix. 14, this form introduces an inference which the Apostle opposes; here and in chap. ix. 30, one he accepts. — **These things;** *i. e.*, set forth in vers. 29, 30. What we should say is to echo the language of the rest of the chapter, which presents in glowing language the certainty of salvation as based upon the acts of God's love in the facts of redemption. — **If God is for us, who is against us?** This rendering is more literal. That God is for us, has already been shown (vers. 29, 30); there is but one answer. But it is easier to accept the logic and admire the rhetoric of the passage, than to take the proper encouragement from it.

Ver. 32. **He who,** etc. This is an answer to the question of ver. 31; but as the great historical facts of the gospel now come into view, there is an advance in thought. The peculiar form of the original might be paraphrased: He who even, or, indeed. — **Spared not.** The negative side of what is positively stated in the next clause. — **His own Son.** This points to the only begotten Son (comp. ver. 3, where a similar expression occurs), to give emphasis to the display of love. Some find a contrast to adopted sons, but this is not necessarily involved. — **Delivered him up.** The entire humiliation may be included, but the special reference to death is obvious; comp. chap. iv. 25. — **For us all;** all believers, since this class is referred to throughout. On the phrase, comp. chap. v. 6-8. — **How shall he not,** etc. An argument from the greater to the less; comp. chap. v. 9, 10. — **With him also.** Some join 'also' with the verb, but in any case the fact that the gift of Christ *for* us is the gift of Christ *to* us, forms the basis of the conclusion. — **Freely give us all things.** Give as a matter of grace or favor, all those things already indicated in vers. 26-30, everything created that can work for good to us as those who are the objects of the love of God in Christ. This is the middle term which binds the two sides presented in ver. 28: 'those who love God'; 'who are the called according to his purpose.'

Vers. 33-35. The main point open to discussion is respecting the punctuation of these verses. (1.) The E. V. gives answers as well as questions in vers. 33, 34. (2.) Others find two questions in

each of these verses; so Augustine and many ancient and modern commentators. 3. Meyer joins together the latter part of vers. 33, 34, with the first clause of vers. 34, 35 respectively: 'Who shall lay anything to the charge of God's elect? It is God that justifieth; who shall condemn? Christ (Jesus) is He that died, etc., who also maketh intercession for us; who shall separate us from the love of Christ?' This view has much to recommend it, and is at least, preferable to the second one.

Ver. 33. **Who shall bring any charge against.** The term used is a legal one, and suggests an accusation resulting in condemnation. — **God's elect.** Those referred to throughout, especially in vers. 28-30, thus designated to confirm the security of believers. Only believers can with any propriety find comfort in the thought, and even they should be careful not to rest their faith upon a decree of election rather than the personal Saviour. — **It is God that justifieth,** or, 'God is the justifier.' If the common punctuation be accepted, this is the proof that no one can successfully accuse. If taken as a question, it is only a more rhetorical form of the same proof: 'Shall God who justifieth?' Meyer's view, however, makes it the basis of the statement of ver. 34: since it is God that justifieth, who is he that condemneth?

Ver. 34. **Who is he that condemneth?** See above. — **It is Christ Jesus.** The weight of evidence apparently favors the insertion of 'Jesus.' We may paraphrase: 'Christ Jesus is the one who died,' etc. — **Died,** etc. The four great saving facts about Christ Jesus are here mentioned in order: His death, resurrection, ascension, and continued intercession. The usual view presents these facts as a proof that Christ will not condemn us. (The interrogative form would be: 'Shall Christ Jesus who died, etc.'). Meyer's view bases upon them the question of ver. 35, proving that nothing can separate us from His love. — **Yea, rather** Not His death alone, but His death followed by His resurrection gives security. — **Risen again,** or, 'was raised,' some good authorities adding 'from the dead.' There is about the same amount of evidence against inserting 'even' before 'at the right hand of God.' — **Maketh intercession,** or, 'pleadeth,' as we render it in ver. 27. To the three great past facts is added one which is present and abiding. Comp. Heb. vii. 25; ix. 24; 1 John ii. 1. The fact is undoubted, and its pertinence in the Apostle's argument obvious, whatever view be taken of the connection.

Ver. 35. **Who shall separate us from the love of Christ?** Christ's love to us, rather than our love to Him, or even our sense of His love to us. Still the separation must refer to possible hindrances in its gracious effects upon us; hence the separation would include a failure to feel His love to us. If we connect the question with ver. 34, we may paraphrase thus: 'Christ Jesus is the very one who died to atone for our sins; yes, more than this, He is the one who was raised from the dead for our justification (chap. iv. 25); it is He who sits at the place of power lovingly ruling the world for our sake; He it is who is pleading on our behalf; how then can any one, or anything, separate us from His love?' The questions which follow suggest what might seem to threaten such separation. — **Tribulation,** or **anguish,** as in chap. ii. 9; the former referring to outward trial, the latter to the inward sense of it.

First of all believers are pressed into anxiety by

the world. Then there comes **persecution** itself, which drives them out to **famine** and **nakedness**; the end is **peril**, the **danger of death**, and **sword**, **death itself**' (Lange). There seems to some such climax. In those days these very things threatened; in our day the dangers are different, but none the less real and quite as often disturbing our sense of Christ's love to us.

Ver. 36. **As it is written.** From Ps. xlv. 22, quite exactly in the words of the LXX. The whole Psalm refers to the sufferings of God's people, and the verse, even if not directly prophetic, is typical of the treatment the world bestows on God's children. The special point proven by the quotation is the danger of the 'sword,' since to this extremity persecution had gone in the case of the saints of old. — **We were accounted,** etc. Because thus reckoned as sheep destined for slaughter, they were killed all the day long.

Ver. 37. **Nay;** literally, 'but.' Some connect this with ver. 35, making ver. 36 parenthetical, but this is not necessary, for the course of thought is unbroken, and this verse is antithetical to both vers. 35 and 36. — **In all these things;** just mentioned. — **We are more than conquerors.** A single word in the Greek: 'over conquer;' we are over-victorious. This tone of triumph is not selfish, for the abounding victory is **through him who loved us.** That the reference is to Christ, appears from the context ver. 35 (comp. ver. 39); from the tense used, which points to one crowning act of love (comp. chap. v. 6; Gal. ii. 20), His death on the cross. Since His love conquered death, even in death we cannot be separated from His love, but are more than conquerors.

Ver. 38. **For I am persuaded.** In thus expressing his own triumphant conviction, the Apostle not only sums up what precedes, but goes further. The list here given exceeds the previous one; not only so, but to the great facts of God's purpose, and the gracious facts of Christ's work, there is added the subjective side, the personal confidence of the Apostle himself. — **Neither death, nor life.** 'Death' is named first, probably because of the reference in ver. 36, and the natural antithesis is 'life.' Dying or living, we are the objects of this love. It is altogether incorrect to explain: 'neither anything dead nor anything living.' — **Nor angels, nor principalities.** This second pair refers to angelic beings; the latter term to a higher order. Comp. Eph. i. 21; vi. 12; Col. i. 16; ii. 15. The insertion at this point of the phrase 'nor powers,' which should be placed at the close of the verse, shows that the early transcribers so understood the passage. But it is difficult to determine whether we should understand good angels, or bad, or both. To refer the one term to the former, and the other to the latter, is both abrupt and arbitrary; to leave the evil spirits unnoticed in such a catalogue would seem strange. Hence, we may refer both terms to both classes, in the wide hypothesis the Apostle here conceives. — **Nor things present, nor things to come, nor powers.** Instead of continuing the arrangement by pairs, the Apostle now gives two sets in *threes*, 'in such a way, that to the two which stand contrasted, he adds a third of a general character' (Meyer). The first and second terms point to vicissitudes of time, the third to *earthly* powers of any kind. This seems to be the only sense of 'powers,' which is in accordance with the position assigned it by the best authorities.

Ver. 39. **Nor height, nor depth.** The idea of

space is now substituted for that of time; but it is difficult to define the exact reference. The most probable one is: heaven and hell; though heaven and earth, happiness and unhappiness, honor and shame, lofty and lowly, have been suggested. It is doubtful whether any specific definition is required. — **Nor any other created thing.** Whatever created being has not been previously included, is included here. The phrase seems to sum up rather than merely to supplement what precedes. The tone of the whole passage justifies the language of Meyer: 'The attempt to bring the collective elements named in their consecutive order under definite *logical categories* leads to artificialities of exposition, which ought not to be applied to such enthusiastic outbursts of the moment.' — **The love of God which is in**

Christ Jesus our Lord. This is not to be distinguished from 'the love of Christ' (ver. 35), since it is rather a fuller statement of the same love. 'God is the original fountain, Christ the constant organ and mediating channel of one and the same love; so that in Christ is the love of God, and the love of God is the love of God in Christ' (Meyer). Since God is above every created thing, since this love is ours, this completes the demonstration of the security of the believer. With this triumphant expression the Apostle closes his exposition of the main theme: the Gospel is to every one that believeth the power of God unto salvation: this it could not be if anything could separate us from the love of God which is in Christ Jesus our Lord. Erasmus: 'Cicero never said anything more eloquent.'

CHAPTERS IX.—XI.

IV. THE UNIVERSALITY OF THIS SALVATION, AND THE HISTORICAL ORDER OF ITS APPLICATION.

THE gospel is God's power unto salvation, to the *Jew first*, and also to the *Gentile* (chap. i. 16): The unbelief of the Jews seemed to invalidate the Apostle's statement respecting the universality of this salvation, and he therefore discusses the question which lay so close to his own heart. This of itself would account for these chapters; but it is also true that every one of his readers, irrespective of any supposed conflict between Jewish and Gentile Christians, would be profoundly interested in the matter. Ever since Christian people have been interested in it, both as belonging to the historical course of the development of the kingdom of God, and as one of the darkest mysteries of God's dealings with men. So long as the mass of the Jews reject the Lord Jesus as the Messiah, the mystery will remain unsolved, except as these chapters present a solution. It seems idle, therefore, to build up a baseless theory about the internal condition of the Roman congregation, to account for this portion of the Epistle (comp. Introduction).

On the other hand, this natural view of the passage helps the reader to avoid the false notion, that the Apostle here treats of Divine sovereignty in an abstract manner. He writes, not in a cold, metaphysical tone, but with a pathos at times almost tragical (comp. chap. ix. 3). Luther, therefore, well says of these chapters as related to what precedes: 'Who hath not known passion, cross, and travail of death, cannot treat of foreknowledge (election of grace), without injury and inward enmity toward God. Wherefore take heed that thou drink not wine, while thou art yet a sucking babe. Each several doctrine hath its own season, and measure, and age.'

ANALYSIS: I. Chap. ix. 1-29: GOD'S SOVEREIGNTY: His promise is not void.

I. *Expression of deep sorrow* at the fact of the exclusion of so many of his people, God's covenant people, from salvation in Christ, chap. ix. 1-5.

II. *But this does not render God's promise void*; chap. ix. 6-29. For (a.) that promise was made of free grace, only to the chosen ones, as illustrated in the case of Isaac and Jacob (vers. 6-13); (b.) In this election God is not unjust, for He has a right to choose, being sovereign (vers. 14-29).

2. Chaps. ix. 30-x. 21: MAN'S RESPONSIBILITY: The Jews were excluded on the ground of *their own unbelief*.

I. The fact that the Jews rejected the way of faith: chap. ix. 30-33.

II. The proof that this was the one way of salvation; hence the unbelieving Jews themselves responsible; chap. x. 1-21.

3. Chap. xi.: THE PROSPECTIVE SOLUTION: But God has not cast off His people forever.

I. *The rejection of Israel is not total*; a remnant, elected of grace, will be saved (vers. 1-10).

II. *It is not final*; the unbelief and fall of Israel turns out for the salvation and reviving of the Gentiles, who, however, should not boast (vers. 11-24); since the rejection is only temporary, ultimately Israel will be saved (vers. 25-32).

In conclusion, the Apostle breaks forth into a doxology to the grace and wisdom of God, who will thus solve the enigma of the world's history, and lead all things to the glory of His name and the best interest of His kingdom (chap. xi. 33-36).

CHAPTER IX. 1-29.

1. GOD'S SOVEREIGNTY: HIS PROMISE IS NOT VOID.

CHAPTER IX. 1-5.

1. *Deep Sorrow of the Apostle for the Unbelief of the Jews, his Brethren, and God's Covenant People, from whom the Messiah came.*

The pathos of the partially apoiogetic opening of this division of the Epistle is so great, that it has survived the interminable discussions which have been called forth by vers. 3 and 5. Probably he will interpret both passages most nearly aright who approaches them with the most vivid apprehension of the Apostle's feelings; it is 'a fervent outburst of Israelitish patriotism, the more sorrowful by contrast with the blessedness of the Christian previously extolled and so deeply experienced by the Apostle himself' (Meyer). The language is that of sorrowful sympathy, deprecatory in tone, 'to take at once the ground from those who might charge him, in the conduct of his argument, with hostility to his own alienated people' (Alford).

1 I ^a SAY the truth in Christ, I lie not, my conscience also ^a Chap. i. 9;
 2 bearing me witness ¹ in the Holy Ghost, ² ^b That I have ² Cor. i. 23;
 3 great heaviness ³ and continual sorrow in my heart. For ^c I ^{xi. 31; xii.}
 could wish that myself ⁴ were ^d accursed ⁵ from Christ ^e for ⁶ my ^{19; Gal. i.}
 4 brethren, my kinsmen according to the flesh: ^f Who are Isra- ^{20; Phil. i.}
 elites; ^g to whom *pertaineth* ⁷ the adoption, and ^h the glory, and ^{8; 1 Tim. ii.}
ⁱ the covenants, and ^k the giving of the law, and ^l the service of ⁷
 5 God, ⁸ and ^m the promises; ⁿ Whose *are* the fathers, and ^o of ⁸ ⁷ Chap. x. 1.
 whom as concerning the flesh Christ *came*, ⁹ ^p who is over all, ^b Ex. xxxii.
 God blessed for ever. Amen. ^{32.}

¹ or bearing witness with me ² Spirit ³ grief ⁴ I myself ⁵ *lit.*, anathema ⁶ for the sake of ⁷ whose *is* ⁸ *of the sanctuary*
⁹ of whom is Christ, according to the flesh (*some place a period here, and*
render he who is over all, God, be blessed for ever.)
^a 24; xxviii. 13, 14; Heb. viii. 8, 9, 10. ^b Ps. cxlvii. 19. ^c Heb. ix. 1. ^d Acts xiii. 32; chap. iii. 2; Eph. ii. 12.
^e Deut. x. 15; chap. xi. 28. ^f Luke iii. 23; chap. i. 3. ^g Jer. xxiii. 6; John i. 1; Acts xx. 28; Col. i. 15; ii. 9;
^h Eph. i. 20; 1 Cor. viii. 6; 2 Cor. iv. 4; viii. 9; Heb. i. 8; 1 John v. 20.

Ver. 1. I say the truth in Christ. The asseveration of the Apostle is threefold: and is introduced abruptly, without a conjunction, in accordance with the feeling which prompts it. 'In Christ' is not an adjuration (the form of an oath in Greek would be entirely different), but means, in fellowship with Christ, the element in which he lives. Such fellowship with Him who is the Truth implies the sincerity of one who enjoys it. — I lie not. This negative form of asseveration is a rhetorical strengthening of the previous expression. — My conscience also bearing me witness; or, 'my conscience bearing witness with me.' The former explanation is preferable: he does not lie, for his conscience, which would convict him of falsehood, gives testimony to him in accordance with what he is about to state. The other explanation points to a joint testimony; but his conscience and himself could not be joint witnesses

to the Romans. — In the Holy Spirit. To be joined with 'bearing me witness,' not with 'my conscience.' His conscience is, indeed, governed by the Holy Spirit, but in what he is about to say, he cannot lie, for the testimony his conscience bears is 'in the Holy Spirit.' Notice the symmetry: He speaks the truth, in fellowship with Christ; he does not lie, for his conscience bears testimony in the Holy Spirit.
 Ver. 2. Great grief and continual sorrow. The cause of this grief obviously is the unbelief of his countrymen, their practical exclusion from the Messianic salvation. This feeling was respecting those who had for years persecuted him with relentless hatred, and who, shortly after this time occasioned him a long imprisonment, thus becoming the immediate cause of his martyrdom.
 Ver. 3. For I could wish that I myself, etc. The order of the better established reading makes

'accursed' (lit., 'anathema') more emphatic, and forbids our taking 'I myself' as the subject of 'could wish,' which was grammatically possible with the order of the common reading.

The Greek verb rendered 'could wish' is in the imperfect tense, and might mean 'was wishing;' but the same tense is constantly used of what is termed 'arrested action.' The latter sense is preferable here. (1.) The other view would seem to require 'I myself' as subject of 'was wishing.' (2.) The reference to the past makes an anti-climax, or at best a common place sense: if the past wish were before his conversion, referring to his blind zeal for Israel against Christ, then the terms are strangely chosen to express that sense; to explain the wish as a past one, but occurring since his conversion, is open to all the objections that are urged against the common view, without having the same reasons in its favor. We therefore accept the obvious meaning: 'I could wish that I myself were devoted to destruction from Christ for the sake of my brethren,' etc. The implication is that the wish was not formed, either because it was impossible thus to wish, or, because the wish could not be fulfilled, or, both. The Apostle, however, is not using a hyperbole, nor is his language a senseless straining of the idea of self denial. The objective impossibility did not destroy or diminish the subjective intensity of Paul's feeling, which thus seeks expression. This feeling, too, is most akin to the self-sacrificing love of the Lord he preached. Comp. the language of Moses (Ex. xxxii. 32). There is no wish to be separated from the holy will of Christ — which would be wicked — but only from the enjoyment of Christ, temporarily, as Christ Himself, on the cross, was separated from the enjoyment of His Father's presence, when He cried: 'My God, my God, why hast thou forsaken me.' And it detracts nothing from our estimate of Paul's affection to know, as he did, that the very feeling he expresses was the result of Christ's love to him, and would be impossible were he sundered from fellowship with Christ. 'It is the expression of an affectionate and self-denying heart, willing to surrender all things — even, if it might be so, eternal glory itself — if thereby he could obtain for his beloved people those blessings of the gospel which he now enjoyed, but from which they were excluded. Others express their love by professing themselves ready to give their life for their friends: he declares the intensity of his affection by reckoning even his spiritual life not too great a price, if it might purchase their salvation' (Alford). It is not implied that this is the constant and conscious state of every Christian, still less that our salvation depends upon our attaining to such a height of disinterested affection. — **Accursed**, lit., 'anathema.' This word, which occurs several times in the New Testament, as well as in the Septuagint, is the Hellenistic form of a word, originally meaning 'dedicated to God.' But as a rule, this form in the Bible denotes something dedicated to God in a bad sense. There is little reason to doubt that in the New Testament (see references) the word has the uniform sense of 'having become obnoxious to the wrath or curse of God.' Efforts have been made to prove that 'anathema,' in the time of Paul, meant only 'Jewish excommunication.' Others have explained it of banishment from church fellowship; some, of temporal death. But the idea of excommunication was first attached to this

term in later times, and this sense is altogether inappropriate in the other New Testament passages where the word occurs, and to our mind unsatisfactory here also. The notion of 'temporal death' is entirely foreign to usage. These remarks hold good in regard to the corresponding verb, which is found several times in the New Testament. Wieseler, after a full investigation (see his *Galatians*, i. 8; comp. Lange, *Romans*, pp. 302-304), says: '*Anathema*, in entire congruity with the Old Testament *cherem*, is used of a *person* who is dedicated to God, subjected to the *Divine curse* for his *death*, not, however, to bodily death, as in the more ancient formula (this reference, however, being not necessarily contained in the root, but resulting only from the historical relations of the Jews in ancient times), but to spiritual and eternal death.' — **From Christ**. Separated from Christ, from the fellowship with Him. — **For the sake of my brethren**. Not, 'instead of,' which the preposition, of itself, does not mean, but for their benefit, just as the same term is used in Eph. iii. 13, Col. i. 24 to indicate that Paul's sufferings might result advantageously for others. — **My kinsmen according to the flesh**. Notice the tender way in which the Apostle characterizes the Jews. But the phrase suggests as its antithesis 'brethren in the Lord.' Paul's patriotism grew out of the human consanguinity, but as the following description shows, has its deepest ground in the gracious gifts and religious privileges hitherto possessed by his countrymen.

Ver. 4. **Who are**. The form of the original is almost equivalent to: 'seeing they are.' — **Israelites**, belonging to God's chosen people. In ver. 3 it is stated that they are Paul's people, but he loved them all the more because they were God's people, descendants of one whom God himself had chosen and named. Since their advantages grew out of this relation, all the privileges named point toward the sovereignty of God, which comes into view in the subsequent discussion of the enigma presented by their rejection of Christ. — **Whose is the adoption**. Six privileges of the Jews are enumerated in the remainder of this verse: 'purely sacred, historical divine benefactions' (Meyer). The first is 'adoption,' not in the full New Testament sense (comp. vers. 6, 7), but in the theocratic sense pointing forward to the close union between God and men formed by Christ the only begotten, through the Holy Ghost. — **And the glory**. This refers to the visible Shekinah, which attended the people of Israel through the wilderness. Those who insist upon a chronological order, find a reference to earlier manifestations of Jehovah's presence, especially as 'the Angel of the Lord,' with which the later appearance is identified, however, in Ex. xiv. 19. — **And the covenants**. The repeated covenants made with the patriarchs after the first covenant with Abraham, not the Old and New Testaments (covenants), nor the two tables of the law. — **And the giving of the law**. Not exactly the law itself, but the formal and distinctive act by which it became the possession of the Jews; a secondary reference to its substance may be implied. — **And the service of the sanctuary**, *i. e.*, the Jewish (or, Mosaic) ritual service in the worship of God; in the tabernacle first, and then more fully established in the temple. — **And the promises**. This includes all the promises made to the chosen people, from the days of Abraham onward. This inclusive term prepares for the next clause.

Ver. 5. **Whose are the fathers.** Persons are now introduced: the whole line of patriarchs and prophets were types of Christ, who is next named, as the crowning glory and privilege of Paul's nation. — **Of whom is Christ according to the flesh.** The original is peculiar, suggesting a limitation, or, antithesis: as far as concerns the flesh, *i. e.*, His human nature, as in chap. i. 3. — **Who is over all, etc.** The natural connection of this clause is with what precedes, especially since the last expression used suggests an antithesis. Accordingly, this has usually been referred to Christ, as defining what He is, *other than* 'according to the flesh.' As, however, our earliest manuscripts are without punctuation, some editors and commentators, prominent among whom are Tischendorf (8th ed.) and Meyer, separate this from what precedes, taking it as a doxology. This would require one of the following translations: 'He who is over all, God, *be* (or, *is*) blessed for ever,' adopted by Reiche, Van Hengel, and others, or 'He who is God over all (*be*) blessed forever,' adopted by Meyer and others. (Another view sets a period after 'over all,' including in the doxology only the words, 'God *be* blessed for ever.') Any one of these explanations is possible, and would be preferable to the usual one, if it were proven that the word 'God,' standing without the article, as here, is never applied to Christ in the New Testament. But Meyer not only admits that John thus applies it, but that Paul also might have done so, 'by virtue of his essential agreement in substance with the Christology of John' (Meyer, *Romans*, ii. 118). The objection he raises is that Paul has never done so. After renewed investigation of the subject we feel constrained to say that this is the only objection that is even plausible, and that it is clearly outweighed by the many considerations to be presented in favor of the usual punctuation. (1.) We say 'usual punctuation,' for in all the authorities which can give evidence on a matter of punctuation (manuscripts, versions, and fathers), the unanimity is very remarkable. All the early writers accepted this view of the meaning, with the single exception of Theodore of Mopsuestia. (2.) Moreover, 'the doxology would be unmeaning and frigid in the extreme. It is not the habit of the Apostle to break out into irrelevant ascriptions of praise; and certainly there is here nothing in the immediate context requiring one' (Alford). (3.) Fur-

thermore, in all such doxologies, as the other view would make of this, the word 'Blessed' stands first. (4.) The words 'who is' would be unnecessary if this were a doxology. (5.) As regards the objection drawn from Paul's usage, we may not only cite such passages as Col. i. 15, etc., but argue that for this Apostle *not* to have added something in regard to the Divine nature of Christ would be far more unlike him than for him to have once expressed himself in terms which agree, not only with the expressions of John, but also with his own statements. It should be added, that even if the clause be taken as a doxology, the Divinity of Christ is not thereby proven unscriptural; while on the other hand, if the usual view be correct, there is no room for a denial of that doctrine. Paul could not have been ignorant of the great question of the Master, which soon became the question of the Church, 'What think ye of Christ? whose Son is he?' (Matt xxii. 42.) Is it likely that he could so express himself as to mislead the vast majority of Christians on that point? 'It therefore does not seem to us at all doubtful, that Paul here indicates, as the crown of all the prerogatives accorded to Israel, that of having produced for the world the Christ, who now, exalted above all things, is God blessed for ever' (Godet).

As regards details: 'over all' seems to refer to all things, not to the exclusion of persons (comp. Eph. i. 21-23, and similar passages). 'Who is' points to the present exalted condition of the Incarnate Lord. — **God.** The words 'over all' should not be joined with this, as is done by many of those who could find here a doxology to God the Father Almighty. Such an idea would have been expressed in another form from that here used. — **Blessed for ever.** 'The expression "Blessed for ever" is twice besides used by St. Paul, and each time unquestionably not in an ascription of praise, but in an assertion regarding the subject of the sentence. The places are, chap. i. 25, and 2 Cor. xi. 31: whereas he uses the phrase "Blessed be God" as an ascription of praise without joining "for ever" (Alford). — **Amen.** This conclusion is appropriate in either view of the passage. For if this is indeed the only place where Paul directly calls Christ 'God,' the mention of this coming privilege of Israel might well be regarded as an act of worship, to which he devoutly adds: **Amen.**

CHAPTER IX. 6-29.

II. *God's Promise is not Void.*

The rejection of the gospel by the Jews, which has caused the deep emotion of the Apostle in view of their great privileges (vers. 1-5), does not render God's promise void. This position the Apostle proves: (a.) By showing that this promise was made of free grace, only to those who were individually chosen (vers. 6-13). Two Old Testament illustrations are cited: the case of Isaac (vers. 7-9), and that of Jacob (vers. 10-13). (b.) But this assertion of God's freedom may give rise to the false inference that God is unrighteous in thus choosing (ver. 14). But this very objection involves an admission of the fact of God's sovereignty (implying that His promise is not void), which the Apostle affirms, citing the case of Pharaoh (vers. 15-18). Another objection is then raised, if God is sovereign, why doth He find fault (ver. 19). This objection the Apostle answers by reasserting God's sovereignty (vers. 20, 21), but suggesting that even in the exercise of this, His right, long suffering

and mercy are displayed (vers. 22, 23), especially the latter to both Jews and Gentiles (ver. 24), in accordance with various Old Testament predictions (vers. 25-29).

As regards the free, unconditioned grace of God, we must regard this as the fundamental fact in the discussion. We may further assume that Paul holds this in such a way as to exclude every theory which makes God the author of sin. In other words, the Apostle, in accordance with the teachings of the Scriptures as a whole, presents, on the one hand, the absolute causality and unconditioned grace of God; and, on the other, the moral nature of man, including also that relative freedom which involves human responsibility (human personality). To reconcile these two truths is the problem which confronts every one who believes in a personal God and is conscious of his own responsibility. Thus far the Christian life has proved the only practical solution, while Christian theology has been busied with the necessary task of attempting a theoretical solution. Probably such a solution will be reached, only when the full victory over evil has been achieved. We add the following remarks:—

(1.) The Scriptures teach an eternal predestination of believers unto holiness and blessedness, and hence they must ascribe all the glory of their redemption, from beginning to end, to the unmerited grace of God alone.

(2.) But it is as plainly asserted or assumed that believers do not, on this account, cease to be free agents, responsible for all their doings. As God works in nature, not magically and immediately, but through natural laws, so He works in men, through their wills, hence through the mediation of finite causes; the more His grace is developed within them, so much the more is their true freedom developed; the result being the coincidence of perfect holiness and perfect freedom. For the highest freedom is the complete triumph over the evil, and is consequently identical with the moral necessity of the good. In this sense, God is free, precisely because He is holy.

(3.) It is nowhere asserted that God has foreordained sin *as sin*, although He has foreseen it from all eternity, and with respect to redemption, permitted it, while constantly overruling it to His purposes. Hence, those who are lost are lost through their own fault, and must blame their own unbelief, which rejects the means of salvation proffered them by God (comp. chap. ix. 30-33).

(4.) In the *time* of the calling of nations and individuals to salvation, God proceeds according to a plan of eternal wisdom and love, which we cannot fathom here, but should reverently adore.

(5.) The doctrine of election is designed and adapted to humble sinners, to comfort believers, while it increases their gratitude and happiness. Only a culpable misapprehension and misuse of it can lead either to a careless security or to despair. But because the depths of the divine decrees cannot be fathomed, the Christian may well accept the doctrine, not to puzzle himself with attempts to solve the mystery, but to gain new encouragement to make his own calling and election sure, and with fear and trembling to work out his own salvation.

6 ^a NOT as though ¹ the word of God hath taken none effect. ^{2 a} Num. xxiii. 19; chap. iii. 3.
 For ^b they *are* not all Israel, which are of Israel: ³ John viii. 39; chap. ii. 28, 29; iv. 12, 16; Gal. vi. 16.
 7 ^c Neither, because they are the seed of Abraham, *are they* all children: but, In ^d Isaac shall thy seed be called. That is, They which are the children of the flesh, these *are* not the children ^e of God: but ^e the children of the promise are counted ^d for the seed. ^e GEN. xxi. 12; Heb. xi. 18.
 9 for the seed. ^f For this *is* the word of promise, ^f At this time ^g will I come, and Sarah shall have a son. And not only ^g *this*; but when ^g Rebecca also had conceived ^h by one, *even* by ^g our father Isaac, ⁹ (¹⁰ For *the children* being not yet born, ¹¹ neither having done any good or evil, ¹² that the purpose of God according to election might stand, ¹³ not of works, but of ^h him that ^h Chap. iv. 17; viii. 28.

¹ But it is not so, that ² come to nought

³ Not all who are of Israel, are Israel

⁴ Not they who are the children of the flesh, are children

⁵ reckoned as seed ⁶ of promise is this word ⁷ season

⁸ but Rebecca also having conceived ⁹ one, our father Isaac—

¹⁰ omit parentheses ¹¹ without their having as yet been born

¹² or having done anything good or bad ¹³ abide

12 calleth;) ¹⁰ It was said unto her, 'The elder shall serve the
 13 younger. As it is written, ^k Jacob have ¹⁴ I loved, but Esau
 have ¹⁴ I hated.
 14 'What shall we say then? ^m *Is there* unrighteousness with
 15 God? ⁿ God forbid. ¹⁵ For he saith to Moses, ^o I will have
 mercy on whom I will ¹⁶ have mercy, and I will have compas-
 16 sion on whom I will ¹⁶ have compassion. So then *it is* not of
 him that willeth, nor of him that runneth, but of God that
 17 sheweth mercy. For ^p the Scripture saith unto Pharaoh,
^q Even for this same ¹⁷ purpose have I raised ¹⁸ thee up, ^r that I
 might shew my power in thee, ¹⁹ and ^s that my name might be
 18 declared throughout all the earth. Therefore ²⁰ hath he mercy
 on whom he will *have mercy*, ²¹ and whom he will he hard-
 eneth.
 19 Thou wilt say then unto me, Why doth he yet find fault?
 20 For ^t who hath resisted ²² his will? ^u Nay but, ^v O man, who
 art thou that ^w repliest against God? ^x Shall the thing formed
 say to him that formed *it*, Why hast thou made ²³ me thus?
 21 Hath ²⁴ not the ^y potter power ²⁵ over the clay, of ²⁶ the same
 lump to make ^z one vessel ²⁷ unto honour, and another unto
 22 dishonour? *What* ²⁸ if God, willing ²⁹ to shew *his* wrath, and
 to make his power known, ³⁰ endured with much longsuffering
 23 ^a the ³¹ vessels of wrath ^b fitted to ³² destruction: And ³³ that
 he might make known ^c the riches of his glory on the ³¹ ves-
 sels of mercy, which he had ^d afore prepared unto ³⁴ glory,
 24 Even us, whom he hath called, ³⁵ ^e not of the Jews only, ³⁶ but
 also of ³⁷ the Gentiles?
 25 As he saith also in Osee, ³⁸ ^f I will call them ³⁹ my people,
 which were ⁴⁰ not my people; and her beloved, which ⁴¹ was
 26 not beloved. ^g And it shall come to pass, *that* in the place
 where it was said unto them, Ye *are* not my people; there
 27 shall they be called the children ⁴² of the living God. Esaias
 also ⁴³ crieth concerning Israel, ^h Though the number of the
 children of Israel be 'as the sand of the sea, ^k a ⁴⁴ remnant
 28 shall be saved: For he will finish the work, and cut *it* short
 in righteousness: ⁱ because a short work will the Lord make

ⁱ GEN. xxv. 23.
^k MAL. i. 2, 3;
 see Deut.
 xxxi. 15;
 Prov. xiii.
 24; Matt. x.
 37; Luke
 xiv. 26;
 John xii. 25.
 Comp.
 chaps. iii. 5;
 vi. i.; vii. 7.
^m Deut. xxxii.
 1; 2 Chr.
 xix. 7; Job
 viii. 3;
 xxxiv. 10.
ⁿ Ps. xcii. 15.
^o See chap.
 iii. 4, etc.
^p Exod.
 xxxiii. 19.
^q See Gal. iii.
 8, 22.
^r Exod. ix.
 16.
^s Psa. cvi. 8.
^t See Exod.
 xv. 1-19.
^u 2 Chr. xx. 6;
 Job ix. 12;
 xxxiii. 13;
 Dan. iv. 35.
^v Comp. chap.
 x. 18; Phil.
 iii. 18.
^w Comp. chap.
 ii. 1.
^x Job xxxiii.
 13.
^y Is. xxix. 16;
 xlv. 9; lxi. 8.
^z Prov. xvi. 4;
 Jer. xviii. 6.
^a 2 Tim. ii. 20
^b 1 Thess. v.
 9.
^c 1 Pet. ii. 8;
 Jude iv.
^d Chap. ii. 4;
 Eph. i. 7;
^e Col. i. 27.
^f Chap. viii
 28, 29, 30.
^g Chap. iii. 29.
^h Hos. ii. 23;
 1 Pet. ii. 10.
ⁱ Hos. i. 10.
^j Is. x. 22, 23
^k Comp. Gen
 xxii. 17;
 xxxii. 14.
^l Chap. xi. 5

14 omit have 15 Let it never be 16 omit will 17 very 18 did I raise
 19 in thee my power 20 So then 21 on whom he will he hath mercy
 22 resisteth 23 didst thou make 24 Or hath 25 authority
 26 from 27 one part a vessel 28 But what 29 although willing
 30 make known his power 31 omit the 32 for
 33 or also, but some authorities omit 34 before prepared for
 35 also called (or as such he also called us)
 36 not only from among the poor 37 from among 38 Hosea
 39 that 40 was 41 who
 42 called sons 43 And Isaiah 44 the

29 upon the earth.⁴⁵ And as Esaias said before,⁴⁶ ^m Except the ⁿ Lord of Sabaoth had left us ⁿ a seed, ^o we had been as Sodoma,⁴⁷ ⁿ and been made like unto Gomorrah.

⁴⁵ The *verse reads according to the best authorities* for finishing and cutting ^o short his word, will the Lord execute it upon the earth, *but some authorities give a longer form* (see *exeg. notes*).

⁴⁶ And, as Isaiah hath said before (*or* beforehand) ⁴⁷ become as Sodom

Ver. 6. **But it is not so, that.** The Apostle returns to the fact that the Jews rejected the gospel, and proceeds to account for it by stating that the promise holds good only for the true Israelites; a result indicated in the Scriptures. The opening clause, which is quite peculiar, means: 'What I am saying is not of such a kind as to mean that,' or, 'the matter is not of such a kind that.' The former sense would imply the latter. Whatever he says, he does not mean that **the word of God hath come to nought.** The promise of God, as given in the Old Testament, has not 'fallen to the ground,' notwithstanding the unbelief of the Jews.—**For not all who are of Israel** (that is Israelites by birth) **are Israel,** constitute the true Israel of God. The exact form of the original cannot be reproduced, but the meaning is unmistakable. The Apostle here presents the negative side of the idea already advanced in this Epistle (chap. iv. 12) and in Gal. iii. 9, that physical relationship does not constitute membership in the true Israel.

Ver. 7. **Neither;** 'and also not,' extending the same thought to physical relationship with Abraham, the father of the faithful.—**Because they;** either, 'all those of Abraham,' or, referring to the subject in ver. 6: 'they who are of Israel.' The former suits the immediate context (Isaac and Ishmael, Jacob and Esau), but the latter is grammatically more exact.—**The seed of Abraham.** A well-known phrase, here meaning, as the context shows, 'the physical posterity of Abraham'; in Gal. iii. 29, the phrase is used of his true spiritual descendants.—**All children;** in the true, spiritual sense, inheritors of the promise made to him.—**But;** on the contrary, the Scripture itself shows that this was the design.—**In Isaac shall thy seed be called.** Spoken to Abraham (Gen. xxi. 12), at the time when Hagar and Ishmael were sent away. Explanations: 1. *In* the person of Isaac shall thy seed be named. 2. *Through* Isaac shall the race be born which shall be truly and properly called thy seed. Both are true in fact, but as the Apostle is choosing historical illustrations, it seems better to accept (1.) which refers to the historical person. 'Called' is here = 'named,' not, 'called into being,' or, 'chosen.' 'Paul finds in this divine declaration the idea enunciated (ver. 8), that not on bodily descent (which was also the case with Ishmael), but on divine promise (which was the case with Isaac, ver. 9), the true sonship of Abraham is founded' (Meyer)

Ver. 8. **That is;** the Old Testament saying amounts to this.—**Not they who are the children of the flesh, are children of God.** Not those who must be regarded merely as the fruit of physical generation, as was the case with Ishmael (comp. Gal. iv. 23).—**But the children of the promise are reckoned as seed.** The reference is directly to the birth of Isaac (ver. 9), but also to his true de-

scendants, who 'are reckoned' such in virtue of the promise. The birth of Isaac was not only according to the promise, but God intervened through the promise, which Abraham believed, and thus by his faith in the promise obtained the power that rendered him capable of becoming the father of this son (comp. chap. iv. 16-21). 'In virtue of this superior element, Isaac and his descendants alone could be regarded as "children of God."' It is this which explains the second proposition of the verse, where the title of (promised) posterity is expressly given to that descent obtained through faith in the promise. The first proposition of the verse by implication justifies the rejection of carnal Jews; the second, the adoption of believing Gentiles' (Godet).

Ver. 9. **For of promise is this word.** We restore the emphatic order of the original. That 'the children of the promise are reckoned as seed' is proven, for the word, in accordance with which the birth of Isaac took place, this passage now cited, is a word of promise. (Not 'was,' for the reference is to an existent passage of Scripture.)—**At this season,** or, more literally, 'according to this season.' The passage is freely quoted from the LXX. (Gen. xviii. 10, 14). The Hebrew phrase rendered: 'at this season,' means when the time (shall be) reviving,' *i. e.*, at this season of the next year: so the LXX. substantially. 'According to' here suggests nothing more than 'at.'—**And Sarah shall have a son.** From Gen. xviii. 14, substituted for a similar clause in ver. 10, because of the emphasis it gives (in the original) to the word 'Sarah,' who is the principal person (comp. Gal. iv. 22, etc.).

Ver. 10. **And not only this.** These words introduce a second proof from history, namely, the case of Rebecca and her two sons, one of whom was chosen. 'This,' is preferable to 'so,' because this case is not strictly of the same kind as that of Sarah, but furnishes a stronger proof.—**But Rebecca also.** Some explain: not only Sarah, but Rebecca also, had a divine promise, was treated in the same manner. Others find a broken construction, 'Rebecca' being re-introduced in ver. 12: 'unto her.' Accepting the latter view, we place a dash at the end of this verse. In any case 'also' points to the previous case of Sarah.—**Having conceived by one, our father Isaac.** In the previous instance the two children were of two mothers; here the children were twins, having the same father and mother, and yet of such a different destiny. 'Our father Isaac;' recalling the quotation in ver. 7.

Ver. 11. The parentheses are unnecessary, since we place a dash at the end of ver. 10.—**For without their having as yet been born, or done anything good or ill.** This rendering, though varying from the form of the Greek, expresses the exact sense in its relation to what follows. 'Their' is properly supplied, rather than 'the children.'

^m Isa. i. 9;
Lam. iii. 22.
ⁿ See Isa. vi.
13; comp.
Ezra ix. 2;
Mal. ii. 15;
chap. xi. 5.
^o Is. xlii. 19;
Jer. l. 40.

The reading of the best authorities gives a word which we render 'ill,' as having a wider range of meaning than 'evil,' though here it means immoral. The second clause incidentally opposes the doctrine of the preëxistence of souls, and a previous fall. — **That the purpose of God according to election.** This clause indicates the purpose of what was said to Rebecca, and is put first for emphasis. The phrase, 'according to election,' is closely joined with 'purpose;' 'the purpose which was so formed, that in it an election was made' (Meyer). Both are 'before the foundation of the world' (Eph. i. 4; iii. 11). The whole expression involves God's freedom in His choice of individuals as an essential part of His purpose of redemption. Whether we can reconcile this with our consciousness of freedom, or not, it is here asserted to be a fact. — **Might abide, unchangeable, instead of 'coming to nought'** (ver. 6); and this, not simply in man's estimate, but in reality. 'It is not only in the thought of man, it is *really* that the liberty of God would be compromised, if any human merit regulated his choice' (Godet). — **Not of works, but of him that calleth.** This is joined by some with 'purpose,' by others with 'abide,' but is most correctly taken by others, as a definition of the whole preceding clause: and this design, that his purpose according to election might abide, was not effected by reason of works, did not depend on works, but on God Himself who calls. Whatever view be taken of the connection, the ultimate ground of our salvation is in God Himself. 'God does not choose us *because* we believe, but *that* we may believe' (Augustine). Our salvation is not *on account* of faith, but *through* faith.

Ver. 12. **It was said unto her.** Gen. xxv. 23; here cited, quite closely, from the Septuagint. — **The elder shall serve the younger;** lit., 'the greater shall serve the less.' As spoken to Rebecca, this language referred not only to the twin children, but to the nations springing from them respectively (Gen. xxv. 23; 'two nations are in thy womb'). Hence it seems best to accept here both the national and personal reference. The former is required by the citation from Malachi (see ver. 13), but the latter is necessary to give point to the argument of the Apostle. As respects the nations, the prophecy was fulfilled in the days of David, who conquered the Edomites (2 Sam. viii. 14), but how unlikely that Paul would, in this connection, separate the nations from their respective ancestors, especially when the prophecy became a fact in the history of the two brothers themselves; comp. Gen. xxvii. 29, 37, 40. Eternal results in the case of these persons are not involved in the original prophecy; and doubtless theocratic privileges and promises are more prominently in the mind of the Apostle in both these historical cases.

Ver. 13. **As it is written** (Mal. i. 2, 3), **Jacob I loved, but Esau I hated.** In the original prophecy the statement that Esau was hated, is proved by the added words: 'and laid his mountains and his heritage waste for the dragons of the wilderness.' The reference to the nation of Edomites is therefore clear. 'As it is written,' however, implies a correspondence with ver. 12. We therefore apply the language to Jacob and Esau personally, regarding the national destiny as bound up in the personal position of the two ancestors. The word 'hated' seems harsh, and hence some explain it as 'love less,' making the whole pas-

sage to mean, 'I preferred Jacob to Esau.' But, despite such instances as Luke xiv. 24, compared with Matt. x. 37, this explanation is not allowable. The historical dealings of God with Esau (and with Edom also), indicate, not less love, but the deprivation or absence of love, to say the least. 'God loves the good, because He produces the very good that is in them; and He elects them not *on account* of their faith and their holiness, but *to* faith and holiness. But it cannot be said, on the other hand, that He hates the evil men because He produces the very evil that is in them; for that would be absurd, and destroy His holiness; but He hates them on account of the evil that they do or will do in opposition to His will. While human goodness is the *effect* of Divine love and grace, on the contrary, human wickedness is the *cause* of Divine hatred and abhorrence; and on that account alone can it be the object of the punitive wrath, and condemnatory decree of God.' (Schaff, in Lange, *Romans*, p. 328.) This is implied in the subsequent discussion, where the ill desert of all men is assumed, and salvation in the case of any presented as caused by God's mercy. But whatever be the extent of the preference, or the result of the choice in the case of Jacob and Esau, the main thought is: God does exercise a prerogative of election, independently of the human considerations referred to in these instances. That this is Paul's meaning is evident from what immediately follows. His assertion of the freedom of God might be used to impeach His moral character. If the Apostle's argument thus far had not plainly set forth that freedom, the objection of ver. 14 could not have been raised.

Ver. 14. **What shall we say then?** This question introduces an objection, as in chaps. iii. 5; vi. 1; vii. 7, which is then stated in the form of another question. The usual indignant denial follows, and then the detailed answer (vers. 15-18). In ver. 19, etc., a further objection (growing out of the answer to this one) is raised and answered. The question is not put in the mouth of an objector, still less is it represented as the language of an unbelieving Jew. The connection of thought is natural: may it not be said that the exercise of this free choice on the part of God, as already illustrated, involves unrighteousness in Him? Let it never be! He only is unrighteous who is under obligations which he does not fulfil; but God is under no obligations to His creatures who have become sinful, *i. e.*, opposed to Him. The blessings they receive of Him are not their right, but of His mercy, as the words of God Himself in the Old Testament plainly show. The underlying principle, already assumed in this Epistle, is that God's will is the absolute and eternal norm of righteousness, and all that He does is necessarily right (see references). If there were any superior norm of righteousness to which this Personal God is subject then He would cease to be God. — **Is there unrighteousness with God?** In making this choice of individuals, the objection ends here. — **Let it never be.** See chap. iii. 4, etc. Some of the fathers took vers. 15-18 as a renewal of the objection, but the close connection, with 'for' and 'so then,' as well as the Scripture citations, show that those verses give the reason for this indignant denial.

Ver. 15. **For he saith to Moses.** An exact quotation from the LXX. (Exod. xxxiii. 19), giving part of Jehovah's answer to Moses, when on

Mount Sinai, he said: 'I beseech thee, show me thy glory.' 'In condescending to grant this request, the Lord would have him understand that nothing in him, notwithstanding all he had hitherto been able to do for the service of God, would merit such a favor. If God accorded it to him, it was not because it was Moses who besought Him, or had any right to it; it was pure grace on His part' (Godet). — **On whom I have mercy.** The present tense is used in this and the corresponding clause ('I have compassion'), referring to the settled disposition of mercy and compassion. The word 'whom' in both instances might be rendered 'whomsoever,' and has an emphasis here, describing not merely the mercy, but the choice of the individual objects, as the free act of God. — **Have compassion** is stronger than 'have mercy;' it ordinarily includes outward manifestations of compassion. The future tenses ('will have mercy;' 'will have compassion') point to the active exercise of God's mercy and compassion.

Ver. 16. **So then.** With this favorite expression, Paul introduces an inference from the passage cited: 'In consequence of all this, it is proven that.' The word to Moses is accepted as a divine axiom, and the inference is to be regarded as of universal validity, since neither the preceding context nor the scope of the argument suggests any limitation. 'It is in parts of Scripture like this that we must be especially careful *not to fall short of what is written* — not to allow of any compromise of the plain and awful words of God's Spirit, for the sake of a caution which He Himself does not teach us' (Alford). — **It is not of him that willeth,** etc. The participation in any and all of the effects of God's mercy and compassion, does not depend on human will, nor on human effort, but on the will of God, who thus spoke to Moses. The reference of 'him that willeth' to Abraham's wish respecting Ishmael, and of 'him that runneth' to Esau's running home from hunting, is worth mentioning as a specimen of farfetched interpretation.

Ver. 17. **For the Scripture saith unto Pharaoh.** What the Scripture says is here regarded as equivalent to what God says: comp. Gal. iii. 8, 22. The choice of an illustration outside the Jewish nation confirms the view that Paul is here concerned with principles of universal application. The case of Pharaoh presents the antithesis to God's showing mercy. — **Even for this very purpose did I raise thee up.** Freely quoted from the LXX. (Exod. ix. 16). Moses was commanded to say this to Pharaoh, after the sixth plague had fallen on Egypt. The main question is respecting the meaning of 'did I raise thee up,' which is an exact translation of Paul's language. But the Hebrew means literally: 'have caused thee to stand,' and this the LXX. weakens into 'thou wert preserved.' Explanations: (1.) 'Allowed thee to appear,' thy whole historical appearance has been brought about by me, in order that, etc. This is the view of the majority of our best modern commentators. It is neither fatalistic, nor does it improperly weaken the strong language of the Apostle. Since God numbers the hairs of our head, He superintended the exodus of His people, and in this as a matter of history, the principal human factor was Pharaoh. He did not cause the evil, but bent and guided it for His own glory. (2.) 'Preserved thee alive.' This agrees with the LXX. But

Paul has, apparently with purpose, deviated from that translation. Moreover, this view fails to give sufficient strength to this link in the chain of the Apostle's reasoning. (3.) 'Excited thee to opposition.' But this does not agree either with the original Hebrew, or with the LXX. Nor does the context sustain it, since the reference to hardening in ver. 18 is based upon this verse as a whole, not on the sense of this phrase. (4.) 'Created thee,' as a hardened sinner. This is a fatalistic view, alike uncalled for by the words of the argument. The first view is, therefore, decidedly preferable. — **That I might show in thee my power.** This purpose was accomplished in the case of Pharaoh by means of the supernatural events accompanying the deliverance of the Israelites, which were called forth by the opposition of Pharaoh. — **My name might be declared,** etc. Further purpose. Comp. the song of Moses, after the destruction of Pharaoh's army (Exod. xv. 1-19, especially where he refers to the effect produced on other nations by these events. — **The whole earth.** 'A result which, in the later course of history, was especially fulfilled in the dispersion of the Jews and the spread of Christianity, and continues to be fulfilled' (Meyer). Comp. the many allusions in the Psalms to these events as fulfilling these purposes.

Ver. 18. **So then** (as in ver. 16; the E. V. varies unnecessarily), summing up the whole matter, after considering both sides. — **On whom he will he hath mercy.** We thus restore the correspondence in form between the two clauses. Here the emphasis rests on 'will;' not, as in ver. 15, on 'whom.' — **Whom he will he hardeneth.** Here, as throughout, the freedom of God is the main thought; the holiness, love, and wisdom of His will are implied. Hence we say, this freedom is not arbitrary, but more because of what God is, than from our ability to explain *how* it is so. As respects the word 'hardeneth,' it assumes, as does the whole discussion, the presence of sin in the individual, without referring to its origin. It here suggests such a fortification in sin, that the sinner is unsusceptible of all workings of grace and better influences, the removal into a state where conversion is either absolutely impossible, or rendered difficult in the highest degree. This may be termed an act of God, in so far as He has ordained the laws of the development of evil, 'that, propagating still, it brings forth evil' (Schiller). The objection which follows (ver. 19) shows that the Apostle regards this hardening of Pharaoh as penal, and hence as to some extent effected by God. The personal tone of the answer (ver. 20) indicates further that the principle is of universal application.

Ver. 19. **Thou wilt say then unto me.** This verse states a further objection, growing out ('then') of what has already been said. It is not necessary even here, where the answer is so sharply personal, to regard the objection as uttered by a Jew. For it will arise, wherever there is any such notion of God, however derived, as admits the possibility of His being the author of evil in man, or what amounts to the same thing, denies His righteousness, because there is a theoretical difficulty in reconciling our responsibility with His free will. The difficulty is an ontological one: Given an infinite free will, how can there be other free wills. — **Why doth he yet find fault?** Some good authorities insert 'then,' here also, referring to the previous discussion. 'Yet,' this

being the case, that whom He will He hardens (ver. 18). — **For who resisteth his will.** The word is peculiar, meaning 'the thing willed,' but implying deliberation. 'Resisteth' is better than 'hath resisted'; and the question implies the helplessness of the objector, and acknowledges the Almightyness of God, but at the expense of His rectitude, since it virtually makes Him responsible for men's sins.

Ver. 20. **Nay but.** An unusual word, meaning, 'Yes indeed;' here used, either with a slight tone of irony, or, more probably, of indignant rebuke. 'I do not examine the intrinsic verity of what you allege; but, be that as it may, this much is certain, that you are not in a position to dispute with God' (Godet). — **O man.** This address suggests the contrast between man and God, afterwards brought out more fully. — **Who art thou.** 'How great art thou?' — **That repliest against God.** The peculiar word here used suggests an answer given to a previous response, *i. e.*, to God's response (finding fault, ver. 19) to man's sin. — **Shall the thing formed, etc.** We have here an echo of Isa. xxiv. 16 (not a quotation). 'The thing formed,' as a vessel is moulded. Hence the question has no reference to original creation, but to subsequent ethical moulding. The nature of the 'clay' and 'lump' is not yet suggested. The original indicates that a negative answer is expected. — **Why didst thou make me thus?** The word 'make,' in accordance with what precedes; is to be referred to preparing, adjusting, etc., not to creating. The folly, rather than the error of the objector, is thus rebuked.

Ver. 21. **Or hath not the potter.** 'Or' suggests the dilemma arising out of the figure: Either the thing formed cannot speak thus, or the potter has not authority, etc. The interrogative form here implies an affirmative answer: 'The potter has authority,' etc. The figure of a potter is found in the Old Testament (see references) and here undoubtedly represents God Himself. — **Authority.** Not, 'power' in the sense of 'force,' but rather, 'right,' 'privilege.' — **Over the clay.** The 'clay' represents the human subjects under discussion; the article suggests that it is the potter's clay. — **From the same lump to make, etc.** The whole clause explains what is meant by the 'authority' of the potter, while the figure itself excludes the idea of creature. 'The lump' and 'the clay' refer to the same thing; the latter is the substance itself, the former presents it as already in use by the potter for his purposes. To limit the 'lump' to the Jews is narrow, and opposed by vers. 22, 24, etc. Meyer explains: '*The same lump* denotes human nature in and of itself, as with its opposite moral capabilities and dispositions it is equally in all, but not yet conceived of in its definite individual moral stamp.' Similarly Godet: 'The mass represents *entire humanity*, not that humanity which God created, but in that state in which He finds it at each moment when He makes it serve His reign.' The supralapsarian explanation, referring it to the created man, seems contrary to the figure and to revealed facts. The view taken of the moral status of the 'lump,' representing humanity, will depend largely upon the interpretation of chap. v. 12-21. The denial of original sin makes the difficulty here all the greater. — **One part a vessel unto honor, and another unto dishonor.** This rendering is more exact than that of the E. V. The potter makes from the same lump, a part into a vessel designed for honorable

uses, and another is for dishonorable uses. The emphasis in the original seems to rest on the words 'unto honor,' just as below (ver. 23) the corresponding phrase, 'vessels of mercy,' is made prominent. It should be observed that the whole verse is designed to assert God's freedom, under the figure of the potter; hence the failure of all attempts to limit the application to the Jews, or to temporal distinctions. 'The honor and dishonor are not here the *moral purity* or *impurity* of the human vessels, but their *ultimate glorification* or *perdition*. The Apostle, in asking this question, rather aims at striking dumb the objector by a statement of God's undoubted right, against which it does not become us to murmur, than at unfolding to us the actual state of the case' (Alford).

Ver. 22. **But what if God.** The construction is elliptical: the original is simply: 'but if.' We may supply, as follows: 'But *what will be said, if, i. e.*, How can the objection raised be urged, if, as is the case, God, etc. 'But' thus introduces an additional thought, which forms the main answer to the objection. — **Although willing, etc.** The participle 'willing' may mean either, 'since He is willing,' or, 'although He is willing.' We prefer the latter, for (1.) the former view gives to 'willing' the sense of 'purposing,' which it does not necessarily have; (2.) it obscures the logical relation between 'showing wrath' and 'enduring;' (3.) it relieves somewhat the difficult construction of ver. 23. On this view, 'willing' refers to the spontaneous will of God, growing out of His moral character, not to His fixed purpose. This will would lead Him to show his wrath, etc. — **His power.** This peculiar expression, meaning 'what is possible to him,' suits the view we take of 'willing.' — **Endured with much long-suffering.** That the Apostle means to assert the fact of such endurance is plain. But how does this stand related to the previous clause? Our view accepts a contrast; 'yet He endured;' the other interpretation makes this the result of His purpose to show His wrath, etc. This raises a new difficulty, while the former explanation really answers the objection of ver. 19, by showing that the sovereign God had withheld the exercise of a power in accordance with His holy will, so that the endurance was really 'with much long-suffering.' Comp. chap. iii. 25. — **Vessels of wrath.** God's wrath is meant, and these vessels are to be its objects. It is not necessary to carry out the figure and explain a vessel full of wrath. This phrase is suggested by the corresponding one in ver. 21 ('vessel — unto dishonor'). — **Fitted for destruction;** everlasting destruction is meant, as the contrasted word ('glory;' ver. 23) plainly shows, as well as the mention of God's enduring with much long-suffering. The participle, 'fitted,' expresses the permanent present result of past action. It is not said that God has fitted them for destruction, although Meyer thinks this is implied. Others think that they are represented as having fitted themselves for destruction, by deserving it. Probably the mediate agency of God is not to be excluded, but the obvious differences between the two phrases ('fitted for destruction' and 'which He before prepared for glory,' see below) point unmistakably to such a difference as should guard the passage against fatalistic interpretations. 'Every development of sin is a network of human offences and divine judgments, that are related to each other.'

Ver. 23. **And that**, or, 'also that,' in order that. The omission of 'and' by some authorities was probably due to an effort to relieve the difficult construction. The simplest view is to translate 'also that,' and connect the verse with 'endured.' Besides His great long-suffering toward the vessels of wrath, He had another purpose in the endurance, one with reference to 'vessels of mercy.' To this it is objected that it makes the purpose in reference to the vessels of mercy secondary, but in our view the long-suffering suggests the thought of the revelation of God's glory, which is fully carried out here. Alford supplies 'what if this took place,' others repeat 'willing,' which is inadmissible if 'although willing' is the correct explanation in ver. 22. To join this verse with 'fitted for destruction' gives an unwarranted sense. Some would supply 'if,' taking this verse as the purpose of the calling mentioned in ver. 24; but this only increases the grammatical difficulties. — **The riches of his glory.** This phrase, which Godet thinks was suggested by the request of Moses (comp. ver. 15): 'Shew me thy glory' (Exod. xxxiii. 18), refers to the fulness of the divine glory, in its beneficence, in its bestowal of blessing; riches of 'goodness, grace, mercy, wisdom, omnipotence' (Bengel). This making known is something which occurs throughout the gospel dispensation, as ver. 24 indicates. — **On vessels of mercy.** This may be joined with 'make known,' or, with 'riches'; the former being preferable. The vessels are the object of divine mercy in every age, but especially in the gospel dispensation. — **Which he before prepared.** The verb does not mean 'predestined,' nor is it to be explained as 'prepared by providence and grace,' since the latter involves a process, while the tense here used points to a single act, which takes place 'before' these providential and gracious dealings, probably referring to the actual constitution of the individual, as clay in the hands of the potter, the result of election, yet distinct from it. — **For glory.** The end of the preparation is the possession of the full and eternal glory of the kingdom of heaven. Alford remarks, that the theological difficulties here 'are inherent, not in the Apostle's argument, nor even in revelation, but in any consistent belief of an omnipotent and omniscient God.' Yet, the variations between the description of the two classes are so marked, as to show that the Apostle distinguishes between God's agency in the salvation of the one class and in regard to the destruction of the other. Two different words are chosen to express the preparation; in this verse we have 'before,' which is wanting in ver. 22; here 'He' is mentioned as preparing the objects of mercy, there the indefinite passive is used; here a single act (in eternity) is spoken of, there a process, the former referring to the beginning of a development, the latter to its result. These differences cannot be accidental.

Ver. 24. **Even as**, etc. Or, 'as such He also called us.' 'Also,' (translated 'even' in the E. V.) belongs to the word 'called,' besides preparing, He also called. 'As such' brings out the sense fully, but is a paraphrase rather than a translation. The calling is that of individuals through the gospel. — **Not only from among the Jews**, etc. 'The believing Jew is not called as such, because he is a Jew, but from among the Jews' (Bengel). There is no preference shown them. 'How naturally does the Apostle here return to the main subject of discussion! How

skilfully is the conclusion brought out at which he has continually aimed!' (Hodge.)

Ver 25. **As he saith also in Hosea** (ii. 23). The Hebrew text is here followed more closely than the Septuagint. What has just been said of the Gentiles accords with ('as') this prophecy; 'also,' probably, suggests that this is a secondary (or typical) application of the passage, while 'Hosea' refers to the book, as in our usage. On Paul's use of the Old Testament, see Excursus on Gal. iv. 19-30. Here we may say either that the prophecy lays down a general principle which is applicable to the calling of Gentiles, or that its primary reference was typical of this later event. The latter is more accordant with Paul's conception of the Old Testament, and with the peculiar character of the original prophecy. — **I will call that my people**, etc. This passage refers to the fact that the prophet had been told (Hos. i. 6, 9) to give to a daughter and a son the names *Lo-Ruhamah* (not having obtained mercy) and *Lo-Ammi* (not my people). The former name symbolized the visible deprivation of mercy, the latter visible rejection as a people. The Apostle uses the LXX. equivalent of these names ('not beloved' for *Lo-Ruhamah*), inverting the order, to emphasize the thought 'not my people,' which was prominent in his mind. 'I will call' is substituted for 'I will say to,' without altering the sense, for 'calling' here means to 'name,' as do the words of the original prophecy. But undoubtedly the Apostle in this application had in mind the calling of the Gentiles to salvation. The original reference was to the ten tribes, not to the heathen; but they had become idolatrous, and any typical significance of the language addressed to them would apply to the reception of the Gentiles.

Ver. 26. **And it shall come to pass**, etc. This is the latter half of Hos. i. 10, which is closely connected in thought with the other passage. The only variation from the LXX. is the strengthening of 'also' into 'there,' a word supplied in Italics in the E. V. of the prophecy. — **In the place**, etc. Some have thought that the prophet meant Palestine (Samaria), to which the ten tribes returned. This makes Paul's application of this part of the prophecy purely typical. Lange, more correctly, finds in Hos. i. 11 a proof that the expression of the prophet denotes the stay of the Jews in the Gentile world. Others explain the phrase as referring generally to the heathen world; some, as meaning the Christian Church, the ideal state, etc.

Ver. 27. **And Isaiah crieth concerning Israel.** To the prediction of Hosea which is applied to the calling of the Gentiles, the Apostle adds another which presents the other side, namely, that few of Israel will be saved. The quotation, extending to the close of ver. 28, is from Isaiah x. 22, 23, the verses being, however, differently divided. The original reference of the prophecy was to the return of the Jews from Babylon. 'Crieth' describes 'the bold declaration of a truth very offensive to the people' (Lange). — **Though**, lit., 'if,' **the number**, etc. The LXX. is followed, which varies but slightly from the Hebrew. — **Sand of the sea.** Comp. the promises to Abraham and Jacob (Gen. xxii. 17; xxxii. 14). — **The remnant.** This is the emphatic word, only 'the remnant,' mainly with a reference to the call of the Gentiles, but probably suggesting the thought of the future salvation of Israel, fully brought out

in chap. xi. — **Shall be saved.** So the LXX. renders the Hebrew word: 'shall return.' Paul, of course, applies the phrase in the fullest sense.

Ver. 28. This verse presents unusual difficulties, both as to the Greek text, the English translation, and the principle of citation which led the Apostle to use it. — The weight of authority supports the briefer reading, although that reading can be explained as due to an oversight on the part of a transcriber. The longer reading may be translated thus: 'For he (*i. e.*, the Lord) is finishing and cutting short his word in righteousness, because a short (*lit.*, cut-short) word will the Lord execute upon the earth.' This longer reading does not vary materially from the LXX.; hence it may have been enlarged to correspond with that. But the variations from the Hebrew are considerable, as may be seen from the following translation: —

'Consumption (extirpation) is decided, flowing with righteousness;
For a consumption and decree shall the Lord of hosts make,
In the midst of all the land.'

The question is whether the LXX. has varied from the meaning of the original prophecy as well as from its form. We think that the LXX., especially as here applied by the Apostle, has preserved most fully the thought of the original prophecy, in fact conveying it to the mind of a reader familiar with Greek more clearly than could have been done by a literal rendering of the Hebrew. — **For** is inserted by the Apostle to strengthen the connection. — **Finishing and cutting short his word**, not, 'work,' as in the E. V. The Greek word has been rendered 'decree,' to correspond more closely with the Hebrew, but this is not its meaning, though the idea of such a decree underlies Paul's use of the passage. 'Word' is preferable, *i. e.*, a word of promise and threatening (to the remnant and the mass respectively). Others prefer in view of the reference to numbers, to translate 'make a reckoning,' instead of 'execute a word,' but it is doubtful whether the phrase has this meaning. 'His' is properly supplied in English. 'Finishing and cutting short' then refer to the rapid accomplishment of the word uttered by the Lord. This applies, as we think, to both the threatening and the promise, and that too, whichever reading be accepted. Some have interpreted the whole of God's mercy, of His cutting short judgment. But this explanation gives to 'righteousness' the sense of mercy. Moreover it is foreign to the Hebrew, and quite inappropriate here, where the Apostle is emphasizing the fact that *only* a remnant will be saved. The fathers had the fantastic notion that the 'short word' is 'the gospel as an abridged doctrine of salvation, in antithesis to the elaborateness of the Old Testament.' Other fanciful inter-

pretations are all too numerous. While the original reference was to the Jews in the time of Isaiah, the Apostle here makes a prophecy of of more general validity, applying it to the sad fact, discussed in this part of the Epistle, that most of the Jews were cut off, but including the other fact that the remnant should be saved. Both points are closely connected with the great thought of this section, the freedom of God in election, and this application does no violence to the original sense of the prophecy.

Ver. 29. **And, as Isaiah hath said before, or, 'beforehand.'** The punctuation we adopt, involves this explanation of the passage: 'And, even as Isaiah has predicted (so I repeat his words), Except,' etc. Another view explains: 'And (it is) as Isaiah has predicted.' The former is preferable, since Paul is thus preparing the way for his own prophetic utterances in chap. xi. 'Before' can scarcely refer to the place of the passage in the Book of Isaiah, since this is a matter of no importance in this connection. The rendering 'beforehand' indicates that this was said before the fulfilment. — **Except the Lord of Sabaoth**, etc. The Septuagint version of Is. i. 9 is cited word for word. — **Seed.** So the LXX. renders the Hebrew word, meaning 'remnant,' which occurs in the original prophecy. This suggests an idea found in Is. vi. 13 (*comp.* Ezra ix. 2), that the remnant should be 'a holy seed.' In fact, the Jewish Christians, who escaped the judgment which fell on their nation at the destruction of Jerusalem, constituted such a seed for the Christian Church. — **Became** is to be substituted for 'been.' — As regards the application made by Paul of this prophecy, it will seem all the more appropriate when the full scope of the original prediction is considered. 'The prophet with a few ground-strokes gathers up the whole future of the people of Israel. He announces a period of judgment as an unavoidable passage way; then, again, a time of salvation. But the period of judgment comprehends in itself all the judgments then standing without as yet: every visitation, of which history from that time on knows aught, is a proof of this word of prophecy, a fulfilment of it. . . . Just so is the period of salvation conceived as the sum-total of all fulfilment in general, since the complete realization of all God's promises will bring what will still all the longing and the thirsting of the human heart from thenceforth and forever' (Dreschler). With this thought of the rejuvenation of Israel, through a remnant which is also a germ, the Apostle passes to the other side of the dark problem, namely, the unbelief of the Jews as the human cause of their rejection. This phase of the subject is introduced in ver. 30, with which, therefore, we begin another section.

CHAPTERS IX. 30 — X. 21.

2. MAN'S RESPONSIBILITY: THE JEWS EXCLUDED THROUGH THEIR OWN UNBELIEF.

For convenience we may divide this passage into two sections: (I.) Chap. ix. 30-33 sets forth the fact that the Jews had not attained to righteousness because they rejected God's way of obtaining it, namely, by faith. The responsibility for their rejection therefore rests upon themselves. (II.) The

tion of the verse, which takes 'law' here as 'the law of faith,' and in the previous clause as 'the law of Moses.' The better view is: they did not even arrive at the real inward character of that law, which they pursued as affording righteousness. They arrived at the letter, but not at the meaning of the Holy Spirit, for the law, rightly understood, would have led them to Christ.

Ver. 32. **Wherefore?** Why did they fail to arrive at that law, which they yet pursued as affording righteousness. — **Because they sought it not by faith.** The words 'they sought it' are properly supplied in the E. V. 'Had they started from *faith* in their striving, they would have obtained in Christianity the realization of their endeavor' (Meyer). They would have arrived at the law, in its real sense, and it would have become to them a 'law of righteousness.' Comp. chap. x. 4. Here the Apostle distinctly asserts that the Jews were themselves responsible for their position, and the general principle which is involved here, is implied in every other passage of Scripture which bears upon the awful problem. The same principle, or fact, is asserted in those doctrinal statements which lay the greatest emphasis upon God's sovereignty; see Lange, *Romans*, pp. 329, 330, and comp. Hodge, Shedd, and others *in loco*. — **But as by works.** The word 'as' implies that they imagined they were doing the works of the law, while really they failed to do them, because they did not apprehend the purpose of the law, nor the spirit in which its requirements should be met. — **They stumbled.** 'For' is properly omitted. Some would join this closely with what precedes: 'Because they sought it not by faith, but as by works, they stumbled,' etc. But this disturbs the relation to 'wherefore?' and is far less striking. — **At the stone of stumbling;** to which repeated reference is made in Scripture; see references on ver. 33. That Christ Himself

is meant is evident from the New Testament application of the phrase. The figure is very appropriate to the previous notion of following (vers. 30, 31). 'Offence at Christ is culpable; it is taken, not given' (Heubner).

Ver. 33. **As it is written, etc.** Two passages from Isaiah are here combined. — **Stone of stumbling, etc.** In Is. viii. 14, God Himself is represented as being 'for a stone of stumbling and for a rock of offence' to His enemies. — This was properly applied to the Messiah by the Jews, and to our Lord by the Apostle. But he substitutes these expressions for similar ones in Is. xxviii. 16, where the figure of a corner-stone occurs, applied by both Peter and Paul to Christ. This combination is both justifiable and natural. In both cases the supreme revelation of Jehovah in the Messiah is referred to; in one passage as a sanctuary for His people, but for a stone of stumbling, etc., to His enemies; in the other as a corner-stone laid in Zion, for a secure foundation. — **He who believeth on him, etc.** In chap. x. 11 this clause is introduced again, but there 'every one' (E. V. incorrectly: 'whosoever') occurs, which is to be omitted here, according to the best authorities. In the LXX. it is not found; nor could it be emphatic here, since the antithesis to 'stumbled' makes 'believeth' the prominent word. — **Shall not be put to shame.** The Hebrew is: 'shall not make haste,' or, 'flee hastily,' with a primary reference to escaping from danger, but the LXX., from which Paul varies very slightly, gives the meaning with substantial correctness (comp. 'confounded' in the margin of the E. V.). This negative promise is rightly regarded as implying a positive blessing. 'As though he had said: Because Christ is called the stone of stumbling, there is no reason that we should dread Him, for He is appointed for life to believers' (Calvin).

CHAPTER X. 1-21.

II. *Proof that the Jews were Excluded through their Unbelief.*

The section may be divided into four paragraphs:—

The Jews with all their religious zeal failed to recognize (1.) Christ as the end of the law (vers. 1-4); (2.) the *gratuitous* character of salvation (vers. 5-11); (3.) the *universal* character of salvation (vers. 12-18); and (4.) all of these things together with their rebellion had been prophesied (vers. 19-21). The last paragraph contains the direct application to the Jews. 'They could not excuse themselves by this, that God had not done His part to make humanity know the gospel, or that it had not reached them, or that they could not have seen what *their* conduct in regard to it and *God's* dealings with the Gentiles would be' (Tholuck).

The argument is very concise, sometimes obscure, but there is general agreement that the responsibility of the Jews is proven from the Old Testament Scriptures, which point to salvation in Christ as *by faith* and hence universal, so that unbelief is the ground of rejection. The evangelical purpose of the Old Testament is implied throughout, and the Scripture citations assume that 'Christ is the end of the law' (ver. 4) in its typical and prophetic significance.

The section opens with an expression of Paul's affection for his nation, an echo of chap. ix. 1-5, and with his testimony to their religious zeal which, however, did not prevent them from refusing Christ and His gratuitous and universal salvation, offered to all who believe. Despite their zeal, their unbelief must exclude them. The argument is carried out without any reference to the supposed conflict with the position taken in chap. ix. 6-29.

16 But ^r they have not all obeyed the gospel.³⁰ For Esaias ³¹ saith, ^r
 17 ^s Lord, who hath ²² believed our report? ³² So then faith *com-*
 18 *eth* by ³³ hearing, and hearing by ³⁴ the word of God.³⁵ But I
 say, Have they not heard? ³⁶ Yes ³⁷ verily,

‘ Their sound went ³⁸ into all the earth,

‘ And their words unto the ends of the world.

19 But I say, Did not Israel ³⁹ know? First Moses saith,

‘ I will provoke you to jealousy by *them that are* no people,⁴⁰
 And by ⁴¹ a ^w foolish nation I will anger you.

20 But Esaias ³¹ is very bold, and saith,

‘ I was found of them that sought me not ;

I was made ⁴² manifest unto them that asked not after me.

21 But to ⁴³ Israel he saith, ^v All day long I have stretched forth ^{44 y} ISA. lkv. 2.
 my hands unto a disobedient and gainsaying people.

⁸⁰ did not all hearken to the glad tidings

⁸¹ Isaiach

⁸² *lit.*, hearing ⁸³ of

⁸⁴ through

⁸⁵ *the better authorities read*, Christ

⁸⁶ Did they not hear

⁸⁷ Nay, ⁸⁸ went out

⁸⁹ Israel not

⁴⁰ with *that which is* no nation

⁴¹ with (*omitting, and*)

⁴² I became ⁴³ with respect to

⁴⁴ I spread out

† PSA. xix. 4 ;
 Matt. xxiv.
 14 ; xxviii.
 19 ; Mark
 xvi. 15 ; Col.
 i. 6, 23.
 † See 1 Kings
 xviii. 10 ;
 Matt. iv. 8.
 † DEUT.
 xxxii. 21 ;
 chap. xi. 11.
 † Tit. iii. 3.
 † ISA. lkv. 1 ;
 chap. ix. 30.

Ver. 1. **Brethren.** This term of affection, though not addressed to Jewish readers, was probably suggested by Paul's feeling toward them ; his severity was consistent with love ; comp. ch. ix. 1, etc., 1 Cor. ix. 20 ; Gal. iii. 15. — **The desire**, *lit.*, ‘good pleasure,’ not, ‘good will ;’ the latter sense does not suit the context. ‘Desire’ is not exact, yet probably suggests the true sense : the salvation of Israel was the ideal of his heart (Godet). A Greek particle occurs here, which implies that this verse presents the first member of a contrast ; the corresponding word is not found in what follows, but the contrasted thought is evidently expressed in ver. 3. — **Of my heart** qualifies ‘desire’ only. — **And my petition to God.** ‘Prayer’ is not so exact as ‘petition ;’ ‘to God’ is to be joined with ‘petition’ (as an incorrect reading indicates), and not with ‘is,’ which must be supplied in English (see below). — **On their behalf**, or, ‘for them.’ The word ‘Israel’ is poorly supported, and was substituted for ‘them,’ as an explanatory gloss, since a church lesson began here. The correct reading shows the intimate connection of thought with the close of chap. ix. — **Is for their salvation.** ‘Is’ must be supplied, since the best authorities omit it. ‘Their salvation’ (*lit.*, ‘unto salvation’) expresses the sense which the E. V. expands into : ‘that they might be saved.’ Their salvation is the end (ideal) of his ‘good pleasure,’ and this he asks God to grant. The mixture of these two ideas need occasion no difficulty when it is remembered that in the New Testament the combined purpose and purport of prayers are usually introduced by the word meaning ‘in order that.’

Ver. 2. **For I bear them witness.** The reason for his desire and prayer is the fact to which he now bears his testimony. — **They have a zeal for God**, *i. e.*, of which God is the object, not great zeal, or, godly zeal. Their zeal was religious, conscientious, but misdirected. — **But not accord-**

ing to knowledge. The word often means full knowledge, and is here used to denote correct, vital knowledge. Answering to the objective advantages, of the Jews (chap. ix. 1-5) was this religious zeal, which degenerated into blind fanaticism. But this, we infer from the passage, is better than indifferentism. Where there is some earnestness, there is something to hope for. In this respect the condition of many in Christian lands is less encouraging than that of the Jews in Paul's time.

Ver. 3. **For they.** In vers. 3, 4, we have the proof from fact, that their religious zeal was ‘not according to knowledge.’ The thought, however, in contrast with ver. 1, as already indicated. — **Not knowing**, or, more exactly, ‘being ignorant of’ (as in E. V.), but ‘not knowing’ preserves the verbal correspondence with ‘knowledge,’ which exists in the original also, and, moreover, it does not suggest that the ignorance was excusable. But we need not press the phrase so far as to render it ‘mistaking,’ or, ‘overlooking.’ — **God's righteousness**, as throughout the Epistle, ‘that righteousness which avails before God, which becomes ours in justification’ (Alford). — **Striving to establish their own.** ‘Righteousness’ is probably to be omitted in this clause, although the evidence is nearly evenly balanced. ‘Striving’ suggests that they would *acquire* what according to God's method of salvation was to be *bestowed*, while ‘establish,’ or, ‘set up,’ suggests the pride of their endeavor. — **Did not submit themselves**, etc. The verb is not passive, but middle ; for the former would indicate merely the historical result, while the latter points to their personal guilt, a thought better suited to the context, and bringing out the implied contrast with ver. 1. — **The righteousness of God ;** here ‘conceived of as a divine ordinance, to which one submits one's self, through faith’ (Meyer), as the context plainly indicates.

Ver. 4. **For Christ is the end of the law.** The emphatic word is 'end'; its meaning, however, is open to discussion. Explanations: (1.) Christ is the *object*, or *aim*, of the law. This may be expanded in two ways: (a.) The end of the law was to make men righteous, and this end was accomplished in Christ; hence the Jews by rejecting Him did not submit themselves, etc. (b.) The end of the law was to lead to Him, hence by stumbling at Him, while seeking their own righteousness, they did not submit themselves, etc. The two may be combined; each of them preserves the force of 'for,' as a proof of ver. 3. (2.) Christ is the *fulfilment* of the law. This, which is true enough, does not meet the requirements of this passage. (3.) Christ is the *termination*, conclusion, of the law. So many commentators, among them Meyer, who paraphrases: 'For in Christ the validity of the law has come to an end, that righteousness should become the portion of every one who believes.' This 'chronological' view has much to recommend it, especially the fact that there is such a sharp contrast made in vers. 5, 6, between the law and Christ. On the other hand we may ask why should Paul quote from the law, if it had lost its validity? This view, moreover, does not furnish so strong a proof of the position of ver. 3, as (1.) which is, on the whole, the preferable explanation. — **Unto righteousness to every one that believeth.** If 'end' is taken in the sense of 'aim,' then 'unto' expresses the *result*; if it means 'conclusion,' then this clause indicates the *purpose* of the abrogation of the legal system. The emphasis here rests on 'believeth,' since it was thus that men submitted themselves to the righteousness of God (ver. 3).

Ver. 5. **For.** Here the Apostle enters upon a proof from the Old Testament, of his position that the one way of salvation is by faith (vers. 5-11). He cites the law against the law as a way of obtaining righteousness. Other citations follow, in support of similar positions. But this verse, in itself, is a direct proof of ver. 4. — **Moses writeth that the man who hath done the righteousness which is of the law shall live in it.** We here give a rendering of the text which seems to be better established. The critical questions, however, are not only numerous, but difficult to decide. The authority of the Sinaitic manuscript has turned the scale in regard to the following readings: 'that' to be placed immediately after 'writeth'; 'these things' to be omitted; 'in it,' referring to 'righteousness,' to be substituted for 'by (lit., in) them.' The acceptance of these changes alters the construction, as indicated in our rendering. The received text conforms more closely to the LXX. (Lev. xviii. 5), which is an argument against it. In Gal. iii. 12, where the Apostle quotes the same passage, the variations are slight, although 'man' is to be omitted there, while it is retained here (as in the LXX.). It will appear then that the Apostle interprets the passage, instead of citing it directly, and his interpretation is obviously correct. — **The man who hath done.** The participle sums up the obedience as one act, which is the condition of 'living'; the starting-point is not faith, but the exact and full performance of that which the law requires, which the Apostle here terms: **the righteousness which is of the law.** It is implied, but not directly asserted, that no one had thus fulfilled it. — **Shall live in it, i. e.,** in this righteousness, 'it will be the

means of salvation and life for him who really does the law' (Godet). It has been maintained that 'live,' in Lev. xviii. 5, and similar Old Testament passages, refers only to temporal prosperity, but even the Jewish interpreters included more, and certainly 'life' in the New Testament has an exalted meaning. Since the Apostle implies that the higher obedience and consequently the higher reward were unattainable, it has been urged that Moses could not have seemingly proposed any such meaning as is here involved. But this either dwarfs the moral scope of the law, or puts it in a false position: for the law, although made by the Jews merely an expression of the condition of a legal righteousness, was far more than this; it led to Christ (comp. ver. 4; Gal. iii. 19-25). The antithesis between vers. 5 and 6 is relative, not absolute. Even the doing and living, so far as they became a reality, pointed to Christ, who by His vicarious doing and living makes us *live and do*.

Vers. 6-8. The language from 'Say not in thy heart' (ver. 6) to 'in thy heart' (ver. 8), is that of Moses in Deut. xxx. 12-14, according to the LXX., with variations and interpolated explanations. The question then arises: How are we to understand Paul's use of the passage? The answers have been: (1.) as an interpretation of the deeper sense of the original passage; (2.) as an employment of it, but in a new sense; (3.) as an application of the general principle underlying the words of Moses. Of these views we decidedly prefer the *first*, urging in favor of it the following considerations: (a.) Paul is proving that 'Christ is the end of the law for righteousness,' etc. If that means, as we hold, the *aim*, or object, of the law, then it is natural that the Apostle would use the law itself to prove it. (b.) The contrast is not between 'the righteousness of faith' and 'Moses,' but between the former and 'the righteousness which is of the law' (ver. 5), and the correct reading only makes this contrast the sharper. Hence we may expect to find here what Moses writes respecting the righteousness by faith over against what he has written of the righteousness of the law. But if this is an adaptation or application, the words derive no enforcement from Moses. (c.) As ver. 5 stands in the received text, it appears to be a direct verbal citation. But the correct reading shows that the words of Moses are used in the same free manner both in that verse and in vers. 6-8. Hence it cannot be argued that Paul cites in the one case, and adapts, or applies, in the other. (d.) It is unlikely that Paul would argue respecting the case of the Jews, from their own Scriptures, and give the language a meaning that was not, at least, typically involved in the primary sense. (e.) This interpretation is neither far-fetched nor forced. The words of Moses referred to the law, that very law the end of which was Christ. When viewed as a thing to be done (ver. 5), it did not lead to Christ; viewed as a revelation, intelligible and accessible, leading to *trust* in God then (comp. Deut. xxx.), and more fully to faith in the Christ when He had come, the words of Moses respecting it had as their deepest meaning a reference to Christ: 'if spoken of the law as a manifestation of God in man's heart and mouth, much more were they spoken of Him, who is God manifest in the flesh, the end of the law and the prophets' (Alford). (f.) This view preserves both the connection and the contrast between the law and the gospel, and thus accords

with chap. ix. 31 ('did not come unto that law'), and with the whole sweep of Paul's argument. Accepting this view, we extend the application of 'Moses writeth' (ver. 5) to the whole passage. 'The righteousness which comes from faith is personified (comp. Heb. xii. 5), so that the following words of Moses, in which Paul recognizes an allegorically and typically prophetic description of this righteousness, appear as its self-description' (Meyer). On this mode of interpretation, see Excursus on Gal. iv. 21-31. The objections to the other views will be readily inferred from what has been said. Both of them grow out of a failure to recognize the true validity of the law (and of the Mosaic economy) as leading to Christ, and make too sharp a contrast between law and gospel (rather than between 'doing' and 'believing'). Moreover, whatever emphasis is laid on the position that Paul bases his argument upon the principle which underlies the words of Moses, is in reality a concession to the view we have advocated. To deny any such agreement in principle seems to deny honesty to the Apostle's argument.

For convenience we append a literal rendering of the entire passage (Deut. xxx. 11-14) from the LXX.

11. Because this commandment, which I command thee this day, is not exalted (out of reach), nor is it far from thee. 12. It is not in the heaven above, saying, Who shall ascend for us into the heaven, and bring it to us, and hearing it we will do it? 13. Nor is it beyond the sea, saying, Who shall pass through to beyond the sea, and may bring it for us, and may make it heard, and we will do it? 14. Very nigh thee is the word, in thy mouth, and in thy heart, and thy hands to do it.

Ver. 6. **But the righteousness of faith.** ('Which is' may be omitted; the form in the similar expression of ver. 5 is fuller.) As already indicated, 'but' introduces a contrast with the other 'righteousness' of doing (ver. 5). The personification is quite natural.—**Saith thus**; not, 'speaketh,' which suggests a contrast with 'writeth.'—**Say not in thy heart.** (LXX., defectively; 'saying'; E. V.: 'that thou shouldst say.') This phrase is = 'think not,' but usually suggests an evil thought.—**Who shall ascend into heaven?** 'For us' (LXX.) is omitted. This question is thus explained by the Apostle in his own language, which he substitutes for the clause of design in the Old Testament passage. Similar clauses are substituted in vers. 7, 8.—**That is, to bring Christ down.** 'That is' introduces the explanation, but the whole clause may mean either (1.) 'Whoever asks this' question, says, in effect, who will bring Christ down? thus denying that He has come; or (2.) 'That is, in order to bring Christ down;' substituting this *purpose* for that expressed in Deuteronomy. The latter sense agrees best with the view that Paul is interpreting the passage in Deuteronomy; the former with the other theories respecting his use of it. We interpret this clause as referring to the Incarnation, the coming down from heaven of the preëxistent and promised Messiah (comp. ver. 9). Others refer it to the present exalted position of Christ.

Ver. 7. **Who shall descend into the abyss?** LXX. 'Who shall pass through into beyond the sea?' The descent of Christ to the realm of the dead 'is in any case the *undoubted presupposition*, which led Paul to substitute the words of our passage for those of the original' (Meyer). The next clause compels us to take this view, but

various explanations have been given of the variation from the Old Testament language. 'The probable solution of the difference is, that the ideas *beyond the sea* and *beneath the earth* coincide as designations of the realm of the dead' (Lange).—**That is**, etc. See the similar clause in ver. 6. The two verses imply that the Incarnation and the Resurrection are accomplished facts; hence that such questions are forbidden by 'the righteousness of faith.' But what kind of questions are they? simply of unbelief, or also of perplexity, or of anxiety? Certainly the fundamental error is one of unbelief, and that in regard to the main facts here presented (comp. ver. 9). But it is not necessary to exclude the other views, which are suggested by the original passage: 'The anxious follower after righteousness is not disappointed by an impracticable code, nor mocked by an unintelligible revelation; the word is near him, therefore accessible; plain and simple, and therefore apprehensible—deals with definite historical fact, and therefore certain' (Alford). It is but fair to present another view of the whole passage, as summed up by Godet: 'All the *doing* demanded from man by the law (ver. 5) and which he can accomplish only imperfectly, has been already perfectly accomplished by Christ, whether it has to do with the conquest of heaven by holiness, or the doing away of condemnation by expiation. There only remains then to man, in order to be saved, to *believe* in that work by applying it to himself; and this is that which the righteousness of faith commands us (ver. 8), after having forbidden us (vers. 6, 7) to pretend ourselves to open heaven and close hell. . . . Christ having charged Himself with the *doing*, and having left to us only the *believing*, the work of Christ puts an end to the legal *régime*; that which the Apostle would prove (ver. 4).'

Ver. 8. **But what saith it.** This is inserted to introduce the positive statement of Moses; but 'it' here refers to 'the righteousness of faith' (ver. 6).—**The word is nigh thee**, etc. (comp. the LXX. as given above).—**In thy mouth, and in thy heart.** These terms explain how the word is nigh. As a matter of fact the pious Israelite had the law in his mouth and heart, *i. e.*, to confess and believe, precisely as Paul afterwards explains in applying the language to the gospel. Others find in the original passage only a reference to the familiar accessible character of the law (see above). But after all any true grasp of God's revelation, even in the days of Moses, was gained in the way Paul describes.—**The word of faith**; either respecting faith, or, which forms the substratum and object of faith (Alford).—**Which we preach.** Paul himself, and all other preachers of the gospel. This explanation of 'word' in the Old Testament passage is in accordance with the statement of ver. 4. Any nearness of the Old Testament 'word' was due to its leading to Christ, whom the gospel proclaimed as the object of faith; hence to this 'word' the Old Testament passage pointed. Some limit the reference to the easy and familiar doctrine of faith.

Ver. 9. **Because.** The word may mean 'that' (as in E. V.), indicating the purport of the word preached, but 'because' is preferable here. We have then a proof that 'the word is nigh.'—**If thou shalt confess with thy mouth.** This is placed first, to correspond with 'in thy mouth' (ver. 8); after the proof is completed the order is changed (ver. 10).—**Jesus as Lord.** There is little doubt

that this is the correct explanation. This confession implies that He has become Incarnate (comp. ver. 6: 'who shall ascend into heaven?'); for 'Lord' is the term applied to Jehovah in the LXX. 'In this appellation is the sum of faith and salvation' (Bengel).—**Believe in thy heart.** Comp. 'in thy heart'; ver. 8. 'Heart' is to be taken in the wide Biblical sense, and not limited to the affections.—**That God raised him,** etc. This answers to the question of ver. 7. Paul always gives prominence to this fact of Redemption. His example should be followed by all modern preachers.—**Thou shalt be saved.** The requisites for salvation, as here stated, are: belief with the heart in the Resurrection of Jesus, not as an isolated historical event, but as involving the previous Advent of the Son of God, who is now the ascended Lord—and hence confession of Him as Lord.

Ver. 10. **For with the heart,** etc. This is an explanation of ver. 9. 'The idea of *salvation* is analyzed; it comprises two facts: being *justified* and being *saved* (in the full sense of the word). The first fact is specially connected with the act of *faith*, the second with that of *confession*' (Godet). Here belief comes first, in accordance with Christian experience.—**Man believeth,** lit., 'it is believed,' **unto righteousness,** *i. e.*, with this result, that righteousness is obtained; men are accounted righteous when they believe with the heart.—**And with the mouth confession is made,** or, 'man confesseth,' lit., 'it is confessed.' The impersonal form has the force of a general statement. The E. V. fails to preserve the correspondence. We might render: 'faith is exercised,' to conform with 'confession is made.'—**Unto salvation,** with this result, namely, 'salvation'; here including, as we hold, sanctification and glory. It is not necessary to limit this to the latter. The two parallel clauses are closely connected. True faith always leads to confession; confession is nothing without true faith. Public confession is a confirmation of our own faith; a bond of union with others; an outward pledge to consistent living; but above all an act of loyalty to Christ.

Ver. 11. **For the Scripture saith.** Is. xxviii. 16, already cited in chap. ix. 33. After the extended proof that 'Christ is the end of the law unto righteousness to every one that believeth,' the passage is introduced again to confirm that statement. Strictly speaking 'for' furnishes a proof of the former half of ver. 10.—**Whosoever,** etc. The word answering to 'whosoever,' more literally, 'every one' is not found in the original passage (comp. chap. ix. 33). But it is properly inserted here, because this idea of universality, which is implied in the original prophecy, has not only been established in the intervening discussion, but is the theme of the succeeding verses.

Ver. 12-18. We mark these verses as a separate paragraph. In the previous verses the method of faith is shown to have been God's way of salvation in all ages; here it is declared to be His way for all people. It is *gratuitous*, hence *universal*. This way is *open* to all (vers. 12, 13) and is to be *preached* to all (vers. 14-18). This serves to emphasize the responsibility of the Jews for their own exclusion.

Ver. 12. **For there is no distinction** (comp. chap. iii. 22) **between Jew and Greek,** *i. e.*, Gentile (comp. chap. i. 18 and elsewhere). Proof of the universal 'whosoever' (ver. 11).—**For one and the same is Lord of all;** lit., 'the same *is* Lord of all.' Other

constructions have been defended, but the main thought remains unaltered. It seems best to refer this, not to the Father, but to Christ (the exclusive subject since ver. 4), especially as He is termed 'Lord of all' (Acts x. 36), and ver. 9 has emphasized the confession of Him 'as Lord.' The oneness of the Lord is a proof that there is no distinction.—**And is rich;** shows Himself rich in giving.—**Unto all.** Toward all the riches of His grace may be directed; this proves that there is no distinction; but only those are really the recipients of it, **that call upon him,** thus proving their faith by their invocation of Him, which is a confession of Him. 'The true confession of faith is in effect that cry of adoration: Jesus Lord! And that cry can be uttered equally by every human heart, Jew or Gentile, without its having need of any law. Behold how the universalism founded on faith excludes henceforth the dominion of law' (Godet).

Ver. 13. **For every one who.** We thus indicate the full form of the Greek (differing from that of ver. 11). The citation is from Joel ii. 32; comp. Acts ii. 21, where the LXX. is even more closely followed. 'For' is inserted, since the citation is introduced here as a proof of ver. 12.—**Shall call upon the name of the Lord,** etc. The prophecy refers to 'Jehovah,' but in His final revelation of Himself (comp. Acts ii. 17: 'in the last days'). If Christ is meant in ver. 12, then this prophecy is applied 'justly to *Christ*, who has appeared in the name of God, and continually rules as His Representative and Revealer, and Mediator, whose name was now the very specific object of the Christian calling on the Lord' (Meyer). When, however, this author speaks of this 'calling' as not being 'the worshipping absolutely,' but rather 'worship according to that relativity in the consciousness of the worshipper, which is conditioned by the relation of Christ to the Father,' he is unsupported by the records of Christian experience. The heart of the believer, calling upon Jesus as Lord, makes a loyal surrender to Him, and in its joyous devotion to the Master, is not apt to make this distinction between absolute and relative worship,—a distinction which is not in accordance with Biblical monotheism, and is verbal rather than real.

Ver. 14. **How they shall call,** etc. In the case of the four verbs; 'shall call,' 'shall believe,' 'shall hear,' 'shall preach,' the subjunctive (deliberative) form is better supported. 'They' throughout is indefinite. 'Can' might be substituted for 'shall,' but is perhaps too strong. The Apostle argues from the cited prophecy (ver. 13) the *necessity* of preachers sent forth in accordance with another prophecy (ver. 15), in order by thus enforcing the *universality* of the gospel to show more plainly the responsibility of the Jews.—**On him,** etc. Here and throughout the reference is to Christ.—**Have not believed;** lit., 'did not believe,' indicating the beginning of faith; but English usage favors 'have believed,' and so in the next clause.—**Of whom they have not heard.** The reference is to hearing Christ through His preachers, or to hearing the Christ who is preached; since 'of whom' here cannot be grammatically explained as = about whom.—**Without a preacher;** apart from, independently of, one preaching, *i. e.*, proclaiming a message as a herald.

Ver. 15. **Except they be sent.** Sent by Christ is implied, but the main thought is, sent, 'through the word of God' (ver. 17). Commissioned through

the message they proclaim, as this citation from Isaiah indicates.—As it is written (Is. lii. 7), **How beautiful, etc.** The four oldest manuscripts, together with minor authorities, sustain the briefer reading: 'How beautiful are the feet of them that bring glad tidings of good things!' The fuller form is that of the LXX., hence is likely to have arisen from a desire to conform. The Apostle has also omitted 'upon the mountains,' and substituted the plural for the singular. (The E. V. obscures the parallelism of the original; 'preach the gospel' and 'bring glad tidings,' represent the same word.) The prophecy is undoubtedly Messianic, and, hence, properly applied by the Apostle to the preachers of the gospel. The primary reference to the restoration from exile 'derived all its value from being introductory to that more glorious deliverance to be effected by the Redeemer' (Hodge). The necessity and dignity of the preachers of the gospel, as here set forth, form a solemn warning to all who attempt to preach without being sent, as well as an encouragement to all, however feeble, who have been sent. The character of the message is the main test of the preacher's mission.

Ver. 16. **But**, on the contrary, contrasting the preaching to all with the limited result, **they**, indefinitely used, though the application to the Jews is implied, **did not all hearken to the glad tidings.** All who heard did not 'hearken.' There is a verbal correspondence in the Greek also. Faith was required; those who did not believe were those who did not hearken.—**For**, introduces the proof that 'not all' hearkened.—**Isaiah saith** (chap. liii. 1). Paul believed that Isaiah was the author of the entire book. This state of things was foreseen and predicted; was not accidental, but was recognized in the Divine plan.—**Who believed our report?** The word 'report' is the same as 'hearing' in ver. 17; the variation in rendering obscures the argument. But it is difficult to find a word which will express the exact sense, namely, 'that which is heard,' almost equivalent to that which is preached. In older English the phrases 'a good hearing,' 'a bad hearing,' occur in the sense of good and bad news. It confuses the sense to understand it as what is heard of God (= the word of God), and the act of hearing is not meant; comp. Gal. iii. 2. The citation is quite exact from the LXX., 'Lord' being inserted. The Messianic reference of the passage is an ample warrant for the application here made by the Apostle, to unbelief in the Christian preaching. The preaching of the gospel is a duty, whether men hearken or not; to believe the message is the necessary condition of really hearkening.

Ver. 17. **So then faith cometh of hearing, i. e.,** from the announcement which is heard. 'The heard preaching of the gospel brings about in men's minds faith in Christ' (Meyer).—**And hearing through the word of Christ.** The weight of authority favors the substitution of 'Christ' for 'God.' 'Word' is literally 'saying,' and probably means command or order, taking up again the idea of the verb, 'except they be sent' (ver. 15). Thus the authority of the message is emphasized over against the unbelief of some, preparing the way for the application to the responsibility of the Jews.

Ver. 18. **But I say.** The strongly adversative 'but' introduces the answer to a possible objection, in excuse of the unbelief spoken of in ver. 16.—**Did they not hear?** 'They,' i. e., those who did not hearken; the Jews are meant, but not yet

directly spoken of. The question in the Greek points to a negative answer: It cannot be that they did not hear, = they did hear, though they did not hearken, hence have not this excuse.—**Nay, verily.** Comp. chap. ix. 20, where the same word is rendered 'nay but.' We substitute 'nay,' for 'yes,' to indicate the relation to the question: so far from its being the case that they did not hear, the very opposite is true.—**Their sound, etc.** The rest of the verse is taken from Ps. xix. 4 (E. V.), in the exact words of the LXX. But it is not cited as in itself a proof from Scripture; for there is no formula of quotation, and the Psalmist is speaking of the universal revelation of God *in nature*, not in the gospel. The Apostle applies the language to the universal preaching of the gospel, which he affirms. There is, however, a propriety in this application. 'The manifestation of God in nature, is for all His creatures to whom it is made, a pledge of their participation in the clearer and higher revelation' (Hengstenberg). That the gospel had actually been preached everywhere is not what the Apostle affirms. It had become universal in its scope, and occupied the central positions of the Roman world. Its wide extension among the Gentiles showed that the Jews could find no excuse for their unbelief in not having heard. Everywhere there had been opportunity for them to hear. The verse applies even more strikingly to those in gospel lands.—'Sound' is the LXX. rendering of the Hebrew 'line,' which in the Psalm means 'a musical chord.'

Ver. 19. **But I say;** as in ver. 18, introducing a similar question, and another supposed excuse.—**Did Israel not know?** This is the direct application to the Jews, who have been in mind throughout. The anticipated answer (as the original indicates) is a denial of the not-knowing, i. e., an affirmation that Israel knew. But 'knew' *what?* The connection with ver. 18 favors the explanation: 'knew that the gospel would go forth into all the earth.' The prophecies which follow, it is true, prove that the gospel was to pass over from the Jews to the Gentiles. But the more general view seems preferable. Meyer: 'This universal destination of the preaching of Christ expressed in ver. 18 must have been known by the Jews, for long ago Moses and also Isaiah had prophesied the conversion of the Gentiles,—Isaiah likewise, the refractory spirit of opposition thereto of the Jews (vers. 20, 21). If they had not known this, there might have been some excuse for them, as surprised by the event. But there was not even this palliation. Most of the other views are opposed by the form of the question.—**First Moses saith.** From this point to the close of the chapter we have the direct Scriptural proof, that the Jews ought not to have been in ignorance. The universality had been announced to Abraham, but Moses was the 'first' to write of this; others, among them Isaiah, repeated the prophecy.—**I will provoke you, etc.** The citation is quite exact, from the LXX. of Deut. xxii. 21. 'You' is substituted for 'them.'—**With that which is no nation.** The preposition is almost = 'on account of,' but implying more than that: 'aroused on account of and directed against a "no-nation,"' 'No-people' (comp. chap. ix. 25) is the meaning of the Hebrew.—**With a foolish nation, one without understanding, idolatrous, I will anger you, or, 'excite you to anger.'** The use made by the Apostle of this prophecy is very apt.

'Moses prophetically assumes the departure of Israel from God, and His rejection of them, and denounces from God that, as they had moved Him to jealousy with their "no-gods" (idols) and provoked Him to anger by their vanities, — so He would, by receiving into His favor a "nation" make them jealous, and provoke them to anger by adopting instead of them a foolish nation' (Alford). The application of the original prophecy need not be confined to the Canaanites.

Ver. 20. **But** (introducing another prophet) **Isaiah is very bold and saith.** 'But Isaiah even ventures to say' (Lange), or, he is emboldened, and hence he says. — **I was found of them,** etc. Is. lxx. i. is here cited, with transposed clauses; otherwise quite closely after the LXX., which changes 'I was sought' (Hebrew) into 'I was found,' but quite in accordance with the original prophecy. That Paul understood the original prophecy as referring to the Gentiles must be maintained by all who admit his logical acuteness, and of course by those who accept his authority as an inspired Apostle. But many apply the words of Isaiah to the Jews, a view which is opposed by the rest of the verse (Is. lxx. i: 'I said, behold me, behold me, unto a nation that was not called by my name'), since the privilege of being

called by the name of Jehovah was ever cherished by the ancient Jews and the word 'nation' is that used of Gentiles.

Ver. 21. **But with respect to Israel;** not 'to,' nor yet, 'against.' The contrast is between 'Israel' and the Gentiles referred to in the prophecy (ver. 20). — **He, i. e.,** Isaiah, speaking for God, as in the previous verse, **saith** (Is. lxx. 2). — **All day long I spread out,** etc. The order of the LXX. is slightly changed in the citation. 'Spread out,' as one who invites to his embrace, or, even supplicates; this God is represented as doing without intermission, 'the whole day.' — **A disobedient and gainsaying people.** So the LXX., but the Hebrew is simply 'a rebellious people.' Probably 'disobedient' presents the positive, and 'gainsaying' the negative side of the rebellious conduct; or rebellion is distinguished into refusing God's commands and contradicting His words, disobedience and unbelief, acting and reacting upon each other continually. Habitual and continuous conduct is indicated by the form of the Greek. Thus the discussion of the responsibility of the Jews ends: God offered them the gospel, but they would not accept. The universality of the gospel implied the one way of faith; want of faith was the rejection of the universal gospel.

CHAPTER XI.

- 3. THE PROSPECTIVE SOLUTION: (I.) THE REJECTION OF ISRAEL IS NOT TOTAL; VERS. 1-10.
- (II.) IT IS NOT FINAL; VERS. 11-36.

CHAPTER XI. 1-10.

1. *The Rejection of Israel is not Total.*

This section opens with the question ('Did God cast off His people?'), which the whole chapter answers in the negative, and which Paul discusses with a feeling both patriotic and religious (ver. 1). The historical fact in the days of Elijah (vers. 2-4) shows that, now as then, when all seem to have rejected Jehovah, He still has a remnant according to the election of grace (ver. 5), not of works (ver. 6). At the same time the many were rejected (ver. 7), in accordance with the predictions of Isaiah (ver. 8) and David (vers. 9, 10).

I SAY then, ^a Hath God cast away ¹ his people? God for- ^a 1 Sam. xii. 22; Ps. xciv. 14; Jer. xxxi. 3; 2 Cor. xi. 22; Phil. iii. 5; Comp. chap. viii. 29. ^b bid. ^b For ^b I also am an Israelite, of the seed of Abraham, ^c of the tribe of Benjamin. God hath not cast away ³ his people ^d which ^e he foreknew. Wot ⁴ ye not what the Scripture saith of ^e Elias? ⁵ how he maketh intercession to ⁶ God against Israel, ^f ⁶ saying, ⁷ ^d Lord, they have killed thy prophets, and ⁸ digged ^e down thine altars; and I am left alone, ⁹ and ^e they seek my ^f life. But what saith ^g the answer of God ¹⁰ unto him? ^g I have reserved ¹¹ to myself seven thousand men, who have not

¹ Did God cast off ² Let it never be ³ did not cast off
⁴ Or know ⁵ in the story of Elijah ⁶ pleadeth with
⁷ the best authorities omit saying ⁸ they have (omitting and)
⁹ or the only one ¹⁰ the divine response ¹¹ left remaining

^g 1 KINGS xix 18.

5 bowed¹² the knee to *the image of Baal*.¹³ ^h Even so then at¹⁴ this ⁱ Chap. ix. 27
 present time also there is¹⁵ a remnant according to the election
 6 of grace. And ⁱ if¹⁶ by grace, then *is it* no more¹⁷ of works: ⁱ Chap. iv. 4;
 otherwise grace is no more¹⁸ grace. But¹⁹ if *it be* of works, ⁵ Gal. v. 4.
 then is it no more grace: otherwise work is no more work. ^{See Deut.}
 7 What then? ^k Israel hath not obtained that which he seek- ^{ix. 4; 5;}
 eth for;²⁰ but the election hath²¹ obtained it, and the rest ^{Chap. ix.}
 8 were ^l blinded²² (²³ According as it is written, ^m God hath²¹ ^{31; x. 3;}
 given them the spirit of slumber,²⁴ ⁿ eyes that they should not ^{Comp. chap}
 see, and ears that they should not hear;)²⁵ unto this²⁶ day. ^{ix. 18; ver.}
 9 And David saith, ^{25; 2 Cor.}
^o Let their table be made²⁷ a snare, and a trap, ^{iii. 14; (in}
 And a stumblingblock, and a recompense unto them: ^{the Greek)}
 10 ^p Let their eyes be darkened, that they may not see, ^{m Isa. xxix.}
 And bow down their back²⁸ always. ^{10.}
ⁿ DEUT. xxix.
^{4; Is. vi. 9;}
^{Jer. v. 21;}
^{Ez. xii. 2;}
^{Matt. xiii.}
^{14; John}
^{xii. 40; Acts}
^{xxviii. 26, 27.}
^o PSA. lxix.
^{22.}
^p PSA. lxix.
^{23.}

¹² never bowed ¹³ to Baal ¹⁴ in ¹⁵ *lit.*, has become
¹⁶ Now if it is ¹⁷ no longer ¹⁸ *or* no longer becometh
¹⁹ *the best authorities omit the remainder of the verse:* But if . . . work
²⁰ That which Israel is seeking for, he obtained not ²¹ *omit* hath
²² hardened; ²³ *omit parenthesis* ²⁴ gave them a spirit of stupor
²⁵ *substitute (,) for (;) and omit parenthesis* ²⁶ this present
²⁷ become ²⁸ their back do then bow down

Ver. 1. **I say then.** 'Then' introduces the question as a plausible, but incorrect, inference from the entire previous discussion; especially, however, from the Scriptural proof of vers. 19-21. — **Did God cast off his people?** 'Cast off' is preferable to 'cast away;' comp. Ps. xciv. 14. 'The divine act of casting off from Himself is not viewed as the cause (against this is chap. x. 21), but as the penal consequence, of the disdaining God's loving will' (Meyer). 'His people' refers to the Jewish nation, and the phrase itself 'contains the reason for the denial' (Bengel). Some however find here, as in ver. 2, an exclusive reference to the elect among the Jews. So Hodge: 'The rejection of the Jews as a nation was consistent with all that God had promised to their fathers. Those promises did not secure the salvation of all Jews, or of the Jews as a nation.' This view is objectionable on many accounts: it removes the discussion from the historical point of view to a strictly theological one; it proposes a less natural inference; it uses 'people' in a different sense from that of the preceding verse, and is less suited to the entire discussion than the other view. See further on ver. 2. — **For I also,** etc. The indignant denial is followed by this proof from the Apostle's descent. But what is the nature of this proof? Three views are held: (1.) He is one among many examples ('also') that God had not entirely rejected His people. This is the common one. (2.) His patriotic feeling leads him to deny this indignantly; the proof of his denial follows in vers. 2, etc. This is favored by the detailed reference to his descent. (3.) The restoration of Israel as a nation is so prominent, that 'if such a hypothesis were to be conceded, it would exclude from God's kingdom the *writer*

himself as an Israelite' (Alford). But this, however well suited to the thought of the next section, does not suit the immediate context. As between (1.) and (2.), the latter is tenable, if the theocratic idea is included, but the former is on the whole preferable. Weizsäcker well suggests that such an argument proves that the Roman congregation included no large Jewish element. — **Of the seed of Abraham;** to whom the covenant promise was first made. — **Of the tribe of Benjamin;** comp. Phil. iii. 5; this tribe with Judah made up the nation of Israel after the captivity. This does not exclude the patriotic feeling, which has appeared throughout the whole discussion.

Ver. 2. **His people whom he foreknew.** Here, too, the reference is to the nation, and not to the spiritual remnant, the elect. If the latter part of the chapter were wanting, this might be the sense. The phrase 'which He foreknew' need not be taken in its individual reference, as in chap. viii. 36, where a plural pronoun is joined with the verb. To limit it to those elected is not only contrary to the sweep of the argument, but to the historical position of the theocratic nation: a foreknowledge resulting in such theocratic privilege is as consistent with the tenor of Scripture as the more individual reference. — **Or know ye not.** 'Or' introduces a new answer to the question (comp. chaps. vi. 3; ix. 21), namely, the historical case from the **Scripture.** — **In the story of Elijah;** *lit.*, in Elijah;' comp. Mark xii. 26: 'at the Bush,' the passage treating of that occurrence. 'Of Elias' (E. V.) is inaccurate. This method of reference is common in Philo and in Rabbinical authors; some instances occur in the classics. The occasion was after the fast of the prophet at Horeb (1 Kings xix). — **How he pleadeth with**

God against Israel. This is the object of 'do ye not know.' 'Pleading against' is equivalent to complaining of. 'Saying' is an unnecessary addition, supported by few authorities.

Ver. 3. **Lord, they have killed, etc.** This verse is freely cited from the LXX.; 1 Kings xix. 10 (ver. 14 is a repetition of ver. 10). The two clauses are transposed. — **They have digged down.** 'And' is poorly supported. — **Thine altars.** The plural points to the altars as the high places in the kingdom of Israel where Elijah lived. Although it was originally forbidden to erect such altars, they became the only places in Israel where Jehovah was publicly worshipped. Hence in the time of Elijah neglect of these was really neglect of worship. — **I am left alone, or, 'the only one.'** The latter rendering corresponds better with the LXX., but is somewhat stronger than Paul's citation. The language of Elijah meant that he was the only prophet left; while the transposition of the clauses suggests here the further notion: I am the only true worshipper of Jehovah. It is not necessary to suppose that the Apostle has departed from the original sense. — **They seek my life.** See 1 Kings xix. 1, 2.

Ver. 4. **But what saith the divine response.** The word answering to 'divine response' occurs only here in the New Testament. But in a number of cases (see marginal references) the cognate verb occurs, and is usually rendered 'warned of God.' The meaning here is obvious; but the noun first had the sense of 'business,' the formal audience given to an ambassador, then a response from an oracle; this was not the classical sense, but occurs in 2 Macc. ii. 4; xi. 17. — **I have left remaining, etc.** The citation is from 1 Kings xix. 18, and varies, though not materially, from both the Hebrew and the LXX. The mistake of the latter in reading the verb is corrected by the Apostle. 'Reserved' is inexact; 'left' is bald; 'left remaining' brings out the thought that these had not been 'killed' (ver. 3). — **To myself;** this addition of the Apostle fairly presents the sense of the original: 'as my possession and for my service, over against the idolatrous abomination' (Meyer). — **Seven thousand men.** Probably a definite expression for an indefinite number; 'seven' need not be regarded as significant. — **Who;** of such a kind as, emphasizing the faithful character of the men; and the Hebrew shows that these were all that remained faithful. — **Never bowed the knee;** on any occasion. — **To Baal.** The feminine article is used by Paul, while the LXX. has the masculine article. Explanations: (1.) An ellipsis, hence the rendering 'to the image of Baal.' The fact that the LXX. sometimes uses the feminine article with the name of the false deity, renders this improbable, and this sense would require a second article with Baal. (2.) This heathen deity was conceived of as of both sexes (androgynous) This is quite probable, but not historically proven. It should be observed, however, that Astarte (Ashtaroth), the Phœnician goddess, is distinguished from the feminine Baal. (3.) Some regard the feminine as an expression of contempt; but this is the least probable explanation. 'Baal' (signifying lord, ruler) was the sun-god, representing the active generative principle in nature. The greatest idolatrous apostasy among the Israelites was to the worship of this Phœnician deity, and the name occurs in the Old Testament history from the time of Moses to that of Jeremiah.

Ver. 5. **Even so then, or, 'thus therefore;'** in accordance with this historical fact which indicates ('therefore') a permanent principle, in **this present time also,** as well as in the similar ancient times, **there is** (more exactly, 'has become,' and still exists) **a remnant,** a small number out of the mass; and this 'remnant' has become and remains such, **according to the election of grace.** This phrase is to be joined, not with the noun, but with the verb (as above indicated). Here the reference is not national, but individual, as in chap. ix. This view is further sustained by ver. 6, and by the obvious opposition to Jewish pride of works: the election has its source in God's grace, not in man's merit.

Ver. 6. **Now if it is by grace.** 'Now' is preferable to 'and,' or 'but.' 'If' takes up the assertion of ver. 5, as if to say: 'since the remnant exists by grace, let us understand what this involves, negatively,' namely: **it is no longer of works.** Here the individual reference is clear. 'No longer' is logical, not temporal; 'works' are entirely excluded in this matter of the remnant existing according to the election of grace. — **Otherwise;** 'since in that case,' in case it were of works, **grace no longer becometh grace.** 'Becometh' is not only more literal than 'is,' but suggests as the more exact sense that in such a case grace would fail to show itself as what it is; 'positively expressed: it becomes what according to its essence it is not; it gives up its specific character' (Meyer). The emphasis placed at this point on the doctrine of free grace is doubtless to prepare for what follows: the reference to the many rejected (vers. 7-10), as well as the statement of the final solution (vers. 11-32), are based on the sovereignty of God in His dealings. — The latter half of the verse is found in but one of the more ancient manuscripts (B), though it is added by a late corrector in the Sinaitic Codex. Critical judgment has recently become more decidedly against the genuineness of the passage. In addition to the authorities which omit it, the variations of those containing it oppose its retention. If retained it must be regarded as an antithetical repetition of the same thought, since the attempts to discover an additional argument have been futile (comp. the far-fetched views of Lange, Wordsworth, and others).

Ver. 7. **What then?** The inference from vers. 5, 6, is introduced by this question. — **That which Israel (as a mass) is seeking for,** now as formerly; chaps. ix. 31; x. 3 show that 'righteousness' is the object sought. Zealous searching is not necessarily indicated here. — **He obtained not;** did not attain unto; the idea of not finding is not suggested. The connection with vers. 5 and 6 shows that this took place, because the mass of the nation sought the end 'as of works' (chap. ix. 32), a method opposed to 'grace.' — **But the election** ('the remnant,' abstractly and vivaciously termed 'the election,' rather than 'the elect') **obtained it.** — **And the rest were hardened.** 'Blinded' is incorrect. The word denotes in its primary meaning: 'to deprive an organ of its natural sensibility; in the moral: to take from the heart the faculty of being touched by what is good or divine, from the intelligence the faculty of discerning between the true and the false, the good and the evil. The context will explain how it is possible that a similar effect can be attributed to divine agency' (Godet). Comp. on chap. ix. 18. God's agency is undoubtedly indicated here (comp. vers

8-10), but nowhere is this spoken of in a way that implies a lessening of human responsibility. The parenthesis of the E. V. is unnecessary. It is designed to connect this clause with the last one of ver. 8.

Ver. 8. **According as it is written.** The Scripture passages are cited here, because they set forth the principle of divine action, underlying the statement of ver. 7: 'the rest were hardened,' what had occurred in Old Testament times was not only analogous, but pointed to this punishment of the Jews, the agreement being 'that of prophecy and fulfilment according to the divine theology' (Meyer). — **He gave them a spirit of stupor.** The citation is made freely from Is. xxix. 10 (LXX.). 'Stupor' (a word found only here) meant first the numbness produced by stupefying wine, the corresponding verb being applied to the paralyzing from astonishment or grief. — **Eyes that they should not see,** etc. This part of the verse is from Deut. xxix. 4, freely cited, and joined by the Apostle to the preceding as an explanation; the connection in the original passage being also with 'He gave.' Others find here a further combination with Is. vi. 9, but this is less likely. The clauses 'that they should not see,' 'that they should not hear,' express the purpose of the giving. — **Unto this present day** is a strengthening of the words of Deut. xxix. 24, and should be joined with what immediately precedes. The fact that Isaiah repeats substantially what Moses previously said, justifies the application of this principle to the attitude of the mass of the Jews in the Apostle's day. Clearly then God punishes men by giving them over to spiritual insensibility.

Ver. 9. **And David saith.** The citation is from Ps. lxxix. 22, 23, which is attributed to David, in the heading as well as by Paul. Many argue that some parts of the Psalm point to a date after the captivity. But the references to the house of God (ver. 9), the description of the opposers (ver. 8), and other passages, seem to prove that the date was much earlier. The Psalm is a portrayal of the sufferings of the Servant of Jehovah at the hands of spiritual foes, rather than of the sorrows of the exiled Jews. The latter reference gives to the imprecations a national and personal character which seems revolting. The former points to

a Messianic fulfilment, and justifies the Apostle's application of the passage. The imprecations of the Psalm 'are to be considered as the language of an ideal person, representing the whole class of righteous sufferers, and particularly Him who, though He prayed for His murderers while dying (Luke xxiii. 34), had before applied the words of this very passage to the unbelieving Jews (Matt. xxiii. 38), as Paul did afterwards' (J. A. Alexander). — **Let their table.** In the Psalm the 'table' represents the material enjoyments of life; here it is referred by some to the law, or to the presumptuous confidence the Jews had in it; but it is not necessary to define it so closely. — **Become a snare;** be turned into this. — **And a trap.** 'The word more usually signified "a hunt," or the act of taking or catching, — but here a *net*, the instrument of capture. It is not in the Hebrew nor in the Septuagint, and is perhaps inserted by the Apostle to give emphasis by the accumulation of synonyms' (Alford). — **And a stumbling block.** This phrase follows the next one in the LXX. The reference to hunting probably led to the transposition. — **A recompense unto them.** Here the Apostle varies slightly from the form of the LXX, which preserves the sense, but not the figure of the Hebrew. In fact this phrase is an interpretation of the entire verse. 'While they think they are consuming the spoils of their earthly sense, they become themselves a spoil to every form of retribution' (Lange).

Ver. 10. **Let their eyes be darkened,** etc. The reference is not to old age, but to some more sudden blinding. This verse explains the 'recompense' of ver. 9. Spiritual blindness is one form of the punishment. — **Their back do thou bow down alway.** The Hebrew means: 'make their loins to waver,' but the LXX., here followed closely, presents the same thought under another figure. Present loss of strength is meant, representing spiritual servitude, under the yoke of legalism, rather than that of Roman conquerors. — Meyer thinks the retribution is for want of faith in Christ; Godet, with more reason, says: 'the rejection of Jesus by the Jews was the *effect*, not the *cause* of the hardening. The cause — Paul has said clearly enough (chap. ix. 31-33) — was the obstinacy of their own righteousness.'

CHAPTER XI. 11-36.

II. *The Rejection of Israel is not Final.*

In this section is presented the prospective solution of the great historical problem, discussed in this part of the Epistle. Here Paul becomes a prophet; revealing that the rejection of Israel is not final, since the chosen people will be restored.

The section naturally falls into four paragraphs: (1.) The present hardening of so many of the Jews will not result in the final rejection of the nation, but will accomplish two ends: first, the conversion of the Gentiles, and secondly their own restoration, to be 'life from the dead'; vers. 11-15. (2.) In view of this the Gentiles should not exalt themselves over the Jews, since the restoration of the latter to spiritual blessings is an event both desirable and probable; vers. 16-24. (3.) The Apostle makes known, by revelation, the final conversion of Israel, showing that this is in accordance with prophecy, and with the general principles which underlie God's dealings with men; vers. 25-32.

(4.) The thought of ver. 32 leads to a doxology, which forms the climax of the Epistle; vers. 33-36. This doxology forms an appropriate conclusion, first to this section, then to the discussion of chaps. ix.-xi., and, finally, to the entire doctrinal part of the Epistle.

11 I SAY then, Have they stumbled¹ that they should fall?
 I God forbid:² but *rather*^a through their fall³ salvation *is*^a *come* unto the Gentiles, for to⁴ provoke them to jealousy.⁵
 12 Now if the fall of them *be*⁶ the riches of the world, and the diminishing of them⁷ the riches of the Gentiles; how much
 13 more their fulness? For⁸ I speak⁹ to you Gentiles,¹⁰ inasmuch¹¹ as^b I am the apostle of the Gentiles,¹² I magnify mine
 14 office:¹³ If by any means¹⁴ I may provoke to emulation *them*
 15 *which are*^c my flesh,¹⁵ and^d might save some of them. For if the casting away of them *be*¹⁶ the reconciling¹⁷ of the world,^c
 what *shall* the receiving *of them be*, but life from the dead?^d
 16 For¹⁸ if^e the firstfruit *be*¹⁶ holy, the lump *is* also *holy*:¹⁹ and
 17 if the root *be*¹⁶ *holy*, so *are*²⁰ the branches. And²¹ if^g some of the branches *be*²² broken off, ^hand thou, being a wild olive tree,²³ wert grafted²⁴ in among them, and with them partak-
 18 est²⁵ of the root and²⁶ fatness of the olive tree; ⁱBoast not against²⁷ the branches. But if thou boast, thou bearest not
 19 the root, but the root thee. Thou wilt say then, The branch-
 20 es²⁸ were broken off, that I might be grafted²⁹ in. Well; because of³⁰ unbelief they were broken off, and thou standest by
 21 faith.³¹ ^kBe not highminded, but ^lfear: For if God spared not
 the natural branches, *take heed* lest he also spare not³² thee.^l
 22 Behold therefore the goodness and severity of God: on them which³³ fell, severity; but toward³⁴ thee, goodness,³⁵ ^mif thou
 continue in *his* goodness: otherwise ⁿthou also shalt be cut
 23 off. And they also, ^oif they abide not still³⁶ in unbelief,³⁷ ^o shall be grafted²⁹ in: for God is able to graff³⁸ them in again.^p

- 1 Did they stumble 2 Let it never be 3 but by their trespass
 4 in order to 5 emulation (*comp. ver. 14*) 6 if their trespass is
 7 their diminishing 8 But (*according to the best authorities*)
 9 am speaking 10 substitute (:) for (,)
 11 *the best authorities insert* then 12 *lit.*, apostle of Gentiles
 13 glorify my ministry 14 if haply
 15 my own flesh (*omitting them which are*) 16 is 17 reconciliation
 18 Moreover 19 so also is the lump 20 so also are
 21 But 22 were 23 *omit* tree
 24 wast grafted 25 and became fellow partaker
 26 of the (*according to the better authorities*) 27 or exult not over
 28 Branches (*the best authorities omit* the) 29 grafted
 30 by their 31 thou by thy faith standest
 32 he will also not spare (*according to the best authorities*) 33 that
 34 on 35 God's goodness (*according to the best authorities*)
 36 do not continue 37 their unbelief 38 graff

24 For if thou wert³⁹ cut out of the olive tree which is wild by nature,⁴⁰ and wert grafted²⁴ contrary to nature into a good olive tree; how much more shall these, which be⁴¹ the natural branches, be grafted²⁹ into their own olive tree?

25 For I would not, brethren, that ye should be⁴² ignorant of this mystery, lest ye should⁴³ be wise in your own conceits, that blindness⁴⁴ in part is happened⁴⁵ to Israel, until the fullness of the Gentiles be come in.⁴⁶ And so⁴⁷ all Israel shall be saved: as it is written, —

v There shall come out of Sion⁴⁸ the Deliverer, And⁴⁹ shall turn away ungodliness from Jacob:

27 For⁵⁰ this is my covenant unto them, when I shall take away their sins.

28 As concerning⁵¹ the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and⁵² calling of God are without repentance. For as ye^z in times past have not believed⁵³ God, yet have now obtained mercy through their unbelief.⁵⁴ Even so have these also now not believed,⁵⁵ that through your mercy⁵⁶ they also may⁵⁷ obtain mercy. For God hath concluded them all in unbelief,⁵⁸ that he might have mercy upon all.

33 O the depth of the riches both of the wisdom⁵⁹ and knowledge of God! how unsearchable are his judgments, and his ways past finding out!⁶⁰ For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to⁶¹ him, are all things: to whom be glory⁶² for ever. Amen.

⁸⁹ wast ⁴⁰ that which by nature is a wild olive ⁴¹ omit which be
⁴² have you ⁴³ may ⁴⁴ hardening ⁴⁵ hath happened in part
⁴⁶ substitute (;) for (.) ⁴⁷ And thus ⁴⁸ Zion
⁴⁹ He (the best authorities omit and) ⁵⁰ And ⁵¹ touching
⁵² insert the ⁵³ ye once were disobedient to
⁵⁴ by the disobedience of these
⁵⁵ So also have these now been disobedient
⁵⁶ by the mercy shown to you (lit., your mercy)
⁵⁷ may now (according to the best authorities)
⁵⁸ God shut up all unto disobedience ⁵⁹ and wisdom
⁶⁰ and untraceable his ways! ⁶¹ unto ⁶² to him be the glory

Comp. chap. i. 13; 1 Cor. x. 1; xii. 1; 2 Cor. i. 8; 1 Thess. iv. 13.
 r Comp. chap. xvi. 25; 1 Cor. ii. 7-10; Eph. i. 9; iii. 3-5; Chap. xii. 16.
 t See refs. in ver. 7.
 u Luke xxi. 24; Rev. vii. 9.
 v ISA. lix. 20, 21; See Ps. xiv. 7.
 w ISA. xxvii. 9; Jer. xxxi. 31, etc.; Heb. viii. 8; x. 16.
 x Deut. vii. 8; ix. 5; x. 15.
 y Num. xxiii. 19.
 z Eph. ii. 2; Col. iii. 7.
 a Chap. iii. 9; Gal. iii. 22.
 b Ps. xxxvi. 6.
 c Job xi. 7; Ps. xcii. 5.
 d ISA. xl. 13; Job xv. 8; Jer. xxiii. 18; 1 Cor. ii. 16.
 e Job xxxvi. 22.
 f Job xli. 11; comp. Job xxxv. 7.
 g 1 Cor. viii. 6; Col. i. 16.
 h Gal. i. 5; 1 Tim. i. 17; 2 Tim. iv. 18; Heb. xiii. 21; 1 Pet. v. 11; 2 Pet. iii. 18; Jude 25; Rev. i. 6.

Ver. 11. I say then. Comp. ver. 1. This introduces a possible, but incorrect, inference from ver. 7 ('the rest were hardened'). — Did they stumble that they should fall. The form of the question points to a negative answer. The fact of stumbling is not, however, denied, since that has been affirmed in chap. xi. 32, 33, nor yet the existence of a divine purpose ('that' = in order that) in connection with that fact, but as the context shows, the Apostle denies that this purpose

was the final fall (i. e., eternal destruction) of the nation. The first 'they' refers to the unbelieving mass of the nation, but the second evidently applies to them as representing the nation as a whole. As individuals they both stumbled and fell, but the design was not that the nation should fall. This view alone accords with the close of the chapter. — But by their trespass. The word 'fall' suggests a correspondence with the verb 'should fall,' whereas the reference is to

'stumble,' At the same time 'trespass' is not quite satisfactory. — **Salvation**, etc. This was the historical fact, and this fact had as its purpose: to **provoke them to emulation** (as in ver. 14). The salvation of the Gentiles was therefore the immediate purpose, but there was a further design, namely, bringing about the final salvation of the Jews by stirring them up to emulation, or, zeal ('jealousy' has a bad sense not implied in the original). This twofold purpose forms the theme of the whole section.

Ver. 12. **Now if their trespass is**, etc. 'If' is logical, not conditional; ver. 11 has stated the fact here assumed. — **Their diminishing**. The word rendered 'diminishing' means, becoming inferior, suffering defeat. It has here a numerical sense: the reduction in number of the Jewish people, 'inasmuch, namely, as the unbelieving portion by its unbelief practically seceded from the people of God' (Meyer). But the idea of a defeat is not necessarily suggested. The contrast with 'fulness' opposes the sense of 'impoverishment,' or 'degradation;' while the common explanation: 'the minority of them,' is objectionable on both lexical and grammatical grounds. The fact that the nation, regarded as the people of God, had been thus reduced proved to be the **riches of the Gentiles**, *i. e.*, thus the Gentile nations were enriched through the Gospel preached to them. This is parallel to the previous phrase, 'the riches of the world.' — **How much more their fulness**. 'Fullness' has three senses: (1.) that with which anything is filled; (2.) that which is filled, the state of fulness; (3.) the act of filling. The first sense is most common, and is to be accepted here in the numerical sense (comp. ver. 25): that which fills up the nation to completeness. If the diminution of Israel through unbelief had such a blessed result, how much more their full number when they as a nation become believers. Some find here their full restoration or blessedness, contrasted with their impoverishment ('diminishing'). But this leaves out of view the numerical sense, giving to both the contrasted terms a less obvious meaning, and identifies the thought of this verse with that of ver. 15. The reference to the filling up of the number of the elect is far-fetched. Many fanciful views of the verse have been presented.

Ver. 13. **But I am speaking to you Gentiles**. 'But' is better supported than 'for.' The clause implies the preponderance of Gentile Christians in the congregation at Rome. We do not regard vers. 13, 14 as parenthetical, but as meeting a thought which might arise in the minds of the Gentile readers, namely, that his ministry, as the Apostle to the Gentiles, had no reference to the Jews. He shows that the blessed results to the Jews formed a part of the purpose of his labors (ver. 14). Others think the implied objection relates to the prominence given to the Gentiles in God's purpose respecting the Jews. But it is unlikely that the Gentiles would raise such an objection. Godet differs from both views, and finds in these verses a proof that the Apostle was laboring for the ultimate benefit of the Gentiles by seeking the conversion of the Jews, since the latter would result in 'life from the dead' (ver. 15), and thus bring blessing to the Gentiles. But the first view is to be preferred. — **Inasmuch then**, etc. 'Then' is well supported, and disconnects the clause from what precedes. We separate the clauses by a colon; others explain: 'I say to you Gentiles,

inasmuch,' etc. But 'then' opposes this view. — **I am**, etc. 'I' is emphatic here. — **I glorify my ministry**; *i. e.*, his ministry to the Gentiles. 'Glorify' is not = praise, or, magnify; the meaning is, by faithfully discharging the duties of this specific ministry he could do honor to it. The original suggests that there is another phase of the subject, which is stated (though not in exact correlation) in the next verse.

Ver. 14. **If haply**. Comp. chap. i. 10. The faithful discharge of his duty to the Gentiles had this as its *attempted* result. — **My own flesh**; comp. chap. ix. 3. — **Save some of them**, *i. e.*, of the Jews. Notice the modesty of the expression, which, however, recalls Paul's ill-success among his own countrymen. This tone opposes the view that he is here apologizing for the mention of the Gentiles.

Ver. 15. **For** introduces the reason for vers. 13, 14; his labor was in view of the more blessed results indicated in the close of this verse. — **The casting away of them**, *i. e.*, the exclusion of the Jews through their unbelief, analogous to, but not precisely identical with, 'diminishing' (ver. 12). — **Is the reconciliation of the world**. Their unbelief occasioned the preaching of 'reconciliation' (comp. chap. v. 11) to the Gentiles; many Gentiles were actually reconciled to God, and this was the token of the design and adaptation of the Gospel for the whole world. — **What shall the receiving of them be**. The reception to salvation of the Jewish nation as a whole; comp. ver. 12, where the numerical phase of the comparison is brought out. That they would be thus received, is the leading thought of the entire chapter. — **But (lit., 'if not') life from the dead**. Evidently the Apostle has in mind something beyond 'the reconciliation of the world,' some greater blessing than the gradual conversion of the Gentiles through the gospel, and this he terms 'life from the dead.' Explanations: (1.) *The literal view*: the resurrection from the dead will follow the conversion of Israel. This view has been held by many commentators, both ancient and modern, but with various modifications. Some add to this view speculations of which the Apostle, here at least, gives no hint whatever. Objections: (a.) The use of 'life' not 'resurrection;' the former word often having a wide significance; (b.) the absence of the article before 'life,' which is strange if Paul meant to indicate an event, to which he so often refers; (c.) the lack of evidence from other passages of Scripture that the resurrection will immediately follow the conversion of the Jews. The latter event may be closely connected with the final acts of the present dispensation, but prophecy seems to point to other events as intervening. Meyer and others meet some of these objections by including the life which follows the resurrection as its blessed consequence. (2.) *The figurative explanation* refers the phrase to a new *spiritual* life which will be introduced by the conversion of the Jews. To this it may be objected, (a.) that it presents no further thought than the previous 'reconciliation;' (b.) that the language of the remainder of the verse is literal; (c.) that the upholders of this view are not agreed as to what the new and surprising spiritual blessing is, which thus surpasses the present effects of the gospel. These objections, however, do not seem to us so weighty as those to the preceding view. New Testament prophecy does not as yet demand specific interpretation. That a figurative expression might

occur here scarcely needs proof. Godet, in accordance with his view of ver. 13, applies this phrase to the blessedness of Gentile Christendom in consequence of the conversion of Israel, while others limit it to the Jews themselves. We prefer the wide reference to the entire body of believers. To combine the two views seems improper, as Meyer affirms, yet his own explanation scarcely differs from a combination of the literal and figurative interpretations.

Ver. 16. **Moreover**, lit., 'but,' not, 'for.' This suggests a reason for expecting this 'receiving' of the Jews, namely, the consecrated character impressed on this people, when they were separated from other nations. This moral necessity for the restoration of the Jews becomes the theme of the remainder of the chapter, both in its warning to the Gentiles (vers 17-24) and in the positive statements respecting the future of Israel (vers. 25-32). We therefore begin a paragraph here. — **The firstfruit is holy.** This is assumed, the reference being to the portion of dough taken as a peace-offering, so that the whole lump (of kneaded dough) from which it was taken was thereby consecrated; see marginal references. The firstfruits of the field are not meant. The 'firstfruit,' it is generally agreed, refers to the patriarchs (some limit the application to Abraham), with whom the covenant was made by which Israel became the theocratic people. 'Holy' here means 'consecrated' (comp. 1 Cor. vii. 14), and the underlying argument resembles that of vers. 1, 2. — **If the root, etc.** The parallelism leads us to find here the same thought as in the previous clause, but under another figure, which admits, as the other did not, of an application to the conversion of the Gentiles (so Godet). The attempts to explain the two clauses differently have not been successful (*e. g.*, Christ, the firstfruit; the patriarchs, the root; or Christ, both firstfruit and root; the firstfruit, the believing Jews, and the 'lump' the mass of unbelievers). 'God, in selecting the Hebrew patriarchs, and setting them apart for His service, had reference to their descendants, as well as to themselves; and designed that the Jews, as a people, should, to the latest generations, be specially devoted to Himself. They stand now, therefore, and ever have stood, in a relation to God which no other nation ever has sustained; and in consequence of this relation, their restoration to the divine favor is an event in itself probable, and one which Paul afterwards teaches (ver. 25) God has determined to accomplish' (Hodge).

Ver. 17. **But if some of the branches were broken off.** This was the fact, and the Gentiles are warned against a wrong inference from it. 'Some' does not of itself indicate whether there were many or few; it was, however, probably chosen 'in order not to promote Gentile-Christian self-exaltation; ver. 18' (Meyer). The term 'broken off' is that used of the removing of barren twigs. — **And thou**, emphatic and addressed to the individual Gentile believer, **being**, although thou art, **a wild olive**, *i. e.*, a branch of the wild olive tree, since the word here used may be regarded as an adjective. The reference to the 'tree' is objectionable, for the Gentiles are addressed not as a whole, but as individuals. — **Wast grafted in among them**, or, 'in their place.' Either view is grammatically admissible, but the former is preferable, especially because of the word 'fellow partaker' which follows, and because,

'them' points to 'the branches,' referring to the Jews in general. It is quite improbable that Paul alludes to the custom of renewing the fertility of olive trees by grafting upon them shoots of the wild olive. There is no evidence that he knew of this custom; nor is the illustration furthered by the thought thus suggested. The Gentile seion was to receive, not to impart, fertility. Moreover ver. 24 shows that the Apostle conceives of the matter as taking place through grace and contrary to nature. — **And became fellow partaker**, *i. e.*, in common with the natural branches, **of the root of the fatness of the olive tree.** Some of our best manuscripts omit 'and,' thus giving the sense as above; but the other reading is also well supported. The former presents the 'root' as the source of the 'fatness,' the vitality and fertility; the latter indicates that the graft is partaker of both. The ideas are substantially identical. As regards the application: it is historically true that the Roman and Greek civilization, already decaying in Paul's time, was preserved during the succeeding centuries mainly by the new religious life from the patriarchal root. The unity of the church in both dispensations is plainly asserted, and this overthrows all the assumptions of an antagonism between Paul and the Twelve, in regard to the relative position of the Jewish and Gentile Christians.

Ver. 18. **Boast not against**, or, 'exult not over,' **the branches**, *i. e.*, the people of Israel, not the branches which had been broken off. In ver. 19 the latter are specifically indicated. The warning has never been without an application to us Gentile Christians. — **But if thou boast**; the verb is the same as before, and is unusual. We may supply in thought 'against them.' — **Thou bearest not the root**, etc. This is the fact which should prevent this disdainful attitude to the Jews. 'The Gentiles had been brought into fellowship with the patriarchs, not the patriarchs with them. Salvation was from the Jews' (Hodge).

Ver. 19. **Thou wilt say then**; despite the last consideration, 'although we are borne by the root of the patriarchs, yet natural branches have been taken away, and their place is now ours.' This has been the presumptuous attitude of too many during all the Christian centuries. — **Branches were broken off**, etc. The article is omitted by the best authorities; the reference is to 'some of the branches' (ver. 17). — **I** is emphatic.

Ver. 20. **Well.** Not necessarily ironical; but an admission of both the fact and the purpose of the breaking off of the branches. The Apostle, however, passes immediately to the cause of this state of things, 'as one which must prevent haughtiness, and inspire fear and anxiety respecting the duration of the state of grace; assigning the reason in ver. 21' (Meyer). — **By their unbelief.** The form is the same as in the other phrase **by thy faith**; the Greek article in each case being equivalent to the possessive pronoun, though both terms may be used abstractly. 'Thou' is emphatic, while **standest** refers to the position as a branch, rather than to standing as opposed to falling. — **Be not highminded**: be not haughty. A few older manuscripts give a slightly different form (answering to that in chap. xii. 16), which, however must be taken in the same sense. — **But fear.** 'Fear is opposed, not to faith, but to superciliousness and security' (Bengel). The reason is added in ver. 21, with which these clauses should be joined.

Ver. 21. For if God spared not, as had been the case, the natural (lit., 'according to nature') branches, *i. e.*, the Jews who were not ingrafted but original branches of the patriarchal tree, he will also not spare thee. The more ancient authorities omit the word rendered 'lest,' which made it necessary to supply 'take heed,' or, 'it is to be feared' (Meyer). Internal grounds may be urged in favor of the longer reading, but the manuscript authority is decisive against it. 'Spare' implies such an attitude in the person addressed as merits condemnation, so that nothing need be supplied.

Ver. 22. Behold therefore. The exhortation of ver. 20 ('Be not high-minded, but fear') is virtually repeated in vers. 22-24, but now as an inference ('therefore') from ver. 21. — **The goodness and severity of God.** The former word is rendered 'kindness' in Eph. ii. 7 and elsewhere; the latter is the inflexible rigor of justice; both refer to the manifestations of God's attributes, rather than to the attributes themselves. — **On them that fell;** the unbelieving Jews, the figure of the branches being dropped for the moment. — **Severity.** This word is in the nominative, according to the weightier authorities, and we may supply 'there is.' — **But on thee;** the preposition is the same as before; 'toward' might be used in both cases, but 'on' is somewhat closer to the original. — **God's goodness;** the nominative is the correct form here also, and the word 'God's' is abundantly supported. — **If thou continue,** etc. This is the common language of warning to Christians; the passage should not be used for or against the doctrines of perseverance, irresistible grace, etc. Moreover the warning is addressed to the Gentiles as *individualized*, not to an individual Gentile. — **Otherwise,** or, 'seeing that otherwise,' the last word being implied, not expressed. — **Thou also shalt be cut off.** The word is a strong one, as if the branch were taken off with a sudden stroke of the axe. The warning is for every one of us Gentile Christians, and the wider application seems more appropriate than ever. Should judgment come on what is termed Christendom for its failure to abide in God's goodness, the cutting off will be final; no promise remains as in the case of the Jewish nation; see next verse.

Ver. 23. And they also, *i. e.*, the unbelieving Jews, who are like wild olive branches. The verse should not be joined too closely with ver. 22, since it presents a further thought. — **Continue;** the same word as in ver. 22. — **Their unbelief;** as in ver. 20. — **For God is able,** etc. When unbelief ceases, His power will be manifested. It is implied that even when broken off it is easy for God to graft them in again, as it was to graft in the wild olive branches. The next verse shows that such a result is *more to be expected*, not that it is *easier* for God to do this.

Ver. 24. For introduces the entire verse as a proof of the probability that the Jews will ultimately be grafted in again, not of the statement that God is able to graft them in (against Godet). If God's power is in question, it is needless to prove that he could more easily do one thing than another. — **If thou wast,** etc. The fact in the case of the Gentiles is stated under the same figure; **contrary to nature** suggesting, not the greater difficulty, but the antecedent improbability of the fact. All notions of additional life imparted by the grafts are here shown to be foreign to the Apostle's thought. — **How much more shall these**

the natural branches (the phrase above rendered 'by nature'), those who sprang from the original patriarchal root. 'In the former case, that of the Gentile, the fact of *natural growth* is set against that of *engrafted growth*: whereas in the latter, the fact of *congruity of nature* ('their own olive tree') is set against incongruity, — as making the re-engrafting more probable' (Alford). The tree is not merely 'their own,' but it is God's; He remembers His covenant. What is here shown by a figure to be probable, the Apostle next declares will certainly take place.

Ver. 25. For I would not, brethren, have you ignorant. The Apostle thus introduces something important; see marginal references. 'Brethren' is addressed to the whole body of Christians, who were, however, mostly Gentiles (see *Intro.*, pp. 10, 11). The decisive proof ('for') that the Jews shall be grafted in again (vers. 23, 24) is found in the prophetic announcement now made by the Apostle (vers. 25-32). — **Of this mystery.** On the New Testament use of the word 'mystery,' see notes on Eph. i. 9. It does not have the classical sense, but usually refers to a matter of fact, undiscovered by men themselves, which is made known to them by revelation from God. 'Thus it frequently denotes with Paul the divine counsel of redemption through Christ, as a whole, or in particular parts of it, — because it was veiled from men before God revealed it (chap. xvi. 25; 1 Cor. ii. 7-10; Eph. iii. 3-5). Whether the contents of a mystery have already become known through the preaching of the gospel, may be gathered from the scope of the particular passages' (Meyer). Here the event revealed is future, hence Paul speaks prophetically, assuming that the contents of the mystery were as yet unknown to his readers. He regarded the revealed fact as a very important one, and as standing in intimate relations to the greatest mystery of all: the Personal Christ. — **Lest ye may be wise in your own conceits;** they were in danger of cherishing their own incorrect views in regard to the future of Israel; the Apostle would prevent this by telling them the truth revealed to him. (There is a variation of reading here which does not alter the sense.) — **That hardening hath happened** (lit., 'hath become') **in part to Israel.** 'That' introduces the contents of the mystery (extending to the word 'saved' in ver. 26). 'Hardening' (not 'blindness,' comp. ver. 7) is preferable to 'hardness,' since the process rather than the state is indicated. 'In part' is to be joined with the verb, not with 'hardening,' or 'Israel.' The 'hardening' has been spoken of in ver. 7, but the extent of it is here revealed. This thought would check the pride of the Gentiles. — **Until the fulness of the Gentiles be come in.** This is the second fact revealed, namely, that this hardening ('in part') will continue until another event occurs. No other explanation is grammatical; comp. Luke xxi. 24. Most modern commentators, though differing as to the exact sense of the word 'fulness,' agree in referring the phrase, 'the fulness of the Gentiles,' to the totality of the Gentiles, not including every individual, but the nations as a whole. It is more than 'a great multitude,' denoting rather the great majority. Some refer it to the 'complement' from the Gentiles to take the place of the rejected Jews, but this seems unnatural. 'Come in' points to their entrance among the people of God, conceived of throughout as *one*.

Ver. 26. And thus; in this manner and after

this event. This is connected with ver. 25, and is the third and crowning fact of the 'mystery.' — **All Israel shall be saved.** This statement has been narrowed in many ways (see Lange, *Romans*, p. 370), and on the other hand the obvious sense has been loaded down with notions to which Paul does not allude, here or elsewhere. The view now generally adopted is: that the ancient people of God (so marvellously preserved in their distinctive life, as if in earnest of this) shall be restored, *as a nation*, to God's favor. As in ver. 25, it is not implied that every individual Jew will be converted; but probably the proportion will be greater than in the case of the Gentiles, since 'all' is more definite. We must also place in connection with this statement, the argument of vers. 12 and 15. But respecting the details of this restoration of the Jews as a body little has been revealed. The picture is everywhere drawn, only in broad outline. The attempt to fill it out has always produced a reaction, which has opposed even the obvious literal sense of the clause. Luther, Calvin, and others of the reformers denied the reference to the Jewish nation, mainly on dogmatic grounds. Whether Paul expected this to occur sooner or later does not affect the points revealed; chronological and prophetic nearness are not necessarily identical. The lengthening term of Israel's unbelief presents cumulative evidence that Israel's preservation is to the end that 'all Israel shall be saved.' — **As it is written.** There has been much discussion as to the passage or passages here cited, since similar expressions are not infrequent in the Old Testament. The simplest explanation is that the Apostle freely cites from Is. lix. 20, 21, appending a clause from Is. xxvii. 9 ('when I shall take away their sins'). The variations are not greater than in many other citations. The view that the Apostle merely gives the general sense of many predictions is very objectionable. — The prophecies are introduced to confirm the last statement: 'and thus all Israel shall be saved.' But that prediction is made by the Apostle himself, who here presents a *warrant* for it, not its *ground* (so Tholuck and others). — **There shall come out of Zion.** The Hebrew reads: 'And (or, then) shall come for Zion a Redeemer, and for those turning from apostasy in Jacob.' The LXX. has 'on account of Zion,' which the Apostle changes into 'out of Zion.' The reason for this change is not obvious, but it seems to express more fully the thought so common in Isaiah, that the Redeemer should spring out of Israel. 'The Redeemer' is evidently the Messiah. 'And,' which occurs in the LXX., is omitted here by the best authorities. The second clause refers to the work of the Redeemer, which results in the conversion of Israel.

Ver. 27. **And this, *i. e.*, what follows, is my covenant (the covenant from me) unto them.** From the same passage in Isaiah, but the second clause is from Is. xxvii. 9. — **When I shall take away their sins.** Meyer rightly explains the verse thus: 'And when I shall have forgiven their sins, this (this remission of sins conferred by me) will be my covenant to them (*i. e.*, they will therein have from me the execution of my covenant).' This reference to the taking away of sin was more appropriate to the Apostle's purpose than the promise of the Spirit which follows in Is. lix. 21.

Ver. 28. This verse sums up the previous discussion. — **As touching the gospel.** The two clauses correspond; 'as touching' is more liter-

ally 'according to,' *i. e.*, according to the relation of the gospel to believers and unbelievers, offering salvation to them who believe, and proving those who reject it as under the Divine wrath, **they** (the unbelieving Jews, at that time including the mass of the nation) **are enemies.** Not his enemies, nor yet enemies of the gospel, but the objects of God's wrath; comp. chap. v. 10. — **For your sakes;** as explained in the previous discussion, see ver. 11. — **But as touching the election.** As regards the fact that Israel was the chosen nation. This is simpler than to take 'the election' as referring to the elect remnant among them, or, to the whole elect church. The former view fails to establish the very point of the contrast, and the latter improperly introduces the Gentiles. — **Beloved, *i. e.*, of God, for the fathers' sakes.** This is another statement of what has been indicated throughout; 'they are still regarded with peculiar favor, because descended from those patriarchs to whom and to whose seed the promises were made' (Hodge).

Ver. 29. **For the gifts and the calling of God are without repentance;** not subject to recall. The adjective rendered 'without repentance' occurs elsewhere in the New Testament, only in 2 Cor. vii. 10. This general principle of God's dealings is the basis of the latter half of ver. 28. The fact that God had once bestowed His gifts upon Israel, and called them to become His people, proves, *on this principle*, that they are still beloved for the sake of their fathers. The principle is universal, but here the application is national, hence both 'gifts' and 'calling' are not to be limited to spiritual gifts to individuals, and to effectual calling, or to election. Still less should the former be referred to the Jews, and the latter to the Gentiles. The Jewish nation had special endowments from God, chief among these, or rather the cause of all these, was the calling of the nation as the theocratic people to whom the Messiah was promised. All was in accordance with God's covenant, hence the irrevocableness. In what way this spiritual restoration of the Jews will affect their national life is not stated. God's faithfulness to His covenant is the truth of most practical value.

Ver. 30. **For** introduces statements (ver. 30-32) showing how the course of God's dealings as a whole, to Gentiles and Jews, will establish the principle there announced. — **Ye, Gentiles, were once disobedient to God.** That this disobedience was the result of unbelief has been clearly established by the Apostle (chap. i. 18, etc.), but 'have not believed' is not the sense of the original. 'Once' points, as usual, to the time before conversion. — **Now,** since they became Christians; comp. Eph. ii. 8. — **Obtained mercy;** all their blessings as Christians are summed up as the result of the mercy of Him to whom they had been disobedient. — **By the disobedience of these, *i. e.*, the unbelieving Jews.** Their 'unbelief' is however characterized here as 'disobedience.' How their disobedience became the occasion of the Gentiles obtaining mercy has already been shown.

Ver. 31. **So also;** the cases are parallel. — **Have these (Jews) now,** since the gospel of Christ was preached, **been disobedient;** lit., 'were disobedient,' as in ver. 30, but 'now' compels us to render 'have been disobedient.' — **That, in order that, by the mercy shown to you (lit. 'your mercy;') in emphatic position in the original) they also may now obtain mercy.** The leading thought

of the section (ver. 11) is here repeated, in the final summing up. This view is so natural and accords so entirely with the parallelism as to forbid the explanations of the Vulgate, Luther, and others; 'they have not believed in the mercy shown to you,' or, 'were disobedient through the mercy shown to you.'

Ver. 32. **For.** This introduces another general principle of God's dealings. It serves to establish vers. 30, 31, especially the latter, which is but a restatement of the entire discussion since ver. 11. 'Thus ver. 32 is at once the grand summary and the glorious key-stone — impelling once more to the praise of God (ver. 33 ff.) — of the whole preceding section of the Epistle' (Meyer), *i. e.*, of chaps. ix.-xi. — **God shut up all;** not, 'hath concluded them all.' The verb means 'to shut up' as in a prison (not necessarily 'shut up together'); 'hath' is unnecessary, and 'them' is improperly supplied, as if the Jews only were meant. 'All' refers, however, to persons; comp. Gal. iii. 22, where 'all things' occurs. — **Unto disobedience;** comp. vers. 30, 31. This shutting up of all unto disobedience is an *effective*, not simply a *declarative* or *permissive*, activity of God. In the development and punishment of sin — not in its origin — He orders all things so that this result occurs with the further purpose, **that he might have mercy upon all.** This gracious design has already been indicated in vers. 30, 31. 'All' here refers to persons, and is to be interpreted in the light of other passages, particularly Gal. iii. 22. To explain it as meaning 'all nations' is to weaken it; to limit it to the 'elect' is contrary to the parallel, and to the fact that the showing of mercy here on the earth seems to be indicated (so Godet). To refer it to the ultimate salvation of all individuals without exception, is contrary to Gal. iii. 22 (where 'all' is qualified by 'them that believe'), to many other passages, and introduces a mechanical and fatalistic theory of Divine operations. The verse, however, sheds light on the profound mystery of sin. It will be overruled through the more profound and exalted plan for general blessing. The universality of *sin* is overborne by the universality of *Divine grace*; comp. chap. v. 12 ff.; 1 Cor. xv. 21, 22. Here this universality is presented mainly with reference to the *proffering* of mercy, not its efficiency. God makes to every one (how we may not always perceive) this proffer, but it is nowhere stated that all men are actually redeemed. Belief and unbelief are antithetical, and only through the former is grace accepted. Redemption is not a matter of force, but of freedom; of freedom on God's part as well as man's. And the Apostle by the doxology which follows teaches us to leave what we cannot understand in this matter to the wisdom of this Free Being. We have learned Paul's meaning only when we can join in this ascription of praise.

Ver. 33. **O the depth of the riches and wisdom and knowledge of God.** With Chrysostom and most modern commentators, we prefer this view of the passage to that followed in the E. V. Either is grammatical, but the former is not only more natural, but agrees better with what follows. 'The depth of the riches' may refer to the fulness of God's grace, as shown in the preceding discussion, or be taken in a wider sense, as if to say: 'How superabundantly *rich* is God!' (Meyer). The depth of God's 'wisdom' is in his wise ordering of all the means for his own gracious ends; the depth of His 'knowledge,' in His all inclusive

fore-knowledge of ends and means. These constitute an ocean, the depths of which we should ever explore, but can never fathom. In these three words Origen found an allusion to the Trinity (as in ver. 36), but however applicable the terms might be to the attributes of Jehovah manifested by the Father, Son, and Holy Ghost, it is not proper to assert that the Apostle intended to make any such distinction in this verse. — **How unsearchable,** etc. The discrimination between 'wisdom' and 'knowledge' seems to be implied here; **judgments** are the decisions (not exclusively judicial) of God's wisdom, according to which He acts; these are 'unsearchable.' — **His ways,** the general modes of procedure, in accordance with His infinite knowledge, are 'untraceable;' the adjective, from the word meaning 'foot-print,' is aptly used with 'ways.' Precisely because this is true, God is an inexhaustible object for our minds as well as our hearts.

Ver. 34. **For who,** etc. The Apostle here uses, almost exactly the language of Is. xl. 13; but, by adding 'for,' he makes it the confirmation of what precedes. The first question may be referred to God's 'knowledge' and 'His ways,' since no one **hath known the mind of the Lord;** the second to His 'wisdom,' and 'judgments,' since in forming His decision no one **hath been His counsellor.**

Ver. 35. **Or who hath first given,** etc. This is from Job xli. 11, but follows the Hebrew, not the mistranslation of the LXX. This question refers to the depth of God's riches. No gift can recompense God; nothing can be purchased of Him. How appropriate to the entire discussion. The gospel is all of grace; the plan respecting Jews and Gentiles is all of grace. Nothing of merit or recompense; all freely bestowed out of the ocean depths of riches in God Himself.

Ver. 36. **For.** What was negatively expressed in ver. 35, is now positively stated in language which is as simple as it is sublime. — **Of him,** as the original Source, Author, Creator; and **through him,** as our Preserver and Governor and Bountiful Benefactor, as superior to nature which He created, controlling and directing it, and that for His own ends, since the Apostle adds: **and unto him are all things.** All things (not simply all persons) will carry out His will, will contribute to His glory. Human thought can rise no higher than this. Attempts have been made to refer the three phrases respectively to the three Persons of the Trinity, but the second and third prepositions do not seem distinctively applicable to the Son and the Holy Spirit. Nor does the train of thought demand such an explanation. — **To him be the glory forever** (Gr., 'unto the ages'). **Amen.** The glory befitting such a God is here ascribed to Him; 'unto the ages' is, as usual, equivalent to 'forever;' and the doxology properly closes with the solemn 'Amen;' comp. chaps. i. 25; ix. 5.

This doxology is 'the sublimest apostrophe existing even in the pages of Inspiration itself' (Alford). Yet how logical its arrangement, how apt its argument. It forms a conclusion to the section, and not less appropriately to the whole discussion in chaps. ix.-xi., in fact, to the whole doctrinal part of the Epistle. The greatest treatise on God's dealings with men ends not only with praise to Him, but with a confession of His sovereignty. This which so exalts God does indeed humble us. But it is through this humility

that we too are exalted. The gospel of *grace* would be no real gospel were it not the message of the *sovereign* God whom the Apostle thus adores. He only has practically solved the mystery of God's sovereignty and our free will who can join in this doxology. It is our privilege, in regard to the great mysteries of humanity as well as in the personal perplexities which meet us, it is our privilege to trust and praise God, when we can no longer trace His purposes. As Godet well

remarks, 'in chap. xi. are traced the grand outlines of the philosophy of History,' but Paul's philosophy of history ends in this conception of God, which is as essential for our every day needs as for the solution of the problem of man's origin, history, and destiny. Rightly then the Apostolic 'therefore,' the practical inference, is at once added. Unless Paul's theism is acknowledged, and his praise repeated, his ethics are powerless.

PRACTICAL PART. CHAPTERS XII. — XVI.

MAN'S GRATITUDE FOR FREE SALVATION.

The theme of this part of the Epistle is given in chap. xii. 1 : The believer saved by Christ through faith is to present himself a thank-offering to God ; all Christian duty is praise for deliverance. For convenience we may divide this portion as follows : —

I. GENERAL EXHORTATIONS ; based directly upon the theme ; chaps. xii., xiii. (Strictly speaking, chap. xiii. 1-7 forms a special discussion, see p. 14 and *in loco*.)

II. SPECIAL DISCUSSION regarding the scruples of certain weak brethren, who abstain from eating meat, etc. : chaps. xiv. 1-xv. 13.

III. CONCLUDING PORTION ; personal explanations, greetings to and from various persons, with a closing doxology : chaps. xv. 14-xvi. 27.

CHAPTERS XII., XIII.

I. GENERAL EXHORTATIONS.

In these two chapters the Apostle gives exhortations respecting Christian duties, based upon the controlling obligation to present ourselves a living thank-offering to God. Godet distinguishes these precepts as pertaining respectively to the *religious* (chap. xii.) and to the *civil* sphere (chap. xiii.). We prefer to divide into sections as follows : (1.) Practical theme : duties according to special gifts ; chap. xii. 1-8. (2.) Duties for all Christians in personal relations, springing from brotherly love and extending to returning good for evil ; chap. xii. 8-21. (3.) The Christian's duty to earthly rulers ; chap. xiii. 1-7. (4.) General exhortation to love, and to a Christian walk ; chap. xiii. 8-14. The thoughts are linked to each other rather than arranged by a formal method. Other divisions readily suggest themselves, but this will prove as convenient as any other.

CHAPTER XII. 1-8.

1. *Practical Theme ; Duties according to special Gifts.*

The theme is fully stated in vers. 1, 2 ; then follows an exhortation to humility (vers. 3-5), which introduces the special reference to various gifts, mainly but not exclusively official in their nature (vers. 6-8.)

I **I** ^a BESEECH ¹ you therefore, brethren, by the mercies of ^a God, ^b that ye ^c present ² your bodies ^d a living sacrifice, holy, acceptable unto ³ God, *which is* your reasonable ⁴ service. ⁵

¹ or exhort

² to present

³ well-pleasing to

⁴ rational

⁵ substitute (,) for (.)

^a 2 Cor. x. 1
Eph. iv. 1.
^b 1 Pet. ii. 5.
^c Ps. 1. 13, 14
chap. vi. 13,
16, 19 ; 1
Cor. vi. 13,
20.
^d Heb. x. 20.

contrast undoubtedly is with the Old Testament ritual service. That of the new covenant, just described, is characterized as 'rational,' which seems to be nearly equivalent to 'spiritual' (1 Pet. ii. 5), over against the external, fleshly service (*opus operatum*). The term 'rational' brings out this contrast better than 'spiritual,' which might improperly suggest that the Old Testament service was in itself fleshly, in the ethical sense. Some, however, prefer the sense 'reasonable,' explaining the phrase, 'the service which answers in a rational manner to the moral premises established in the faith you profess' (Godet). In any case the true Christian service is one of self-dedication to God; only this is well pleasing to Him.

Ver. 2. **And not to be.** The best authorities give the infinitive (not the imperative) form in this verse, which must therefore be connected closely with 'beseech' (ver. 1). The tense used points to continued action. — **Fashioned after.** The words rendered 'conformed' and 'transformed' have different derivations; the former refers more to the outward form (the noun is usually rendered 'fashion'), the latter to the organic form. Some deny such a distinction in this instance, but it is well to reproduce the verbal variation in English. — **This world,** or, 'age;' comp. Gal. i. 4; Eph. ii. 2. The phrase is used in a bad sense. — **But to be transformed,** or, 'transfigured,' as in Matt. xvii. 2; Mark ix. 2 (the same word occurs in 2 Cor. iii. 18). Here also a continuous process is indicated. — **By the renewing of your mind.** This is the instrument of the transformation. The 'mind' (comp. chap. vii. 23, 25, and Excursus), or, practical reason, is naturally under the dominion of the flesh; it needs renewal, which is wrought by the Holy Spirit, faith being the subjective element of its operation. Through this renewed mind there results the transformation in the whole man. The passive suggests the agency of the Holy Spirit, while the exhortation implies moral freedom. — **That ye may prove,** or, 'in order to prove,' to put to the practical test, **what is the will of God.** Not simply to be able to do this, but actually to do so, the conscience being continually educated by the Holy Ghost. The inward renewal has as its result an increasing delicacy of judgment in Christian ethics, the will of God respecting our conduct in the world. The practical portion of this Epistle is designed to help this judgment. — **What is (lit., 'the') good and well-pleasing (to God) and perfect.** This is in apposition with what precedes, and not a qualification of it as the E. V. indicates. The latter view compels us to take 'well-pleasing' in the sense of agreeable to men. What God wills is that which is 'good,' in its end, 'well-pleasing' to Him, and 'perfect' as uniting these two. As a practical matter, what is God's will in our particular circumstances is determined by the renewed mind prayerfully seeking what is good and well-pleasing and perfect.

Ver. 3. **For I say.** 'The special requirement which he is now to make serves in fact by way of confirmation to the general exhortation of ver. 2' (Meyer). — **Through the grace that was given to me.** He thus refers to his apostleship (see marginal references); humbly making an appeal for the humility he enjoins. — **To every man that is among you;** applying the precept to each and all without exception. — **Not to think of himself,** etc. There is a play upon words in the original which

is difficult to reproduce in English: Alford renders 'not to be highminded, above that which he ought to be minded, but to be so minded as to be sober-minded.' — **But to think so as to think soberly,** or, 'so as to be sober-minded.' Some would render, 'but to be so disposed as to be sober minded;' but the reference to thought of one's self is preferable. The aim of one's self-knowledge should be wise discretion. Practically self-esteem leads to indiscretion. — **According as God,** etc. This clause qualifies the last one: 'to think so as,' etc. — **To each one the measure of faith.** The article is wanting before 'measure,' but as it refers to the particular measure in each case, we must supply it, or strengthen it into 'his measure.' 'Faith' is here subjective, as usual; and the entire phrase points to the individual Christian's 'receptivity of grace of the Spirit, itself no inherent congruity, but the gift and apportionment of God. It is in fact the subjective designation of the grace which is given us; ver. 6' (Alford). This clause prepares the way for the specifications which follow (vers. 6-8) which show that the 'measure of faith' is different in degree in different cases, and adapted to peculiarities of character. Since this standard is 'as God hath dealt to each one,' there is no room for thinking too highly of ourselves.

Ver. 4. **For as we have many members in one body.** The parallel here set forth (vers. 4, 5) is more fully carried out in 1 Cor. xii. 12, etc. In Ephesians (throughout) the unity is emphasized, here the variety. This variety is introduced as an explanation of the variety in the measure of faith, and hence as a motive for the humility enjoined. — **Have not the same office,** or, 'activity,' e. g., eyes, ears, hands, etc.

Ver. 5. **-So we, the many,** not, 'being many,' but 'the many,' like the many members of the body, **are one body in Christ** (see marginal references). — **And severally,** etc. The phrase is very unusual; it is literally: 'and what (is true) as to individuals, (they are) members of one another.' Christ is the Head, and fellowship with Him makes us one body, and in consequence the individual relation is that of fellow-member with every other.

Ver. 6. **But having gifts,** or, 'having, however,' etc. Some would connect this verse grammatically with 'we are' (ver. 5), but it seems better to begin a new sentence here, and to supply the proper imperatives, as is done in the E. V. The construction of the Greek is irregular, whatever explanation be given. 'But' makes an advance in thought: 'and not only so, but' (Alford). 'Then' is misleading. — **Gifts differing,** etc. The 'charisms' are different, but all having one origin, **according to the grace that was given to us.** This is the same thought as that of ver. 3: 'according as God hath dealt,' etc. Seven of these differing 'gifts' are named, and made the basis of a corresponding exhortation. Four of these seem to be official gifts (though not pointing to four distinct and permanent orders in the ministry), the last three probably being 'charisms,' with which no special official position was connected. The reasons for making this distinction are: omission of 'or' with the fifth clause; the difficulty of referring the remaining gifts to official persons; the change in the admonitions, which do not define the sphere, as before, but the mode. Furthermore, we might expect exhortations to private Christians after the reference to

'all the members' in vers. 4, 5. (See below, on the several clauses).— **Whether prophecy.** This is the first 'gift' named. In the Bible 'prophecy' on the one hand, includes more than the prediction of future events, it is a speaking *for* God not merely *beforehand*; on the other hand, it is not identical with preaching. In the New Testament the reference is to the gift of immediate inspiration, for the occasion, 'leading the recipient to deliver, as the mouth of God, the particular communication which he had received' (Hodge). It would appear from the statements in the Book of Acts and in 1 Corinthians (see marginal references), that the gift was not unusual, and that the possessor of it had an official position. The office of the Old Testament prophet became more prominent in the later period of the Old Dispensation, but in the New, which presents a gospel of fact, the gift was not permanent, though needful in the Apostolic times and held in the highest esteem (comp. 1 Cor. xiv. 1). It differed from the ecstatic speaking with tongues. This view of the gift opposes any attempt to introduce it into modern discussions about church offices.— **According to the proportion of faith,** lit., 'the faith.' But the term is not equivalent to a body of doctrine; comp. chap. i. 5. There is not an instance in the New Testament usage up to the time when the Apostle wrote which requires such a sense. 'Faith' here means the subjective 'believing,' and 'our faith' would be as appropriate as 'our ministry' in ver. 7. The entire phrase, with which 'let us prophesy' is properly supplied, is equivalent to 'the measure of faith.' This view is favored by the context, 'which aims at showing that the measure of faith, itself the gift of God, is the receptive faculty for all spiritual gifts, which are therefore not to be boasted of, nor pushed beyond their provinces, but humbly exercised within their own limits' (Alford). The technical theological sense, 'the analogy of faith,' seems quite inappropriate here, where an extraordinary gift of prophecy is referred to, and has been abandoned on lexical grounds by the vast majority of more recent commentators (except Philippi, Hodge, and Shedd). That this sense has been used against grammatical exegesis is a matter of history. The simple meaning is: even when a man is thus occasionally inspired, let him use his gift, as he has faith; the gift of faith limits the gift of prophecy.

Ver. 7. **Or ministry.** The second gift. Some refer this to all the permanent offices of a single church, taking the five following terms as included under it. The change of construction in the next clause slightly favors this view, but it cannot be positively established. The usual view refers it to the *diaconate* (which the Greek term may mean), namely, the gift of oversight of the external affairs of the church.— **Let us wait on our ministry,** lit., 'in the ministry,' just spoken of. We might supply, 'let us be,' since the exhortation means let us render service in our appointed sphere, therein 'be instant' (comp. 1 Tim. iv. 15). It has happened ever since those who had a gift, and a corresponding office, for the external affairs of the church, have not been content to limit their efforts to their proper sphere.— **Or he that teacheth, on teaching,** lit., 'the teaching,' his sphere. This refers to the gift of teaching by ordinary

methods and need not be limited to any special office. Paul was himself a teacher. This gift is a permanent one, and cannot be too highly prized; the danger now as then, is the possessor's mistaking his gift, or stepping outside of it to exercise functions for which he is not adapted.

Ver. 8. **Or he that exhorteth, on exhortation,** lit., 'the exhortation,' which is his sphere. 'Teaching' was directed to the understanding; 'exhortation,' rather to the heart and will. The exhorter might also be a prophet, but the habit seems to have been to base the exhortation on a passage of Scripture, as in the synagogue (comp. Acts xiii. 15). It is impossible to find here any permanent office in the church, though these four were probably the basis of a subsequent development into more permanent official positions.— **He that giveth,** or, 'imparteth,' **let him do it with simplicity,** or, 'liberality.' This should be referred to all who have the 'gift' of imparting, private Christians as well as the official almoners of the Church. It does not mean the imparting of spiritual benefit, but of earthly goods. This is a 'charism' which many may have, who can do little else for Christ's cause. He who thus gives should do it 'with simplicity,' *i. e.*, 'without any selfishness, without boasting, without secondary designs, etc., but in plain sincerity of disposition' (Meyer). Many explain 'with liberality,' because the other qualifications referred to outward character, rather than to the frame of mind. But this sense of the Greek word is very unusual, and the exhortation to simplicity seems both appropriate and needful. Liberal giving is far easier than simple giving.— **He that ruleth,** or, 'presideth,' **with diligence.** That this 'gift' was necessary for the presbyter (the ruler, or, bishop) of the church, is quite evident. But since the preceding and subsequent clauses point, either to private Christians, or to the deacons, an exclusive reference to the office of presbyter seems out of place. 'Diligence' should characterize the performance of duty of all those who have the gift of leadership. The explanation: 'he that entertaineth strangers,' is unsustained by good evidence.— **He that showeth mercy, with cheerfulness.** This also refers to all Christians who administer help and comfort to the suffering. Here there is great danger of rendering perfunctory service, hence the appropriate exhortation 'with cheerfulness.'— The three 'gifts' which private Christians also have might far more frequently be exercised. Too many who could do great service by giving, presiding (or, performing other executive duty), and showing mercy, waste their energies by attempting to exhort and teach, or even to prophesy. Let each prayerfully consider what his special gift is.

The hints given here and elsewhere in the Epistles do not support any one theory of church polity. This whole matter seems to have been in process of development during the Apostolic age. Of fixed and binding usage there is little trace. The Apostle says little, because so much was to be left to the free enactment of the various bodies of Christians. The true way to unity will doubtless be through liberty, and to liberty the freedom of association is essential; and to freedom of association variety of form seems, for the present at least, to be equally essential.

CHAPTER XII. 9-21.

2. *Exhortation for all Christians, in their Personal Relations, from Love of the Brethren to returning Good for Evil.*

All the precepts of this section are based upon Christian love (ver. 9). After exhorting that this love be without hypocrisy, and noting the moral attitude it produces, the Apostle gives special injunctions respecting its various active manifestations. He begins with tenderness toward the brethren (ver. 10), and names many ways in which Christian love outwardly manifests itself (vers. 11-13, 15, 16), culminating in its treatment of those who are opposed to us and have injured us (vers. 14, 17-21).

9 **L**ET love be ^a without dissimulation.¹ ^b Abhor that which is ^a evil; cleave to that which is good. ^c Be kindly affectioned one to another with brotherly love; ² ^d in honour preferring one another; Not slothful in business; ³ fervent in spirit; ⁴ serving the Lord; ⁵ ^e Rejoicing in hope; ⁶ ^f patient in tribulation; ⁷ ^g continuing instant in prayer; ⁸ ^h Distributing to ⁹ the necessity of saints; ¹⁰ ⁱ given to hospitality. ^k Bless them ^a which ¹¹ persecute you: bless, and curse not. ^l Rejoice with them that do rejoice, and weep with them that weep. ^m Be of the same mind one toward another. ⁿ Mind not high things, but condescend to men of low estate.¹² ^o Be not wise in your own conceits. ^p Recompense to no man evil for evil. ^q Provide ¹³ things honest ¹⁴ in the sight of all men. If it be possible, as much as lieth in ¹⁵ you, ^r live peaceably ¹⁶ with all men. Dearly beloved, ^s avenge not yourselves,¹⁷ but rather give place unto wrath: ¹⁸ for it is written, ^t Vengeance is mine; I will repay,¹⁹ saith the Lord. ^u Therefore ²⁰

If thine enemy hunger, feed him;
If he thirst, give him drink:
For in so doing

21 thou shalt heap coals of fire on his head. Be not overcome of ²¹ evil, but overcome evil with good.

1 *your* love be unfeigned
2 In brotherly love be affectionate one to another
3 in diligence, not slothful ⁴ in spirit, fervent
5 *some authorities read* the opportunity ⁶ in hope, rejoicing
7 in tribulation, patient ⁸ in prayer, persevering
9 Being partakers in ¹⁰ the necessities of the saints ¹¹ that
12 or lowly things ¹³ Have a care for ¹⁴ honorable
15 dependeth on ¹⁶ be at peace ¹⁷ Avenge not yourselves, beloved
18 to the wrath of God ¹⁹ recompense again.
20 *the best authorities read* But (*i. e.*, on the contrary). ²¹ by

2; iii. 16; 1 Pet. iii. 8. ^a Ps. cxxxix. 1, 2; Jer. xlv. 5. ^b Prov. iii. 7; xxvi. 12; Is. v. 21; chap. xi. 25.
^c Prov. xx. 22; Matt. v. 39; 1 Thess. v. 15; 1 Pet. iii. 9. ^d Prov. iii. 4; chap. xiv. 16; 2 Cor. viii. 21.
^e Mark ix. 50; chap. xiv. 19; Heb. xii. 14. ^f Lev. xix. 18; Prov. xxiv. 29; ver. 17; comp. 1 Pet. ii. 23.
^g Deut. xxxii. 35; Heb. x. 30. ^h Prov. xxv. 21, 22; Ex. xxiii. 4, 5; Matt. v. 44.

Ver. 9. **Let your love** (lit., 'the love') **be**. The imperative form is to be supplied, there being no verb in the Greek. The participles which follow are to be explained accordingly. This is unusual, but not ungrammatical; since in vers. 16-19 this construction recurs. We also supply 'your,' since the article points to the Christian grace they already possess. — **Unfeigned**, lit., 'unhypocritical.' Comp. the use of same adjective in marginal references; in some of these passages 'faith' is thus characterized, but faith is the root of love. This brief clause is the title of the entire section. — **Abhor that which is evil**, etc. Christian love will manifest itself in this abhorrence of what is morally evil and permanent adherence to what is morally good. (It is not necessary to restrict the adjectives to what is injurious and what is kind.) 'This antithesis constitutes the practice of heaven and heavenly life, and its realization is the life of our Lord' (Lange).

Ver. 10. **In brotherly love**, lit., 'the brotherly love,' implying as before that this is already possessed. 'In' is properly supplied, but the exact sense is 'with respect to.' The E. V. inverts the emphatic order of the Greek in these clauses. — **Be affectionate one to another**. The word is that applied to family affection, and is properly chosen in view of the new and peculiar relation of Christian brethren. — **In honour preferring one another**. Meyer explains: 'going before as guides,' *i. e.*, with conduct that incites others to follow. Stuart: 'in giving honor, anticipating one another.' The former is probably more in accordance with usage; but 'in honor going before one another' would suggest the reverse of humility, hence we do not alter the inexact reading of the E. V. Godet paraphrases: 'making them in all circumstances pass in advance of yourselves.'

Ver. 11. **In diligence, not slothful**. We restore the emphatic order throughout. 'In diligence' (the same word as in ver. 8), not, 'in business,' but with respect to zeal; in whatever Christian duty requires your diligence, do not be slothful. — **In spirit, fervent**. The figure is that of seething, boiling like a hot spring; hence the human spirit is meant, but the regenerated human spirit, since Christians are addressed. This clause is opposed to mere animal excitement in our diligence; the spirit itself must be stirred. — **Serving the Lord**. Many ancient authorities, by a variation of two letters (*καίρω* for *κυρίω*) read: 'serving the time,' *i. e.*, the occasion, or, opportunity. This means: in one's daily task adapting one's self to the occasion, to the circumstances of the hour, with the self-denying discretion of true love. The Sinaitic manuscript, however, decides in favor of the other reading. The variation can readily be accounted for. The objection that so general a precept is inappropriate here is invalid. It is characteristically Pauline to insert a distinctively Christian motive in his minute exhortations. In whatever we find to do we are not only to be active, but to have a spiritual enthusiasm, which is prompted by the knowledge that all our doing, however humble, is in the service of Christ.

Ver. 12. **In hope, rejoicing**. The hope, *i. e.*, the thing hoped for, is the ground rather than the object of the joy. — **In tribulation, patient**, *i. e.*, steadfast as usually. This clause follows, probably because the Christian's joyous hope produces endurance in affliction. — **In prayer, persevering**

(see marginal references). Neither joy nor endurance is abiding without such constant prayer.

Ver. 13. **Being sharers in the necessities of the saints**; taking part in these necessities as your own; hence relieving them. 'Communicating' is inexact, as also in Gal. vi. 6; comp. xv. 17, where the verb occurs in the same sense as here. (Some manuscripts present a curious variation in this clause, substituting for 'necessities' a word which refers to the days consecrated to the commemoration of martyrs; apparently an intentional corruption of the text.) All Christians are included under the term 'saints.' — **Given to hospitality**, lit., 'pursuing hospitality.' This virtue is frequently enjoined in the New Testament (see marginal references), and was especially necessary in those days, when Christians were persecuted and banished. The early church responded to the precept. 'He does not say, *practising*, but *pursuing*, teaching us not to wait for those that are in need, but rather to run after them and track them out' (Chrysostom). While this presses the sense of the word, it is a fair inference.

Ver. 14. **Bless them that persecute you**, etc. 'The saying of Christ, Matt. v. 44. was perhaps known to the Apostle and here came to his recollection' (Meyer). It is quite unlikely, however, that he had read the gospel of Matthew. The Sermon on the Mount was, doubtless, well known through oral transmission, and there are allusions to it in the Epistles (chap. ii. 19; 1 Cor. vii. 10; Jas. iv. 9; v. 12; 1 Pet. iii. 14; iv. 14). The word rendered 'persecute' is the same as that in the last clause of ver. 13; an intentional play on words. Probably the change of form to the imperative shows how difficult a duty this was felt to be. 'How hard this is for corrupt human nature, every one who is acquainted with his own heart well knows. Yet this is the standard of Christian temper and character exhibited in the Scriptures' (Hodge). Hardest of all is the duty when the persecutor is a professed Christian brother.

Ver. 15. **Rejoice with them**, etc. The infinitive occurs in the original, and we may paraphrase: '*it is necessary*, to rejoice,' etc. 'Ver. 14 defines the proper conduct in relation to personal *antipathy*; ver. 15, the proper conduct in relation to personal *sympathy*' (Lange). The verse is not interjected, nor is the exhortation weaker. Sympathy is not less difficult than forgiveness. The latter is less active than the former, and may exist when the range of Christian feeling is too limited for wide and quick sympathy. But forgetfulness of self is the basis of both virtues.

Ver. 16. **Be of the same mind**, etc. The participial form recurs, but the force is still imperative. This precept refers to concord in feeling, though not to the exclusion of corresponding thought and endeavor. — **Mind not high things**. The verb is the same as in the previous clause (lit., 'minding the same; minding not the high things'). This may be taken as a general warning against ambition, or 'high things' may refer to the distinctions which arise among Christians, whether social or official, and which are so naturally sought after. The latter view accords with the common rendering of the next clause. — **But condescend to (be carried along by) men of low estate**, or 'lowly things.' It is difficult to decide whether the last phrase is masculine or neuter.

the same form being used for both genders. Meyer accepts the latter and explains: 'yielding to that which is humble, to the claims and tasks which are presented to you by the humbler relations of life;' he cites Paul's example, as tent-maker and sufferer. The neuter occurs in the previous clause, but the adjective is masculine in all other instances in the New Testament, and the next clause favors the reference to persons.— **Be not wise in your own conceits.** This is closely connected with the other precepts, for such self-sufficiency in judgment usually attends ambition, and serves to foster the aristocratic feeling, which, as Godet intimates, the Apostle opposes throughout this verse. Nothing destroys Christian fellowship more effectually than this conceit of wisdom.

Ver. 17. **Recompense to no man evil for evil.** The proper treatment of those opposed to us was spoken of in ver. 14, and from this point is the sole topic of the section. 'No man' who injures us, whether Christian brother or one without, so in ver. 14. The Apostle 'knew too well by experience that in the bosom of the Church itself one could encounter malevolence, injustice, jealousy, hate' (Godet). The principle is plain, but the temptation to disobey is often very strong.— **Have a care for things honorable in the sight of all men.** The E. V. is misleading, conveying to the ordinary reader the thought that we are bidden to provide for ourselves and our families in an honest way. 'In the sight of all men' is to be joined with the verb, not with 'honorable.' Man's estimate of what is 'honorable' is not the standard; but all should see that our effort is for what is 'honorable.' Hodge finds here the motive for the preceding exhortation: 'let a regard for the honor of religion and your own character prevent the returning of evil for evil,' but the connection is not obvious. The care for things honorable might serve to dispossess the desire for retaliation.

Ver. 18. **If it be possible, as much as dependeth on you; not, 'if you can,'** but if it be possible, if others allow you to do so. **be at peace with all men.** That this is sometimes impossible, the Apostle's life shows; but our responsibility extends as far as our ability to keep the peace.

Ver. 19. **Avenge not yourselves, beloved.** We restore the Greek order; the address becomes more affectionate, in order to press lovingly the more difficult duty.— **But rather** (or, on the contrary) **give place unto the wrath of God.** This seems to be the only sense consistent with what follows. Let God's wrath take its course, do not attempt to execute it yourself; comp. our Lord's conduct, as described in 1 Pet. ii. 23. So most commentators, but a variety of untenable explanations have been given: 'defer your own wrath,' a Latinism, and not the meaning of Paul's language; give place to the wrath of your enemy,

either by letting him have his will, or by getting out of its way, neither of them suited to the context, or in harmony with the tone of the passage. Alford refers it to anger in general, without adding anything to the correct interpretation. 'The morality of this precept is based on the holiness of God; hence so far as love and wrath are the two poles of holiness, it does not exclude the blessing of our adversaries (ver. 14) and intercession for them' (Meyer). — **For it is written** (Deut. xxxii. 35), **Vengeance is mine** (lit., 'to me is vengeance'); **I will recompense again** (a strengthened form of the word used in ver. 17), **saith the Lord** (a formula naturally added by the Apostle). The Hebrew is: 'Mine is revenge and requital;' the LXX reads: 'in the day of vengeance I will recompense.' In Heb. x. 30, the form is the same as here, which suggests that it had become usual, especially as it occurs in the paraphrase of Onkelos.

Ver. 20. **But, i. e., 'on the contrary,'** 'nay rather' (Alford). The authorities present several variations; but the oldest manuscripts and more recent editors accept 'but.'— **If thine enemy, etc.** The rest of the verse corresponds exactly with Prov. xxv. 21, 23 (LXX.) and is adopted by the Apostle without a formula of citation. The only difficulty is in the last clause; **thou shalt heap coals of fire on his head.** Explanations: (1.) Thou wilt thus leave him to severer divine punishment. This is opposed by the next verse, and contrary to Prov. xxiv. 17. (2.) Thou wilt prepare for him the glowing shame of penitence; so Augustine, Meyer, Godet, and many others. This is not open to any serious objection, if real penitence be understood. Simply to make him ashamed is not an exalted motive. (3.) Thou wilt by this kindness most readily subdue him, thus taking the most effectual vengeance; so Alford, Hodge, and others. This really includes (2), and is favored by the next verse. Tyndale's gloss is: 'This means that thou shalt kindle him and make him to love.' Besides these, a number of fanciful interpretations have been suggested.

Ver. 21. **Be not overcome by evil, i. e., injury done you, but overcome evil with good.** This sums up the entire matter respecting the treatment of adversaries: When we requite evil for evil, we are overcome, when we return good for evil, we overcome it. So Christ did on the cross. When we do this, we achieve the greatest victory of love: we win by yielding; we gain by giving; we avenge by forgiving; we conquer by forgetting ourselves so as to return good for evil. 'Men whose minds can withstand argument, and whose hearts rebel against threats, are not proof against the persuasive influence of unfeigned love; there is, therefore, no more important collateral reason for being good, than that it increases our power to do good.' (Hodge.)

CHAPTER XIII. 1-7.

3. *The Christian's Duty to Rulers.*

This exhortation has seemed to many out of place, since in ver. 8 the precepts resume their general character, and the connection with what precedes is not obvious. Some have found this connection in the persecuting character of the state; others discover an apologetical design; others again find

reasons for the exhortation in the special circumstances of the church, while Godet thinks that the Apostle 'after having shown the Christian consecrating his body to the service of God, places him successively in the two domains in which he should realize the sacrifice of himself: that of *spiritual life* properly so termed, and that of *civil life*.' He includes vers. 8-10 in this section. But admitting this, we may yet find an occasion for the exhortation, and one, moreover, which serves to connect it with the closing thought of the last chapter. The Jews in Rome had been banished from the city for a time by the Emperor Claudius (A. D. 51) on account of their turbulent spirit. This turbulence was doubtless the result of the political character of their Messianic expectations. Nowhere would such a result be more pronounced than at Rome, and the Christians there, though not Jewish, could scarcely fail to be more or less affected in the same way. It is no reproach to them to assume that they had not yet understood what many, even now, do not recognize, namely, that the freedom of the gospel is primarily spiritual, out of which, by degrees, in the appointed way, a reformation and transformation of civil relations should proceed. Moreover, the character of the imperial rulers was such (Nero was then emperor) that the exhortation was only a specific application to the precept: 'overcome evil with good' (chap. xii. 21). By obedience to this exhortation, under such rulers, the Church of Christ won her moral victory over the Roman empire and heathendom. When she exalted herself to rule, instead of humbling herself to obedience, her weakness began.

The course of thought is simple: The duty of obedience to rulers and its motive in the divine appointment (vers. 1, 2); another motive, from the salutary design of government (vers. 3, 4); the two thoughts combined (ver. 5), and the principle illustrated from the universal paying of taxes (ver. 6), then applied in a detailed exhortation (ver. 7).

1 **L**ET every soul ^a be subject ¹ unto the higher powers.^{2a} ^b For ^b there is no power ³ but of ⁴ God: the powers that ^b
 2 be are ⁵ ordained of God. Whosoever therefore ⁶ resisteth ^b
 3 'the power,³ resisteth ⁷ the ordinance of God: and they that re- ^c
 4 sist ⁸ shall receive to themselves damnation.⁹ For rulers are ^c
 5 not a terror to good works,¹⁰ but to the evil. Wilt thou then ^d
 6 not ¹¹ be afraid of the power? ^d do that which is good, and thou ^d
 7 shalt have praise of ¹² the same: For he is the minister of ^d
 8 God ¹³ to thee for good. But if thou do that which is evil, be ^d
 9 afraid; for he beareth ¹⁴ not the sword in vain: for he is the ^d
 10 minister of God,¹³ an avenger to *execute* wrath upon ¹⁵ him that ^d
 11 doeth evil. Wherefore ^e ye must needs be subject,¹⁶ not only ^e
 12 for ¹⁷ wrath, ^f but also for conscience' sake. For, for this cause ^f
 13 pay ye ¹⁸ tribute also: for they are God's ^g ministers,¹⁹ attend- ^g
 14 ing continually upon this very thing. ^h Render therefore ²⁰ to ^g
 15 all their dues; tribute to whom tribute *is due*; custom to ^h
 16 whom custom; fear to whom fear; honour to whom honour. ^h

¹ submit himself ² to the authorities which are over him

³ authority ⁴ some authorities read from

⁵ they that exist (*according to the best authorities*) have been

⁶ So that he who ⁷ withstandeth ⁸ withstand

⁹ judgment, *or*, condemnation

¹⁰ the good work (*according to the best authorities*)

¹¹ Dost thou then wish not to ¹² from ¹³ God's minister

¹⁴ wearth ¹⁵ an avenger for wrath to ¹⁶ submit yourselves

¹⁷ because of the ¹⁸ ye pay ¹⁹ the ministering servants of God

²⁰ *the best authorities omit* therefore.

^{2a} Tit. iii. 1;
 1 Pet. ii. 13
^b Prov. viii.
 15, 16; Dan.
 ii. 21; iv.
 32; John
 xix. 11.
^c Tit. iii. 1.

^d 1 Pet. ii.
 14; iii. 13

^e Ecc. viii. 2.
 1 Pet. ii. 19.
^f Comp. Luke
 i. 23; Chap.
 xv. 16, 27;
 2 Cor. ix.
 12; Phil. ii.
 17, 25, 30;
 Heb. i. 7;
 viii. 2, 6; ix.
 21.
^g Matt. xxii.
 21; Mark.
 xii. 17;
 Luke xx. 25.

rendering suggests that the obedience is of a voluntary and rational character, not a servile and blind subjection. — **To the authorities which are over him.** We substitute 'authorities' for 'powers,' both because it is a more exact rendering and accords better with the use of the singular in the next clause. Political rulers are undoubtedly meant, and most probably all such, of every rank; the exclusive reference to the higher class of rulers being very doubtful. — **For there is no authority** (of any kind, the proposition being universal) **but of God.** The preposition, according to the received reading is more exactly 'from;' according to the better established text, 'by.' The former indicates that there is no authority apart from Him as the source; the latter that authority is established by Him. This general proposition is applied in the next clause, which gives the motive for obedience to the preceding exhortation. — **They that exist.** The word 'authorities' (E. V., 'powers') is not found in the best manuscripts and is rejected by modern editors. The reference here is to existing civil authorities, *de facto* governments, which the Apostle asserts, **have been ordained of God.** The simple, pellucid meaning of the Apostle, is that civil government is necessary, and of divine appointment. We infer that anarchy is as godless as it is inhuman; magistrates derive their authority from God, even when chosen by the people. This principle, moreover, respects the office, not the character of the ruler. But as the obedience is demanded because of God's appointment, there inheres this limitation, that obedience is not demanded in matters contrary to God's appointment. When the civil power is most directly under the control of the popular will, the personal responsibility of Christian citizens is greatest: to the duty of obedience are added those of political knowledge and prudence. Unfortunately the 'rights' are too frequently recognized more clearly than the duties; and history proves plainly enough that popular government, *when, and only when the people are permeated by Christian principle* contains in itself the preventive of revolutionary excess.

Ver. 2. **So that** (as a result of the principle just stated) **he who resisteth** (or, 'setteth himself against') **the authority,** that particular existing authority, to which he should submit himself. (There is a play upon the words in the Greek which cannot be reproduced in English. — **Withstandeth,** or, 'opposeth,' not the same word as before, though the E. V. renders both 'resisteth.' — **The ordinance of God.** The word 'ordinance' corresponds with 'ordained' (ver. 1). — **They that withstand shall receive to themselves judgment,** or, 'condemnation.' The former is more literal, but the latter sense is evidently implied. 'Damnation' is incorrect, since it suggests future eternal punishment, which is not meant here. But the 'judgment' is from God, since it is His 'ordinance' which is withstood. That the rulers are instruments in inflicting the divine punishment is indicated in vers. 3, 4, but the punishment may come in other ways. 'Paul reproduces here in a certain sense, but in another form, the saying of Jesus (Matt. xxvi. 52): "All they that take the sword shall perish with the sword."' (Godet.)

Ver. 3. **For rulers** (lit., 'the rulers,' as a class), etc. Some connect this with ver. 1, as an additional reason for obedience, namely, the salutary design of government; others find here the ground for the last clause of ver. 2. The former accords

better with the fuller statements of vers. 3, 4. — **Not a terror to the good work,** etc. 'The good work' and 'the evil' are personified. 'Beyond the *work*, and to the *intention*, the prerogative of the magistrate does not extend' (Meyer). If this verse gives a reason for the last clause of ver. 2, then 'good work' and 'evil' must be limited to obedience and resistance; which seems objectionable. — **Dost thou then wish,** etc. The clause may be taken as hypothetical: 'Thou dost not wish,' etc. — **Thou shalt have praise from the same.** In thus presenting an ideal of civil government, the Apostle gives the reason for obedience to rightful authority, and establishes a principle of general validity. But the ideal itself suggests that when rulers become a terror to the good work, another maxim can have place, that of the Apostles (Acts v. 29): 'We must obey God rather than man.' Nero had not yet shown his true character, when this Epistle was written. Even he persecuted the Christians as alleged evil-doers.

Ver. 4. **For he is God's minister to thee for good.** This is a purpose for which civil government was ordained of God (the word 'God's' is in emphatic position). By the fulfilment of this purpose the relative excellence of forms of government may be determined. It is an empirical test, and does not assume that there is a *jure divino* form. The verse presents a confirmation of ver. 3: 'Dost thou then wish,' etc. — **Be afraid; for he weareth not the sword in vain.** 'Wear-eth' points to the habitual bearing; 'the sword;' is not the dagger of the emperor and his prefect but the curved sword of the provincial Roman magistrates, which moreover was borne before them in public processions as a symbol of their right to punish with death. — **An avenger for wrath,** etc. The magistrate is God's minister, not only for good, but in this respect also; he is 'an avenger for wrath,' it is his office to punish evil, to vindicate those who have been wronged (comp. Luke xviii. 3-8), for the execution of the Divine wrath, which is here named to strengthen the force of the argument. The theory of civil penalty here involved includes more than efforts to restrain and reform the criminal. The Apostle undoubtedly here asserts the *right* of capital punishment. He is describing an ideal of civil government, and this right has been and will be abused, to the extent that the state falls below this ideal. But the right remains; fully justified by the theory of punishment here advanced, and by the necessities of self-preservation on the part of society represented by the punishing power. Moreover, the right to punish also implies the right to pardon; and the measure of the right (*i. e.*, the conformity to the ideal here presented) will be also the measure of the sense of responsibility, both as to the punishing and pardoning power. The usual objections to capital punishment misapprehend both the nature of punishment in general, and the divine authority in civil government.

Ver. 5. **Wherefore ye must needs,** etc. In accordance with what has been stated ('wherefore'), the necessity of obedience rests, not only on grounds of prudence, **because of the wrath,** but on moral grounds, **but also for conscience' sake;** obedience is a religious duty.

Ver. 6. **For, for this cause ye pay tribute also.** This clause is indicative, not imperative (though the form in the Greek admits of either sense). The fact of tribute paying was universal, and 'for'

seems to introduce a reason for this fact, rather than a motive for an exhortation. The connection is more doubtful. Some join 'for this cause also' with vers. 1-4, making this verse parallel with ver. 5 as the statement of another result of the divine appointment. Meyer connects it immediately with ver. 5, finding here a result of the necessity there stated, as well as a confirmation of it. But, as that verse is an inference from what precedes, this view implies a reference to the entire discussion. 'For' introduces the fact of paying tribute as a proof that obedience is due for the reasons assigned in ver. 5. 'Also,' suggests the correspondence with other acts of obedience. The two views may be thus paraphrased: 'Besides the necessity of obedience as just set forth (ver. 5), the authority of the magistrates is manifested in the fact of universal payment of tribute.' The other view would be: 'As a proof that it is necessary to obey for these two reasons (ver. 5), I adduce from among the duties prompted by these reasons ("for this cause") one ("also") universally performed, namely the paying of tribute.' — **For they** (*i. e.*, the magistrates) **are the ministering servants of God.** The emphasis rests on the word rendered 'ministering servants,' which is a stronger one than that used in ver. 4. It belongs to a class of words applied to the temple service of the Jewish priests (see marginal references). Our word 'liturgy' is derived from the same term. 'According, those who rule, in so far as they serve the divine counsel and will, and employ their strength and activity to this end, are to be regarded as persons whose administration has the character of a divinely consecrated *sacri-ficial service, a priestly nature*' (Meyer). — **Attending continually upon** (*lit.*, 'for') **this very thing.** Godet joins 'for this very thing' with the preceding clause, but this seems forced. 'This very thing' may refer either to the payment of taxes, or to the entire 'ministry' of the magistrates. The wider thought of ver. 7 favors the latter view, which is preferable for the further reason that the participle, 'attending continually,' suggests a moral idea. 'You pay taxes because they are necessary to maintain rulers, and it is necessary to maintain rulers because of the nature of the office, as ministering servants of God, whose constant duty it is to be a terror to evildoers and a praise to those who do what is beneficial.'

Ver. 7. **Render to all their dues.** The weight of evidence is against the word 'therefore,' which would readily be inserted, since we have here an inferential exhortation. Some connect this verse with the next section, in view of its general statements; but it is a summing up of what precedes, and at the same time a transition to the more general admonitions which follow. 'All,' in this

view, refers to all kinds of rulers, though the principle is applied in the next section to all persons. — **Tribute,** etc. 'Is due' is properly supplied in English, the Greek construction being elliptical. 'Tribute' is a direct tax on person or property. — **Custom** is a toll, or duty, on goods. — **Fear . . . honor.** If the reference is to rulers, the former is to be applied to the proper sentiment and conduct toward the higher magistrates, especially judges, the latter to magistrates in general. Alford applies honor 'to all on whom the State has conferred distinction.' If the wider reference is accepted, 'fear' means the reverence paid to superiors; honor, the courtesy due to equals. This is a fair inference, but the more limited application seems preferable.

As regards the present application of the section a variety of opinion obtains.

Views: (1.) That the Apostle's exhortation has no application to our time when Christianity is the governing principle of the civilized world. Here the premise is only partially true, and the conclusion not warranted by the premise, if true. (2.) That passive obedience to civil power is the invariable rule for Christians. This is a mechanical conception of the Apostle's position, and opposed by considerations drawn from the New Testament itself. Moreover, where any branch of the government represents the people, the duty of opposing the rulers by constitutional means is a virtual denial of the theory of non-resistance. (3.) The correct view seems to be that the principles here laid down are of universal application, but that such application has of necessity its limitations and variations. The ideal of civil government here presented affords on the one hand abundant reason for obedience to rightful authority, and yet on the other makes room for Christian resistance to rulers who utterly and entirely depart from this ideal. But the Christian's duty is to obey, until the duty of resistance is clearly proven. Such obedience has led to civil freedom, and consists with the highest spiritual freedom. When rendered as the principle here laid down, it continually asserts that the higher law is the basis of the lower authority, and thus tends to elevate the State toward the Apostolic ideal.

This ideal of the Apostle neither confounds Church and State, nor places them in antagonism, but properly coordinates them in Christian ethics. Romanism subordinates the State to the Church, usually placing them in antagonism. Erastianism subordinates the Church to the State, usually confounding them. Puritanism also confounded them, but with more of acknowledged theocratic principle. Godet well says: 'The essence and origin of the two societies are different, their administration should remain distinct.'

CHAPTER XIII. 8-14.

4. *General Exhortation to Love, and to a Christian Walk.*

The more general exhortation of ver. 8 seems to have been suggested by the thought of obligation which underlies ver. 7: fulfil all obligations; but the universal one, which can never be fully discharged, is that of love to one another. The ground of this obligation, as the fulfilment of the law, is

then discussed (vers. 9, 10). A motive is introduced, drawn from the approaching day of the Lord (vers. 11, 12 a), which is made the basis of further exhortations to a corresponding Christian walk (vers. 12 b-14).

8 **O**WE no man anything, but¹ to love one another: for^a
 9 ^ahe that loveth another² hath fulfilled the law. For
 this,^b Thou shalt not commit adultery, Thou shalt not kill,^c
 Thou shalt not steal, Thou shalt not bear false witness,³ Thou
 shalt not covet; and if *there be* any other commandment, it is
 briefly comprehended⁴ in this saying,⁵ namely, ^c'Thou shalt
 10 love thy neighbour as thyself. ^dLove worketh no ill to his
 neighbor: therefore ^elove *is* the fulfilling⁶ of the law.
 11 And that,⁷ knowing the time,⁸ that now *it is* high time⁹ ^fto *d*
 awake¹⁰ out of sleep: for now *is* our salvation nearer than^e
 12 when we believed. The night is far spent, the day is at hand: ^f
^glet us therefore cast off the works of darkness, and ^hlet us put
 13 on the armour of light. ⁱLet us walk ^khonestly,¹¹ as in the ^g
 day; ⁱnot in rioting and drunkenness, ^mnot in chambering and ^h
 14 wantonness, ⁿnot in strife and envying: ¹² But ^oput ye on the
 Lord Jesus Christ, and ^pmake not provision for the flesh, to
fulfil the lusts *thereof*.

¹ save ² Greek the other
³ the best authorities omit Thou shalt not bear false witness
⁴ summed up again (recapitulated) ⁵ lit., word
⁶ Love therefore is the fulfilment ⁷ this ⁸ season
⁹ it is already time
¹⁰ for you (according to the best authorities) to awake ¹¹ seemingly
¹² jealousy ¹⁴ Gal. iii. 27; Eph. iv. 24; Col. iii. 10.
¹³ Gal. v. 16; 1 Pet. ii. 11.

Ver. 8. **Owe no man anything.** On the connection of thought, see above. The clause is undoubtedly imperative, and the meaning is very wide, including all possible obligations to every human being, and not to be limited to a caution against pecuniary indebtedness. — **Save to love one another.** This is an exception which is not an exception. 'Owe' in the first clause refers to external obligations, but from the nature of the case the obligation referred to in the second clause is a moral one, the apprehension of which will grow with exercise. The more we love, the more we will feel the claims of love. This obligation can never be paid; hence here we must 'owe,' but we must here most faithfully attempt to discharge our obligations. — **For he that loveth.** This clause shows that the previous one was a command to love, irrespective of our inability to discharge the growing sense of obligation. — **Another,** lit., 'the other,' the other one who is loved, in the given case. — **Hath fulfilled the law.** 'In and with the loving there has taken place what the Mosaic law prescribes, namely, in respect of duties towards one's neighbor' (Meyer). Love is more than a performance of the single precepts of the law, it is the essence of the law itself. 'It reaches those lesser courtesies and

sympathies which cannot be digested into a code and reduced to rule, it adds the flesh which fills it, and the life which actuates it' (Webster and Wilkinson). The context (vers. 9, 10) plainly shows that the Mosaic law is meant, while the whole Epistle excludes any idea of justification as based on this fulfilment. The Apostle is writing to those who love *because* they are justified.
 Ver. 9. **For this,** etc. Four out of the five commandments in the second table of the law are cited. The received text inserts the ninth commandment also, but on insufficient authority. The seventh commandment here precedes the sixth, as elsewhere in the New Testament (Mark x. 19, received text; Luke xviii. 20; Jas. ii. 11). The same order occurs in some MSS. of the LXX; and Paul may have followed these. The tenth commandment is given in brief form. It forbids the most frequent cause of a violation of the rights of others. Only the second table is recalled, because duties to our neighbor are under discussion. — **If there be,** etc. This includes the omitted commandment, whether Paul had this in mind or not. — **Summed up again.** The Greek word answers exactly to our word 'recapitulate,' to bring together *again* under one head. Comp. Eph. i. 10. — **This saying,** lit., 'word,' a term ap-

plied to the commandment. — **Thou shalt love,** etc. The commandments were more than prohibitory, as this recapitulation by Moses plainly showed; see marginal references also.

Ver. 10. **Love worketh no ill to his neighbor,** lit., 'the neighbor.' Alford: 'All the commandments of the law above cited are *negative*: the formal fulfilment of them is therefore attained, by *working no ill* to one's neighbor. What greater things love works he does not now say.' Paul's further comments on this thought may be found in 1 Cor. xiii. 4-7 (Meyer). **Love therefore is the fulfilment of the law.** A repetition of the proposition of ver. 8 after its truth has been demonstrated (vers. 9, 10). 'Fulfilment' is a more accurate rendering than 'fulfilling' (E. V.).

Ver. 11. **And this.** It is not necessary to supply anything; the sense is: and ye should the rather do this, *i. e.*, 'love one another' (ver. 8), as afterwards expanded. — **Knowing the season;** since ye know the season. What this means is then explained: **that it is already time,** etc. We prefer this rendering as more exact. — **For you.** The received text has 'us,' which does not appear in the E. V., but the oldest authorities support 'you,' which is the subject of the following infinitive. We therefore supply 'you' in our explanation of the preceding part of the verse, the whole being hortatory in its tone. — **To awake out of sleep;** it is already time that you should awake out of sleep. Meyer joins 'already' with the infinitive clause, which seems unnecessary. Since this exhortation is addressed to Christians, 'sleep' must be taken in a relative sense, and explained of 'the state of worldly carelessness and indifference to sin, which allows and practices the *works of darkness*.' The imagery seems to be taken originally from our Lord's discourse concerning his coming: see Matt. xxiv. 42; Mark xiii. 33, and Luke xxi. 28-38, where several points of similarity to our vers. 11-14 occur' (Alford). — **For now** (not the same word as 'already') **is salvation nearer to us** (or, 'is our salvation nearer') **than when we first believed.** This is the motive for the preceding exhortation. Of the renderings we give, the former is favored by the order of words in the original. 'First believed' is a correct paraphrase, indicating the single act of faith with which the Christian life began. 'Salvation' is regarded by most of the recent commentators as referring to the second coming of Christ. Others object to this view on the ground that it implies a mistaken expectation on the part of the Apostle, as well as because either the word 'coming,' or, 'appearing,' would be used, if that were the sense. The latter objection is not of much weight, since the word 'salvation' often has a future reference, and in the Apostle's mind the blessedness of the future was intimately associated with the coming of the Lord. Further, even if Paul had a personal hope that the Lord would soon return, that did not interfere with his so writing that his teaching corrected the errors of others, because it was itself inspired. *He himself knew that he could not know the time;* and therefore he could not, and did not, teach any error on this point. Indeed, the very statements which are used to prove that he had this expectation prove even more clearly their own adaptation to the needs of the waiting church. They have been literally true in their application to Christians for centuries. On this great subject the Apostle taught the truth, as well as rebuked

error. But Stuart, Hodge, and others maintain quite strongly the exclusive reference to the deliverance from present evil, the consummation of salvation for the individual believer in eternity. Undoubtedly we must accept such an application and press it as a motive, but the other view seems to be the correct one.

Ver. 12. **The night is far spent,** etc. The figure here must be interpreted in accordance with the view taken of 'salvation' (ver. 11). 'The night' is primarily the period up to the Advent, the approach of which is indicated: **the day is at hand.** Of course there are other applications; 'the day will break a hundred times, in ever greater potencies, between the first and the second coming of Christ' (Lange). But it is fanciful to refer 'the night' to the spiritual condition of heathen Rome, and 'the day' to Christian Rome. — **Let us therefore cast off,** as one casts off his clothing, **the works of darkness,** works done in darkness, as their characteristic moral element; comp. Eph. v. 11. — **Let us put on the armor of light.** Spiritual light is the possession of the believer; he is exhorted to put on the armor which properly belongs thereto. His clothing is not for luxury, or show, but for a conflict (comp. Eph. vi. 13). The 'armor' represents principles, modes of action, rather than the resulting good deeds.

Ver. 13. **Let us walk seemly, as in the day.** Both 'honestly' (E. V.) and 'decently' (E. V. margin) are too limited, the reference being to decorum, such as befits the day when conduct is open to observation. — **Not in rioting and drunkenness.** The former refers to nocturnal revels, and was probably suggested by the figures of 'night' and 'day'; the latter means drunken carousals; both are plural in the original. — **Not in chambering and wantonness.** Various forms of secret vice are here indicated by the plural. These sins are closely connected with the preceding, often caused by them. In Gal. v. 19; Eph. iv. 19 and elsewhere, the word rendered 'wantonness' occurs, but is translated 'lasciviousness.' It points to an abandoned sensuality. — **Not in strife and jealousy.** These follow in the train of sensuality, as Roman life was then testifying most sadly. ('Envy' is inexact.) The entire family of vices is well-known, and the relationship obvious.

Ver. 14. **But put ye on the Lord Jesus Christ.** Comp. marginal references. In Gal. iii. 27 the putting on of Christ is represented as a finished fact (in principle), but here the exhortation is to a continuous duty. In both cases vital fellowship is meant, but each step in the growing conformity to Christ is a new putting on of Him, so that we present Him, not ourselves, in our conduct. — **And make not provision for the flesh,** etc. There are two views of this passage. (1.) Flesh is taken in the strictly ethical sense; and the meaning will then be: make no provision whatever for the flesh (the depraved nature), so as to fulfil its lusts, and also because such provision would fulfil them. In favor of this may be urged, the emphatic position of 'flesh' in the original; its usual sense in this Epistle, and the contrast with putting on Christ Jesus. (2.) Flesh is understood in its physiological sense, the material of the body, which is the source and seat of sensual desires. The sense then is, make such provision for the flesh, as shall not fulfil its lusts. The position of the word 'not' in the original favors this view, but it is otherwise objectionable.

CHAPTERS XIV. 1 — XV. 13.

II. SPECIAL DISCUSSION RESPECTING THE SCRUPLES OF CERTAIN WEAK BRETHREN.

This part of the Epistle was occasioned by the existence at Rome of a class of Christians who had scruples in regard to eating meat and drinking wine, and who clung to the observance of the Jewish festivals. Whatever may have been the origin of such a class (see below), the result was that these judged their less scrupulous Christian brethren, who in return looked upon them with contempt. The Apostle's exhortation, while addressed mainly to the stronger brethren, who constituted the great majority of the church, lays down a principle of universal validity in regard to differences of opinion among Christians on *practical points* not inconsistent with common faith in Christ, and hence not essential to salvation. The passage may be, for convenience, divided into three sections: (1.) Exhortation to reciprocal forbearance and regard, mainly addressed to the weak; chap. xiv. 1-12. (2.) Proper use of Christian liberty, on the part of the stronger brethren; chap. xiv. 13-23. (3.) More general treatment of the subject, passing over into expressions of Christian praise; chap. xv. 1-13. The entire passage is 'at the same time the first step in the return from the form of a *treatise* to that of a *letter*;' it forms, in consequence, the transition to the epistolary conclusion of the entire writing' (Godet). This is important in its bearing upon the question respecting the place of chaps. xv., xvi. in the Epistle.

THE WEAK BRETHREN AT ROME. The scruples of the weak brethren were respecting eating flesh, drinking wine, and the non-observance of Jewish festivals. The result of these scruples, as indicated by the Apostle's exhortation, gives no certain clue to their origin. But the tone of the exhortation shows that Paul did not regard these brethren in the same light as he did the Judaizing teachers in Galatia, the errorists in Colosse, or even the weak brethren at Corinth (1 Cor. viii., x.). He speaks of and to them in a mild and persuasive way, entirely different from his language against false teachers. We must therefore consider them as men with weak ascetic prejudices rather than as legalists, or antipauline Judaizers. The persons referred to in 1 Cor. seem most closely allied in opinion to these, but at Rome the scruple does not appear to have been confined to meat offered to idols. They were not Jewish Christians who wished to retain the law, but it is probable that they were mainly of Jewish origin. Scrupulousness about meat offered, and wine poured out to idols, may have led to entire abstinence from meat and wine, or even from all food which in their view others might have rendered unclean in their preparation of it. Possibly this asceticism was due to Essenic influences; but it could scarcely have been derived from the schools of heathen philosophy. Godet discovers an attempt to return to the vegetarian rule of the antediluvian age. The entire discussion shows profound insight respecting human character, and the adaptation of the principles laid down to social Christian life in all ages has been again and again proven. Unfortunately ecclesiastical bodies have too often made deliverances on matters of minor morals which overpass the limits here set to bearing the infirmities of the weak. The attempt to make men holy by ecclesiastical law has always failed; no other result is possible, since the law of Moses proved powerless to sanctify.

CHAPTER XIV. 1-12.

I. *Fraternal Duty in the Case of the Weak Brethren.*

The exhortation to receive the weak (ver. 1); the difference between the strong and the weak in the matter of eating (ver. 2), with admonitions to these classes respectively (ver. 3), especially to the weak brother who judges (ver. 4); the difference respecting the observance of days (ver. 5); the Christian attitude of both classes in their different conduct (ver. 6), based upon the common relation to Christ our Ruler (vers. 7-9); a warning to both classes in view of the accountability to God as Judge (vers. 10-12).

The caution about judging is prophetic: more divisions and discords have arisen in the Church from the questions here referred to, about which the Apostle has given no authoritative decision, than from the discussion of the truly weighty matters of the previous chapters, in regard to which he speaks so positively. Neglect of distinctively Christian truth is often joined with pettiness in Christian ethics.

1 **H**IM that ^ais weak in the faith receive ye, *but* not to doubt-
 2 ful disputations.¹ For one believeth that he ^bmay eat ²
 3 all things : another, who ³is weak, eateth herbs. Let not him ^b
 that eateth despise ⁴him that eateth not ; and ^clet not him which
 eateth not judge him that eateth : for God hath received him.
 4 ^aWho art thou that judgest another man's servant ?⁵ to his ^d
 own master ⁶he standeth or falleth ; yea, he shall be holden up :⁷
 5 for God ⁸is able to make him stand. ^eOne man esteemeth ^e
 one day above another : another esteemeth every day *alike*.
 6 Let every man be fully persuaded in his own mind. He that
^fregardeth the day, regardeth *it* unto the Lord ; and ^ghe that
 regardeth not the day, to the Lord he doth not regard *it*. He ¹⁰
 that eateth, eateth to ¹¹the Lord, for ^ghe giveth God thanks ;¹² ^g
 and he that eateth not, to ¹¹the Lord he eateth not, and giveth
 7 God thanks.¹² For ^hnone of us liveth to ¹¹himself, and no
 8 man ¹³dieth to ¹¹himself. For whether we live, we live unto
 the Lord ; and whether we die, we die unto the Lord : whether
 9 we live therefore, or die, we are the Lord's. For ⁱto this end
 Christ both died, and rose, and revived,¹⁴ that he might be
 10 ^kLord both of the dead and living.¹⁵ But why dost thou judge
 thy brother ? or why ¹⁶dost thou set at nought thy brother ?
 for ⁱwe shall all stand before the judgment seat of Christ.¹⁷
 11 For it is written,
 ^mAs I live, saith the Lord, every knee shall bow to me,
 And every tongue shall confess ¹⁸to God.
 12 So then ⁿevery one¹⁹ of us shall give account of himself to
 God.

¹ *lit.*, unto judgings (*or* decisions) of thoughts

² one man hath faith to eat ³ but he that ⁴ set at nought

⁵ *lit.*, house-servant ⁶ lord ⁷ made to stand

⁸ the Lord (*according to the best authorities*)

⁹ *the best authorities omit the clause* and he that regardeth not, etc.

¹⁰ And he ¹¹ unto ¹² thanks unto God

¹³ none ¹⁴ Christ died and lived *again* (*according to the best authorities*)

¹⁵ of both the dead and the living ¹⁶ or thou also, why

¹⁷ *the best authorities read* God ¹⁸ give praise ¹⁹ each one

Ver. 1. **Him that is weak in the faith.** (See note above.) The phrase might be rendered 'weak in faith,' or even, 'in his faith,' since faith in Christ is meant, not Christian doctrine, or, moral conviction, or, knowledge. The latter ideas are implied; for in the cases referred to the faith did not have its practical result in moral discernment and conviction in regard to what properly belonged to a life of faith. — **Receive ye;** do not reject or discourage him, but count him one of your number, in fraternal fellowship. This exhortation suggests that the weak brethren were in a small minority. — **But not to doubtful disputa-**

tions, *lit.*, 'unto judgings of thoughts.' This clause is addressed to the stronger brethren, who formed the great majority of the church. While they receive the weak brother, it should not be in such a way as to produce this result, that his thoughts (in this case the scruples named in vers. 2, 5, etc.) are criticised and judged. To refer it to both parties is opposed by the form of the sentence. The word 'thoughts' here refers to doubts, but does not itself mean this. Godet explains: debates consisting in vain reasonings. But the word 'judgings' means decisions, or, discriminations of judgment, while 'thoughts,' though usually

^a Chap. xv. 1
⁷; 1 Cor.
 viii. 9, 11;
 ix. 22.
^b Ver. 14; 1
 Cor. x. 25;
 1 Tim. iv. 4
 Tit. i. 15.
^c Col. ii. 16.
^d James iv.
 12.
^e Gal. iv. 10;
 Col. ii. 16.
^f Gal. iv. 10.
^g 1 Cor. x. 31;
 1 Tim. iv.
 3.
^h 1 Cor. v. 19,
 20; Gal. ii.
 20; 1 Thess.
 v. 10; 1 Pet.
 iv. 2.
ⁱ 2 Cor. v. 15.
^k Acts x. 36.
^l Matt. xxv.
 31, 32; Acts
 x. 42; xvii.
 31; 2 Cor.
 v. 10; Jude
 14, 15.
^m Isa. xlv.
 23; Phil. ii.
 10.
ⁿ Matt. xii.
 36; Gal. vi.
 5; 1 Pet. iv.
 5.

having a bad sense in the New Testament, never means vain reasonings. Lange's view: 'Not to the judicial decision of motives,' though a proper inference, is lexically indefensible.

Ver. 2. **One man**; as in ver. 5. 'For' is not found in the original. — **Hath faith to eat all things.** 'Believeeth' is literal, but the reference to 'faith' throughout makes this paraphrase necessary. One has a confidence resulting from faith which permits him to eat every kind of food. This is the first point of difference, and the position of the majority naturally comes first. — **But he that is weak, eateth herbs.** (See above.) This is best taken in its exact sense; the scruple was such that only vegetables were eaten. Even bread, prepared by others, may have been deemed unclean. But there may have been a variety of usage among the weak brethren. Such believers are apt to differ among themselves, as well as with their stronger brethren.

Ver. 3. **Let not him that eateth set at nought** (as in ver. 10) **him that eateth not.** 'The self-consciousness of strength misleads into looking down with contempt on the weak' (Meyer). Against this so natural tendency the Apostle cautions; in the latter half of the chapter, the duty of the strong is more fully explained. — **Judge him that eateth.** The weak brother fails to comprehend the liberty of the stronger one; his misjudgment leads to false judgment, namely, in *condemning* the person whose conduct he fails to reconcile with the scruples of his weak faith. The reference is, not to doctrinal differences, but to practical Christian ethics. — **For God hath received him.** 'Did receive him' is more literal, pointing to the time when fellowship in Christ began. This clause gives a reason for not judging (comp. ver. 4), though some would prefer it to both the preceding prohibitions. But it is far more pertinent to the weak brethren, since they are apt to excommunicate, withdraw from fellowship on trivial grounds of external observance, thus rejecting him whom God received. The strong do not reject, but, while tolerating, are prone to despise the weak.

Ver. 4. **Who art thou that judgest?** Comp. chap. ix. 20. Evidently addressed to the weak brother, rather than to both classes. — **Another man's servant,** lit., 'house-servant,' one more closely connected with the family than the other slaves, and in those times often the recipient of great and special favors from a powerful master. — **To his own lord.** 'Lord' is preferable to 'master,' to indicate the correspondence with the correct reading of the last clause of the verse, and also to suggest the evident reference to Christ. — **He standeth or falleth.** The judgment of the weak would exclude the stronger brother from his place as a Christian (ver. 3), hence it is most natural to explain this phrase of the continuance or non-continuance in the daily fidelity of a true Christian life. To refer it to God's final judgment seems less in accordance with the context, where Christ's power, not his grace, is spoken of. The passage implies that God only is the Lord of the conscience, but that is not its primary meaning. — **He shall be made to stand; for the Lord** ('his own lord,' namely, Christ) **is able to make him stand.** The argument is still addressed to the weak brother, who condemns the stronger one, thinks he must *fall*, if he exercises such freedom. But the Apostle asserts: the standing and falling concerns

Christ who is his master, and Christ, who is able, will make him stand in his daily Christian faith and life.

Ver. 5. **One man esteemeth one day above another;** lit., 'judges day above day;' distinguishes one day from another, the reference probably being to the Jewish feasts and fasts. This is a second point of difference, but not so prominent as the first, which is emphasized throughout. The occasion of offence would be more frequent in the matter of eating and drinking — **Another esteemeth every day alike;** lit., 'judgeth every day.' — **Let every man be fully persuaded in his own mind.** He does not say 'spirit,' but, 'mind;' the practical reason is to be exercised in the decision of matters of personal duty; the full conviction of an *educated* conscience should be sought for, not fancied spiritual intuitions.

Ver. 6. **He that regardeth the day, regardeth it unto the Lord.** However weak his faith, 'he who directs his carefulness to the day, exercises this carefulness in his interest for the Lord, namely, in order thereby to respond to his relation of belonging to the Lord' (Meyer). So far as the scruples lead to conduct with this *Christian* tone, they appeal to the kind tolerance of those who are conscious of greater freedom. — The clause: 'and he that regardeth not the day, to the Lord he doth not regard it,' is omitted by the best authorities, and rejected by most modern editors. It was probably inserted to complete the antithetical form of the passage, though some who retain it are disposed to think it was omitted because it seemed to be against the observance of the Lord's day and Christian holidays. As regards the latter, the Apostle's principle is against compulsory observance, but the Lord's day has other claims than those of Jewish or Christian festivals. The presence of the Fourth Commandment in the Decalogue, the recognition (and explanation) of the obligation to keep the Sabbath by our Lord, as well as the relation of the law to the Christian life, suggest for the observance of the Lord's day a higher sanction than is afforded by 'considerations of humanity and religious expediency' or by ecclesiastical enactment. The application to the Jewish Sabbath may be admitted, but 'the observance of Sunday does not comprise anything in common with that Sabbatic observance which sunders life into two parts, one sacred, the other profane. It is this legal distinction which Paul excludes in our ver. 5 and Col. ii.' (Godet). — **And he that eateth, eateth unto the Lord, for he giveth thanks unto God,** etc. The Apostle now reverts to the first point of difference, and applies to both parties the Christian maxim just laid down. All Christians were in the habit of thanking God at meals (and have been ever since). This was the proof that the man who ate without scruple ate as a Christian man, 'unto the Lord;' while on the other hand he who scrupulously abstained also regarded himself as abstaining from the same Christian motive, and hence gave thanks unto God over the meal of herbs to which he confined himself.

Ver. 7. **For none of us liveth unto himself,** etc. The Christian's eating or not eating is unto the Lord, because the sum of his earthly existence, living and dying, is not 'unto himself;' and this is true in the case of all. This is the negative side; the positive follows.

Ver. 8. **For whether we live, we live unto the Lord, i. e., Christ. — We die unto the Lord; even**

our dying is an act of consecration to Christ.— **Whether we live therefore,** etc. The whole course of our existence here being unto Christ, it follows that in all we belong to Christ, whose divine majesty and power (Bengel) are set forth in the repetition of the word 'Lord.'

Ver. 9. **For to this end,** as described below, and including the thought of ver. 8, **Christ died and lived again,** or, 'became alive,' at the resurrection. There is general agreement as to the correctness of the briefer reading, from which the numerous variations can readily be explained. That followed in the E. V. contains two errors, and is poorly supported.— **Might be Lord of both the dead and the living.** The correspondence with what precedes ('died and lived') is intentional, but the two facts and classes should not be divided. God's purpose in Christ's death and resurrection together was that he might be Lord of the race of men, whether in the state of the dead or still living. Hence Christians, whether living or dying, belong to Him (ver. 8). Eph. iv. 10 contains a wider thought, which may be included here, though for the Apostle's argument the reference to believers is quite sufficient. Notice, that the Lordship is that of the risen Jesus Christ, the incarnate Word.

Ver. 10. **But why dost thou judge thy brother?** 'Thou' is emphatic, 'thou' belonging to Christ the Lord. 'Thy brother' marks an advance in thought from ver. 3, 4. This is addressed to the weak brother.— **Or thou also, why dost thou set at nought thy brother?** Addressed to

the stronger brother, who 'also,' by setting at nought his brother, overlooks the fact that both belong to Christ.— **For,** as a reason for both the preceding questions, **we shall all stand before the judgment seat of God.** The oldest manuscripts read 'God,' which is accepted by nearly all modern critical editors. 'Christ' was probably substituted, to correspond with ver. 9, or, from 2 Cor. v. 10. The question of the divinity of Christ is not affected by the variation. 'The judging of one's brother therefore, first encroaches upon Christ's office as ruler, and, second, anticipates the judgment bar of God' (Lange).

Ver. 11. **For it is written** (Is. xlv. 23) The citation is freely made, the variations are, **As I live for** 'I have sworn by myself' and **shall give praise to God for** 'shall swear' (LXX. 'unto God'). The word 'give praise' usually means 'confess,' but followed by a dative, as here, has the signification, 'render homage,' 'give praise.' The general thought thus expressed by the Apostle lay at the basis of the more special one of the Old Testament passage. The whole, in any case, is regarded as a prophecy of the final judgment, furnishing a proof of the last clause of ver. 10.

Ver. 12. **So then each one of us,** etc. The emphasis rests on 'each one of us,' not on 'of himself,' or, 'to God.' There is no exception; let each remember this, and each will be guarded against judging his brother. 'That which precedes means: "Do not judge thy brother, since God will judge *him*;" this verse means: "Judge thou thyself, since God will judge *thee*."' (Godet.)

CHAPTER XIV. 13-23.

2. *Proper Use of Christian Liberty on the Part of the Stronger Brethren.*

The section opens with a caution against judging (ver. 13 a), which furnishes a transition to the leading thought, namely, that our practice should recognize the principle of not causing others to offend (ver. 13 b). This principle is further explained and enforced: our liberty should not grieve the weak brother (vers. 14-18), nor destroy in him the work of God, by leading him to do what he has not freedom of conscience in doing (ver. 19-23).

13 **LET** us not therefore judge one another any more: but ^a 1 Cor. viii. 9; 13; x. 32. judge this rather, that ^a no man put ¹ a stumblingblock ^b Acts x. 15; xi. 8; ver. 2; 20; 1 Cor. x. 25; 1 Tim. iv. 4; Tit. i. 15. or an occasion to fall ² in ³ his brother's way. I know, and am persuaded by ⁴ the Lord Jesus, ^b that *there is* nothing ⁵ unclean of itself: but ^c to him that esteemeth anything ⁶ to be unclean, ^c 1 Cor. viii. 7, 10. to him *it is* unclean. But ⁷ if thy brother be grieved with *thy* meat, ⁸ now walkest thou not charitably. ⁹ ^d Destroy not him ^d 1 Cor. viii. 11

¹ not to put

² of falling

³ in a

⁴ in

⁵ that nothing is

⁶ reckoneth anything

⁷ For (*according to the best authorities*)

⁸ because of thy meat (*or food*) thy brother is grieved

⁹ thou art no longer walking according to love

as to act against his conscience, and so sin as to fall into eternal destruction. There is a pathos in the closing phrase: **him for whom Christ died.** If Christ gave up life for him, canst not thou give up a kind of food for him. 'Believers (the elect) are constantly spoken of as in danger of perdition. They are saved only if they continue steadfast unto the end' (Hodge). This principle holds good in this warning also.

Ver. 16 **Let not then your good be evil spoken of, lit., 'blasphemed.'** 'Then' implies that to act in the way forbidden in ver. 15 would have this result. The exhortation may be applied to the strong; 'good' referring accordingly to their Christian liberty, or strength of faith, which grieved the weak brethren, and would lead to censure. But many think the exhortation is addressed to the whole Church, since the plural is introduced here. 'Good' would then point to the doctrine of the gospel, or the kingdom of God (ver. 17). Those who 'blasphemed' would be disc of the outside heathen world as noticed the discord. The wider view is favored not only by the emphasis resting upon 'your,' but by the existence of 'our' as a various reading, pointing to a possession of the whole Church, and also by the thought of the next verse.

Ver. 17. **For the kingdom of God.** This kingdom is 'God's dominion over the heart, instituted and administered by Christ; it is the heavenly sphere of life, in which God's word and Spirit govern, and whose organ on the earth is the Church' (Lange). To refer it here to the future Messianic kingdom seems impossible. If the previous verse refers to Christian liberty, then this verse urges a limitation of it, because nothing essential to the kingdom is involved in this restriction. But if all are addressed, then the motive is derived from the wrong estimate of Christianity which would be formed by those without who blasphemed their 'good.' As what follows has a special fitness for the *weak* brethren, the latter view is further sustained. — **Is not eating and drinking;** the act of eating and drinking, not food (as in vers. 15, 20). — **But righteousness, and peace, and joy in the Holy Spirit.** Two views: (1.) 'Righteousness' from God (= justification), 'peace' with God (= reconciliation) 'joy in the Holy Spirit,' produced by fellowship with the Holy Spirit; these are named as the essential matters in the kingdom of God. This is favored by the tone of the entire Epistle. (2.) Others understand 'righteousness' as moral rectitude toward men, 'peace' as concord in the Church, and 'joy in the Holy Spirit' as above, but with a wider reference to the common joy of Christians. This view is favored by the context, especially vers. 18, 19, and by the practical nature of the entire passage.

Ver. 18. **For he that herein,** lit., 'in this,' according to the correct reading. Some have referred 'this' to the 'Holy Spirit,' which seems unnatural. Others, to avoid the difficulty, retain the poorly supported plural. 'Herein' points to the sphere of life, just described, and the verse confirms the statement of ver. 17. — **Serveth Christ.** This phrase not only indicates the moral reference of what precedes, but shows that duty in the kingdom of God consists in service of Christ. — **Is well pleasing to God;** since such service is what He enjoins, and approved of men; standing the test of their moral judgment — 'a fact not annulled by abnormal manifestations, in which

misapprehension, perversion of the moral judgment, and the like are at work' (Meyer). Men can approve of the conduct of Christians even while they hate it for the reproof it conveys.

Ver. 19. **Let us therefore;** an inference from vers. 17, 18. — **Follow after the things of peace;** those things which constitute peace. — **And the things which pertain to mutual edification.** Here the edification of individuals is meant; elsewhere the building up of the entire Church is spoken of. Godet finds in this clause the beginning of the second part of the section: not only follow after peace, and thus avoid grieving the weak brother, but build up, instead of pulling down, the work of God already begun in his heart; vers. 20-23 carrying out the thought.

Ver. 20. **Do not for the sake of meat undo (or, 'pull down') the work of God.** The verb 'pull down' is in contrast with 'edification,' upbuilding. Hence it is most natural to refer 'the work of God' to the Christian brother (as in ver. 15), but here in his relation to God as the author of his spiritual life. (Other explanations: Christian faith, the extension of the kingdom of God, the fellowship of faith.) To abuse Christian liberty is to fight against God. — **All things indeed are clean (comp. ver. 14); but it is evil for the man who eateth with (lit., 'through') offence.** The exhortation is addressed to the strong brother, whose principle is admitted to be correct; but it does not follow that 'the man who eateth with offence' is the freer Christian who gives offence by eating. This gives to the phrase 'through offence' a very forced sense. It is rather the weak brother who is led by the example of the strong brother to eat *against his own conscientious scruple.* In such a case, according to the principle of ver. 14, it is evil to him. This is here urged upon the stronger brother as a motive, not to eat. This agrees best with what precedes, and is as accordant with the next verse as the other view.

Ver. 21. **It is good;** admirable, honorable, morally good, in view of what has been said; hence this is the general principle of action, for the *strong brother.* — **Not to eat flesh, etc.** This suggests that the weak brother had special scruples on the two points here named, totally abstaining from animal food and wine. — **Nor to do anything.** It is best to supply 'to do,' since other things than eating and drinking are included. — **Whereby;** lit., 'in which,' referring to all that precedes. — **Stumbleth.** Some of the most ancient authorities omit the rest of the verse. While it is difficult to decide which is the correct reading, the preponderance is slightly in favor of the briefer form. The principle is included in the word 'stumbleth,' which is related to that rendered 'offence' (ver. 20). (If the longer reading be accepted, 'made weak' should be changed to 'is weak;,' the meaning being that we should avoid the weak point of a Christian brother, even when knowing that his scruple is incorrect.) A strong Christian should strive to act upon the principle of this verse, but the weak brother has no right to demand it of him; such a demand is a confession that he is wrong in his scruple. The self-denial of the strong is not a warrant for the tyranny of the weak, who should study the passages meant especially for him.

Ver. 22. **The faith which thou hast, etc.** The authority for 'which' is decisive, and this reading gives the above rendering, which does not alter

the purport of the verse. — **Have it to thyself before God**; it is not necessary to parade it before men. This is a commendation of the position of the strong brother: keep this faith because it is well founded, but keep it to thyself, when it might injure the weak brother. — **Blessed** (as the word is usually rendered) **is he that judgeth not himself in that which he approveth**; tests and then chooses to do. The clause points to one 'who is so certain of his conviction, that his decision for this or that course is liable to no self-judgment; he does not institute any such judgment, as the anxious and uncertain one does' (Meyer). Christian practice ought to be out of the sphere of morbid introspection.

Ver. 23. **But he that doubteth** (in contrast with the one who judgeth not himself) **is** (has been and is) **condemned, if he eat**. 'The act of eating itself condemns him, of course, according to the Divine ordering, so that the justice of this verdict appears not only before God, but before men, and himself also' (Philippi). This guards against the extreme view, that 'condemned' refers to eternal condemnation. — **Because it is not of faith**; his eating was not an ethical result of his faith in Christ; comp. vers. 1, 2. — **And** ('for' is incorrect) **whatsoever is not of faith is sin**. This is the general truth underlying the previous state-

ments. 'Faith' here is saving faith (and not subjective, moral conviction), regarded as a principle of life, informing the morals of the Christian. 'It refers as always to the acceptance of the salvation obtained through Christ. That which one cannot do as his redemption and in the enjoyment of His salvation, he should not do at all, otherwise that act, of which faith is not the soul, becomes sin, and can conduct to the result indicated in ver. 20: the total destruction of the work of God in us' (Godet). — The conduct of Christians alone is under discussion; so that there is no direct application of the principle to unbelievers. But, making due allowance for the statements of chap. ii. 14, 15, respecting the natural law of conscience, the passage furnishes a strong indirect proof of the sinfulness of all acts not resulting from faith; especially in view of the previous demonstration of the Apostle in chaps. i. 18-iii. 20. The more important matter is, however, to remember that for Christians, at least, Christian ethics should have full validity, and that here the principle admits of no exception: whatsoever is not of faith is sin; genuine Christian morality is all of faith. — On the doxology inserted at this point in some authorities, see chap. xvi. 25-27.

CHAPTER XV. 1-13.

3. *General Discussion of the Subject, passing over into Expressions of Christian Praise.*

The section opens with a statement of the principle which should govern the strong brethren (ver. 1), which is at once extended to both classes (ver. 2), as an injunction to please our neighbor. The motive is found in the example of Christ, as indicated in an Old Testament prophecy (ver. 3). This quotation suggests the patience and comfort of the Scriptures (ver. 4), the word of the God of patience and comfort (ver. 5) who alone can unite their hearts for common praise of the Father (ver. 6). Common praise suggests anew the duty of fellowship, even as Christ received them all, that all might praise God (ver. 7). For He received Jews to fulfil God's promises (ver. 8), and Gentiles to awaken praise for God's mercy, as the Scriptures abundantly testify (vers. 9-12). The section closes appropriately invoking blessing from the God of hope (ver. 13).

On the special questions respecting chap. xv., xvi., see Introd. p. 15, and chap. xvi. 25-27.

1 **WE** ^a then ¹ that are strong ought to bear the ^b infirmities ^c Gal. vi. 1.
 2 of the weak, and not to please ourselves. ^c Let every ² Chap. xiv. 1.
 one of us please *his* neighbour for *his* good ^d to ³ edification. ^c 1 Cor. ix.
 3 ^e For even Christ ⁴ pleased not himself; but, as it is written, ^d 19, 22; x.
^f The reproaches of them that reproached ⁵ thee fell on me. ^d 24; 33; xiii.
 4 For ^g whatsoever things were written aforetime were written ^e 5; Phil. ii.
 for our learning, that we through patience ⁶ and comfort ⁷ of ^d 4, 5.
 5 the Scriptures might have hope. ⁸ ^h Now the God of patience ^e Chap. xiv.
 and consolation ⁹ grant you to be likeminded ¹⁰ one toward an- ^e 19.
¹ Now we ² each ³ unto ⁴ Christ also ^e Matt. xxvi.
⁶ them reproaching ⁵ the patience ^e 39; John v.
⁷ through (*according to the best authorities*) the comfort ^e 30; vi. 38.
⁹ our hope (*lit.*, the hope) ⁹ comfort ¹⁰ of the same mind ^e Psa. lxi. 9.
¹⁰ of the same mind ^e Chap. iv.
¹⁰ of the same mind ^e 23, 24; 1
¹⁰ of the same mind ^e Cor. ix. 9,
¹⁰ of the same mind ^e 10; x. 11; 2
¹⁰ of the same mind ^e Tim. iii. 16,
¹⁰ of the same mind ^e 17.
¹⁰ of the same mind ^e Chap. xii.
¹⁰ of the same mind ^e 16; 1 Cor. i.
¹⁰ of the same mind ^e 10; Phil. iii.
¹⁰ of the same mind ^e 16.

- 6 other according to Christ Jesus : That ye may ⁱ with one mind ^f Acts iv. 24,
and one mouth ¹¹ glorify ^k God, even the Father ¹² of our Lord ^h Comp. ii.
7 Jesus Christ. Wherefore ^l receive ye one another, as Christ ⁱ Cor. xv. 6 ;
8 also received us, ¹³ to the glory of God. Now ¹⁴ I say that ^{xi. 31 ; Eph}
^m Jesus Christ was ¹⁵ a minister of the circumcision for the ^{i. 3 ; Col. i}
truth of God, ⁿ to confirm ¹⁶ the promises *made* unto the fa- ^{3 ; 1 Pet. i.}
9 thers : And ^o that the Gentiles might glorify God for *his* ¹ Chap. xiv. 1,
mercy ; as it is written, ^{3.}
^p For this cause I will confess ¹⁷ to thee among the Gentiles, ^m Matt. xv.
And sing unto thy name. ^{24 ; John i.}
10 And again he saith, ^{11 ; Acts iii.}
^q Rejoice, ye Gentiles, with his people. ^{25, 26 ; xiii.}
11 And again, ^{46.}
^r Praise the Lord, all ye Gentiles ; ¹ Chap. iii.
And laud him, all ye people. ¹⁸ ^{3 ; 2 Cor. i.}
12 And again, Esaias saith, ^{20.}
^s There shall be a root of Jesse, ^o John x. 16 ;
And he that shall rise ¹⁹ to reign over the Gentiles ; ^{chap. ix. 23.}
In him shall the Gentiles trust. ²⁰ ^p Ps. xviii.
13 Now the God of hope fill you with all ^t joy and peace in believ- ^{49.}
ing, that ye may abound in hope, through ²¹ the power of the ^q DEUT. xxxii.
Holy Ghost. ²² ^{43.}
11 That with one accord ye may with one mouth ¹² the God and Father
18 *the best authorities read you* ¹⁴ For (*according to the best authorities*)
15 hath been made ¹⁶ that he might confirm ¹⁷ give praise
18 Let all the people praise him (*according to the best authorities*)
19 that riseth ²⁰ hope ²¹ in ²² Holy Spirit

Ver. 1. Now we that are strong. 'Then' is incorrect, though the connection is logically with what precedes. — Ought to bear, as a burden is borne. — The infirmities of the weak ; all such weaknesses of faith, but particularly those referred to in the previous discussion. This bearing is often simply forbearing, but frequently involves forgiving, and self-denying. 'Thus they, in themselves strong and free, become the servants of the weak, as Paul was servant of all ; 1 Cor. ix. 19, 22' (Meyer). He is indeed strong who can thus bear. — And not to please ourselves. Such moral selfishness is involved in disregarding the weaknesses of the brethren who have false scruples.

Ver. 2. Let each one of us (weak as well as strong) please his neighbor for his good unto edification. 'His good,' lit., 'the good,' but it seems best to explain 'for his benefit.' The last phrase, 'unto edification,' with a view to building him up in Christian character, defines more especially wherein this 'good' consists.

Ver. 3. For Christ also, etc. 'Also' is slightly preferable to 'even.' The example of Christ is for the believer the new law to be made real (Gal. vi. 2) ; hence the *for also* (Godet). — But, as it is written (Ps. lxxix. 9), the reproaches of them reproaching thee fell upon me. The citation is from the LXX., which literally reproduces

the Hebrew. The clause may be connected directly with 'but ;' some supplying : 'it came to pass,' before it is written. In the Psalm, 'thee' refers to God, and 'me' to the Messiah, or the person who is a type of the Messiah. The sufferings of Christ, according to the Psalm, were to fulfil the Father's purpose ; that this purpose was for the salvation of men gives the passage here its most appropriate application.

Ver. 4. For. This introduces a justification of the previous citation, and a preparation for the subject which follows, the duty of being 'of the same mind one toward another' (ver. 6). — Whosoever things were written aforetime. Evidently including the whole Old Testament. — Were written for our learning ; to instruct us also ; the immediate design does not preclude this further and permanent one, a principle which underlies many other citations made by the Apostle. — That we through the patience and through the comfort of the Scriptures. This is the literal rendering of the better established reading. 'Of the Scriptures' qualifies both words : 'the patience and comfort produced by a study of the Scriptures ; the repeated 'through' does not disconnect them, but gives rhetorical emphasis. 'Patience' is especially needed to hold out in not pleasing ourselves (ver. 1), and 'comfort' or 'consolation,'

that we may find joy therein. — **Might have our hope**, lit., 'the hope,' the specific hope of the Christian, possessing more and more of it by means of the patience, etc. Those who neglect the Old Testament Scriptures may well remember that this expresses the Christian experience of an inspired Apostle.

Ver. 5. **Now the God of patience and comfort** (as in ver. 4). 'He well knows that the Scripture itself is inefficacious without help of the God of the Scriptures' (Godet). He is the source of the patience and comfort they afford. — **Grant you to be of the same mind one toward another.** Thus the Apostle returns to the leading thought of the section. 'To be of the same mind' points to harmony of feeling in their intercourse rather than to unanimity of opinion on the disputed points of practice. For such harmony patience and comfort are needed; only the God of patience and comfort can produce these, but He produces them through the Scriptures. — **According to Christ Jesus.** According to His example (ver. 3), but also according to His will as Head of the Church and according to His Spirit as the Life of the Church.

Ver. 6. **That with one accord ye may with one mouth glorify**, etc. 'One accord' results from being 'of the same mind,' and is in its turn the source of the praising 'with one mouth.' It is in the utterance of common praise that harmony of feeling finds its highest expression. — **The God and Father of our Lord Jesus Christ.** The phrase is the same as in Eph. i. 3 (see marginal references), and we prefer to render it thus. Meyer and others, however, accept the view indicated in the E. V. This thought of praise now becomes the prominent one.

Ver. 7. **Wherefore receive ye one another**, etc. Since this utterance of praise is so sacred a privilege, they are exhorted, strong and weak alike, to receive one another (comp. chap. xiv. 1) in Christian fellowship. — **As Christ also received you.** Good authorities read 'us;' but the weight of evidence is in favor of 'you,' which here includes all the Roman Christians, not merely those of Gentile origin. — **To the glory of God, i. e.,** that God might be glorified. This is to be joined with 'as Christ also received you,' since vers. 8, 9, explain this purpose of Christ's receiving them. This is, however, a motive for receiving one another, that all may together praise God. (Comp. ver. 6.)

Ver. 8. **For I say.** 'For' is strongly supported, and introduces the explanation of how Christ had received both Jewish Christians (ver. 8), and those of Gentile origin (ver. 9): 'the connection of the former with Christ appears as the fulfilment of their theocratic claim, but that of the latter as the enjoyment of grace' (Meyer). — **That Christ** (the word 'Jesus' is to be omitted) **hath been made** (not only became, but continues to be) **a minister of the circumcision; i. e.,** these circumcised, as so frequently in Paul's writings. The emphasis rests on the word 'minister,' which suggests the condescension of Christ, as an example of humility. His obedience to the law (Gal. iv. 4; Phil. ii. 7) may also be suggested, showing how he entered into fellowship with the weak. — **For the sake of God's truth** (His veracity) **that he might confirm** (by fulfilment) **the promises made unto the fathers** (in the Old Testament). Thus Christ's receiving the Jews was 'to the glory of God,' showing His faithfulness, and this furnished a motive for fellowship.

Ver. 9. **And that the Gentiles might glorify God.** This clause is parallel in form with the one immediately preceding (see the change made above), expressing another purposed result of Christ's having been made a minister. Most commentators, however, take it as dependent upon 'I say,' but in different senses: I say that the Gentiles *praised* (at the time of conversion), or, ought to praise, or, do praise. But Christ's ministry among the Jews hath this further purpose; comp. Gal. iv. 5. — **For his mercy.** Whatever view be taken of the construction this is the main point of contrast. In the case of the Jews God's faithfulness was proven, in the case of the Gentiles His mercy. — **As it is written** (Ps. xviii. 50), **For this cause I will give praise to thee** (comp. chap. xiv. 11) **among the Gentiles** (lit., 'among Gentiles'), etc. The quotation, made exactly from the LXX., 'originally spoken by David of his joy after his deliverance and triumphs, is prophetically said of Christ in His own Person. It is addressed to show that among the Gentiles Christ's triumphs were to take place, as well as among the Jews' (Alford).

Ver. 10. **Rejoice, ye Gentiles, with his people.** From the LXX., Deut. xxxii. 43. But our Hebrew text reads: 'Rejoice, O ye nations, His people.' Probably the LXX. follows another reading, though other explanations have been suggested. In any case the praise of Gentiles is predicted.

Ver. 11. **Praise the Lord, all ye Gentiles.** From Ps. cxvii. 1, exactly after the LXX., in this clause; in the second the best authorities support the reading; and **let all the peoples praise him.** The E. V. follows the text which conforms to the LXX.

Ver. 12. **Isaiah saith** (Is. xi. 10); from the LXX. — **There shall be**, etc. The Hebrew is more closely rendered in our version: 'And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek.' But the LXX. presents the same thought in a strengthened form well suited to the Apostle's purpose. These citations, taken from the three divisions of the Old Testament (Law, Psalms, and Prophets) confirm Paul's view of his own work as well as furnish a motive for unity. The last clause: **in him shall the Gentiles hope**, forms a fitting conclusion. Thus through the patience and comfort of the Scriptures he had hope (ver. 4), and this all might have. 'For this adoration of the Gentiles, to which the four preceding citations refer, is the fruit not only of the enjoyment of actual blessings but also and preëminently of the hope of future blessings' (Godet).

Ver. 13. **Now the God of hope**, etc. Most aptly is God here called the God of hope (comp. the similar repetition, vers. 4, 5), the God who produces the hope they possess. 'As vers. 1-4 passed into a blessing (vers. 5, 6), so now the hortatory discourse, begun afresh in ver. 7, passes into a blessing, which forms, at the same time, the close of the entire section (from chap. xiv. onwards). (Meyer.) — **With all joy and peace.** These are based on hope, but are the direct fruit of believing. — The end of this being filled with joy and peace is the increase in turn of hope: **that ye may abound in hope**; and this not by their own power, but in the power of the Holy Spirit. 'Believing,' is the subjective state, but this is the objective means, the *inworking* power. As the Holy Spirit is the author of peace, and as faith and hope, peace and joy, are the greatest helps

to true unity, this benediction is a fitting close to the exhortation respecting mutual forbearance and true fellowship, which forms the most striking passage in the practical part of the Epistle. The Apostle's main task is now completed; he prepares at once for the conclusion of his letter.

CHAPTERS XV. 14—XVI. 27.

III. CONCLUDING PORTION OF THE EPISTLE.

This part of the Epistle may be divided into four sections. (1.) Personal explanations, similar to those in chap. i. 8-15 (chap. xv. 14-33). (2.) Greetings to different persons at Rome (chap. xvi. 1-16). (3.) Closing exhortation, with greetings, from various persons (chap. xvi. 17-24). (4.) Concluding Doxology (chap. xvi. 25-27).

CHAPTER XV. 14-33.

1. *Personal Explanations.*

This section forms an 'epilogue' (Meyer), corresponding in matter with the introductory paragraph; chap. i. 8-15. The Apostle first expresses his confidence in the Roman Christians, and, in a partially apologetic tone, justifies his writing to them by a reference to his office as Apostle to the Gentiles (vers. 14-16), by a statement of his principle of labor (vers. 17-21), which had hindered him from going to Rome (ver. 22). He then speaks of his hope of visiting them (vers. 23, 24), after he had fulfilled his service in carrying alms to the poor saints at Jerusalem (vers. 25-29), in which service and hope he asks their prayers (vers. 30-32), adding a brief benediction (ver. 33).

14 AND ^aI myself also am persuaded of you, my brethren, ^{1 a} ² Pet. i. 12; ¹ John ii. 21.
 that ye also ² are full of goodness, ^b filled with all knowl- ^b 1 Cor. i. 5;
 15 edge, able also to admonish one another. Nevertheless, ³ brethren, ^{viii.} 1, 7, 10.
 I have written the more boldly unto you in some sort, ⁴ as
 putting you in mind, ⁵ ^c because of the grace that is ⁶ given to me ^c Chap. i. 5;
 16 of God, That ^d I should be the minister of Jesus Christ ⁷ to the ^{xii.} 3; Gal.
 Gentiles, ministering ⁸ the gospel of God, that the ^e offering up ⁹ ^{i.} 15; Eph.
 of the Gentiles might be acceptable, being sanctified by the ¹⁰ ^{iii.} 7, 8.
 17 Holy Ghost. ¹⁰ I have therefore whereof I may glory ¹¹ through ^d Chap. xi.
 Jesus Christ ¹² ^f in those things which pertain to God. For I ¹³ ^{13;} Gal. ii.
 18 will not dare to speak of any of those things ⁹ which Christ ^{7,} ^{8,} ^{9;} ¹
 hath not wrought by ¹³ me, ^h to make the Gentiles obedient, ¹⁴ ^{Tim.} ii. 7;
 19 by word and deed, ⁱ Through mighty ¹⁵ signs and wonders, by ¹⁶ ² ¹
 the power of the Spirit of God; ¹⁷ so that from Jerusalem, and ¹⁸ ^{18.} ^{17.}
 round about unto ¹⁵ Illyricum, I have fully preached the gospel ¹⁹ ^{19;} ^{Gal.} ii.
 8.
²⁰ ^{20.} ^{21.} ^{22.} ^{23.} ^{24.} ^{25.} ^{26.} ^{27.} ^{28.} ^{29.} ^{30.} ^{31.} ^{32.} ^{33.}

¹ Now I am persuaded, my brethren, even I myself, concerning you

² ye also yourselves ⁸ But ⁴ measure

⁵ in remembrance again ⁶ was ⁷ a minister of Christ Jesus

⁸ ministering as a priest in ⁹ omit up ¹⁰ in the Holy Spirit

¹¹ my (*lit.*, the) glorying ¹² in Christ Jesus

¹³ did not work through ¹⁴ unto the obedience of the Gentiles

¹⁵ in the power of ¹⁶ in

¹⁷ Holy Spirit (*according to the best authorities*) ¹⁸ as far as

20 of Christ. Yea, so have I strived to preach¹⁹ the gospel, not where Christ was²⁰ named, ^klest I should²¹ build upon another ^k 2 Cor. x. 13, 15, 16.
21 man's foundation: But as²² it is written, ^l

^l To whom he was not spoken of, they shall see: ^l Isa. lii. 15.

And they that have not heard shall understand.

22 For which cause²⁴ also ^m I have been much hindered²⁵ from ^m Chap. i. 13; 1 Thess. ii. 17, 18.

23 coming to you. But now having no more²⁶ place in these parts, and ⁿ having a great desire these many years²⁷ to come ⁿ Acts xix. 21; chap. i. 11; ver. 32.

24 unto you; Whensoever I take my journey into²⁸ Spain, I will come to you: ^o for³⁰ I trust to see you in my journey, ^o and to ^o Acts xv. 3.

25 be brought on my way thitherward by you, if first I be somewhat filled with your *company*. But now ^p I go³¹ unto Jerusalem to ^p Acts xix. 21; xx. 22; xxiv. 17.

26 minister³² unto the saints. For ^q it hath pleased them of Macedonia and Achaia³³ to make a certain contribution for the poor ^q 1 Cor. xvi. 1, 2; 2 Cor. viii. 1; ix. 2, 12.

27 saints which³⁴ are at Jerusalem. It hath pleased them verily; ^r and their debtors they are. For ^r if the Gentiles have been ^r Chap. xi. 17.

28 made partakers of their spiritual things, ^s their duty is³⁶ also to minister unto them in carnal things. When therefore I have ^s 1 Cor. ix. 11; Gal. vi. 6.

29 performed this, and have sealed to them ^t this fruit, I will come³⁷ by you into³⁸ Spain. ^t And I am sure³⁹ that, when I come unto you, I shall come in the fulness of the blessing of ^t Phil. iv. 17.

the gospel⁴⁰ of Christ. ^u Chap. i. 11. ^u Phil. ii. 1. ^v 2 Cor. i. 11; Col. iv. 12.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and ^v for⁴¹ the love of the Spirit, ^v that ye strive together ^v 2 Thess. iii. 2.

31 with me in *your* prayers to God for me; ^w That I may be delivered from them that do not believe⁴² in Judea; and that ^w my service⁴³ which *I have* for Jerusalem may be accepted of⁴⁴ the ^w 2 Cor. viii. 4.

32 saints; ^x That I may come unto you with joy ^x by the will of God, and may with you be ^x refreshed.⁴⁵ Now ^x the God of ^x Chap. i. 10. ^y Acts xviii. 21; 1 Cor. iv. 19; James iv. 15.

peace *be* with you all. Amen. ^y 1 Cor. xvi. 18; 2 Cor. vii. 13; Philem. vii. 20; comp. Matt. xi. 28 (in Greek).

^z Chap. xvi. 20; 1 Cor. xiv. 33; 2 Cor. xiii. 11; Phil. iv. 9; 1 Thess. v. 23; 2 Thess. iii. 16; Heb. xiii. 20.

^z Chap. i. 10. ^z Acts xviii. 21; 1 Cor. iv. 19; James iv. 15.

^z Chap. i. 10. ^z Acts xviii. 21; 1 Cor. iv. 19; James iv. 15.

^z Chap. i. 10. ^z Acts xviii. 21; 1 Cor. iv. 19; James iv. 15.

^z Chap. i. 10. ^z Acts xviii. 21; 1 Cor. iv. 19; James iv. 15.

^z Chap. i. 10. ^z Acts xviii. 21; 1 Cor. iv. 19; James iv. 15.

^z Chap. i. 10. ^z Acts xviii. 21; 1 Cor. iv. 19; James iv. 15.

^z Chap. i. 10. ^z Acts xviii. 21; 1 Cor. iv. 19; James iv. 15.

Ver. 14. **Now I am persuaded, my brethren.** This direct affectionate address indicates the return to more personal matters. — **Even I myself, or, 'I myself also.'** The former implies: 'even I, the one who has just admonished you, have this favorable conviction respecting you; the latter, 'I of myself,' without the testimony of others, or, 'I as well as others.' The second view accords with chap. vii. 25, but the implied contrast in ver. 15 seems to favor the first. — **Ye also yourselves;** 'without any exhortation of mine' (Alford). — **Are full of goodness;** moral excellence in general, though it may be specially applied to kindness. — **Filled with all knowledge;** Christian knowledge, moral as well as intellectual. — **Able also to admonish one another;** without assistance from without. This is a special result of the preceding qualities ascribed to them. It requires abundance of goodness as well as of knowledge to fit us for mutual admonition.

Ver. 15. **But (though I am convinced of this, yet), brethren I have written** (lit., 'I wrote,' in this Epistle) **the more boldly** (in contrast with the assurance of ver. 14 respecting their goodness, etc.) **unto you in some measure;** *i. e.*, in special places; the phrase qualifies the verb, not 'more boldly' as if the sense were: 'somewhat too boldly.' — **As putting you in remembrance again;** simply as one who reminds you. — **Because of the grace that was given,** etc. His apostolic office is referred to in this phrase (comp. marginal references); this was the ground and reason of his boldness. But notice the humility of the great Apostle.

Ver. 16. **That I should be,** etc. The purpose of the grace given him. — **A minister;** not the word usually so rendered (as in ver. 8), but one applied to a minister in public worship (our word 'liturgy' is allied to this); it is more closely defined by what follows. — **Of Christ Jesus;** as the Head and King of the Church, not as Highpriest. — **Ministering as a priest in the gospel of God.** The word 'ministering' does not correspond with the previous one, but distinctly expresses priestly service. But the gospel is not the offering, but in his preaching of the gospel he renders priestly service, and in this way: **That the offering of the Gentiles,** the offering consisting of them, **might be acceptable, being sanctified in the Holy Spirit;** not consecrated after the Levitical ritual, but truly by means of the indwelling Spirit. This verse is properly used to oppose the idea that the Christian ministry is a priesthood. If the Apostle had laid any claim to sacerdotal functions, or designed to give any warrant for such claim on the part of Christian ministers, he would not have expressed himself as he does here. The offering is figurative; the priestly functions are figurative. 'This is my priesthood, to preach the gospel. My knife is the word, ye are the sacrifice' (Theophylact). 'With such sacrifices God is well pleased.'

Ver. 17. **I have therefore my (lit., 'the') glorying;** the same word we render 'boasting' in chap. iii. 27; here used in a good sense. — **In (not, 'through') Christ Jesus;** only in fellowship with Him can he glory; thus incidentally opposing the thought that his glorying was in himself. — **In those things which pertain to God,** lit., 'the things toward God,' referring to his 'ministering as a priest,' etc. (ver. 16). It does not limit, but defines the 'glorying.' The explanation: 'I have offerings for God, namely, Gentile converts,'

seems far-fetched. This verse furnishes a transition to the statement of the principle governing his labors (vers. 17-21, the carrying out of which had hindered him from visiting Rome (ver. 22)).

Ver. 18. **For I will not dare** ('be bold,' probably in allusion to ver. 15) **to speak,** etc. The emphasis rests not on the word **Christ**, but on the phrase **did not work through me;** the contrast being, not with what he did of himself, or strictly with what others did, but more exactly with what Christ had wrought through him. The sense is: I will speak boldly, have my ground of glorying, only in such things as Christ wrought through me. — **Unto the obedience of the Gentiles,** with this design and result, that they became obedient to Christ by believing in Him. — **By word and deed.** This phrase qualifies 'did work through me,' etc. 'Word' refers to his preaching; 'deed' includes all the other labors of his apostolic activity.

Ver. 19. **In the power of signs and wonders, in the power of the Holy Spirit.** Some authorities read 'Spirit of God,' and the Vatican manuscript has 'Spirit' alone; but the best established form is as above. The two clauses are parallel, and should be closely joined with what precedes. Christ wrought through him, in word and work, in virtue of these powers; that proceeding from (miraculous) signs and wonders, and that which came from the Holy Spirit working through him on the minds of men. — **So that from Jerusalem,** the actual starting point of his apostolical labors (Acts iv. 28, 29; xxii. 18), **round about,** not in the arc of a circle, but in a wide circuit, round about Jerusalem. — **As far as Illyricum.** Illyria was north of Macedonia. No mention is made in the Book of Acts of a visit there. Hence many have thought that the Apostle thus indicates the limit of labors. But it is quite probable that during the journey mentioned in Acts xx. 1-3 (just before the writing of this Epistle) he actually entered that region. — **I have fully preached** (lit., 'have fulfilled') **the gospel of Christ.** The E. V. fairly presents the sense, though a variety of other explanations have been suggested, *e. g.*, have given the gospel its full dimensions, completely proclaimed it, accomplished everything with it, etc. He had fully spread the glad tidings and with success everywhere, sufficient to attest his apostolic mission, and give him a ground of glorying in what Christ had wrought through him.

Ver. 20. **Yet making it my ambition.** The participle here used means, 'to make it a point of honor,' but this exact sense need not be pressed here. — **So to preach the gospel,** 'to evangelize,' not the same word as in ver. 19. 'So,' *i. e.*, in this manner (as afterwards defined), may qualify the participle, but the sense is better expressed in English by the above rendering. — **Not where Christ was already named.** 'Already' is properly supplied; 'named, as the object of faith and the Person to be confessed, by other laborers, as appears from the next clause: **that I might not,** etc. This principle, here negatively stated, was not adopted to avoid opposition, or in consequence of differences with the other Apostles, nor yet of an arrangement to divide geographically the mission field, but resulted from the high sense of his duty as an Apostle, *to lay the foundation of a universal Church.* His writing to Rome was not contrary to this principle, which concerned his labor in person, not his intercourse by letter with churches he had not founded.

Ver. 21. **But**, preaching the gospel in this way, not where others had preached, but, as it is written (according to this rule of Scripture), **They to whom no tidings of him came, shall see; And they, etc.** From Is. lii. 15, following the LXX., which adds 'of him' (comp. the E. V., which renders the Hebrew accurately). The prophecy refers to 'kings,' but is properly applied to nations whom they represent; the wide extension of the Messiah's kingdom being the main thought.

Ver. 22. **Wherefore also.** Because of this aim of wide missionary activity, not because a church had already been formed at Rome.—**I was hindered for the most part;** or, 'these many times.' Some authorities read, 'oftentimes' as in chap. i. 13; but the usual reading is better supported. The rendering we adopt refers to the principal (though not the only) cause of his not visiting them; the other to the frequency of the hindering. Either is allowable, but we prefer the former.

Vers. 23, 24. The construction of these verses occasions much difficulty, which was relieved by the insertion of the clause (ver. 24): 'I will come to you,' to complete the sense; decisive authority proving the words to be an interpolation. Another attempt to relieve the abruptness was made by omitting 'for' in the same verse; but here too the weightiest evidence is against the easier reading. We are compelled then to accept a broken construction as follows: 'But now no more having place in these parts, and having these many years a longing to come unto you, whensoever I journey into Spain (for I hope, as I am journeying through, to see you, and to be sent forward thither by you, if first I be in some measure filled with your company) — but now, etc. The sense would be the same, if the participles of ver. 23 were rendered as verbs, and a period placed after the word 'Spain.'—**But now.** The Apostle begins to say that the main hindrance is removed; in ver. 25 he states the special reason for delay.—**Having place.** Opportunity to carry out his principle of labor.—**In these parts;** spoken of in ver. 19.—**Whensoever I journey into Spain.** Paul does not use the common Greek name for Spain ('Iberia'), nor even the exact Latin one. Whether this purpose was ever fulfilled is unknown, and immaterial as respects the visit to Rome in which God's purpose, not Paul's, was carried out in the actual visit to the imperial city.—**Hope;** not, 'trust.'—**As I am journeying through.** This qualifies both the following clauses.—**And to be sent forward thither by you.** (Some authorities read: 'from you'). He hoped to obtain companions, and doubtless other friendly furtherance.—**In some measure;** 'not as much as I will, but as much as is permitted' (Grotius). Not merely complimentary.—**Filled with your company.** 'Spiritual satisfaction through the enjoyment of the longed-for personal intercourse' (Meyer).

Ver. 25. **But now.** Partly resumptive of ver. 23, since it returns to his present circumstances, but introducing a new thought in contrast with the hope expressed in ver. 24.—**I am journeying unto Jerusalem** (on the point of doing so) **ministering unto the saints.** How is afterwards explained. The present participle indicates that the journey is part of the ministering. On this service, see 2 Cor. ix. 1, 2; Acts xv. 27.

Ver. 26. **For Macedonia and Achaia.** Personification for the Christians in these provinces; the

latter included Greece proper.—**Thought it good;** 'were well-pleased,' willingly did this service.—**A certain contribution.** The Greek word means 'fellowship,' 'communion,' and is allied with 'communicate' (Gal. vi. 6). No contribution belongs to Christian charity, unless it is willingly bestowed and as a matter of fellowship.—**For the poor saints which are at Jerusalem.** Community of goods evidently did not exist in the church of Jerusalem. The number of poor saints there need occasion little surprise.

Ver. 27. **For they thought it good** (namely, to make this contribution); **and their debtors they are.** The Apostle emphasizes by the repetition the willingness of the Grecian Christians, but adds another statement to mark the reasonableness of such contributions; they were a matter of repayment.—**They owe it also to minister, etc.** The word 'minister' is that used of priestly service (comp. 'minister of Christ Jesus,' ver. 16), not that found in ver. 25. To such priestly service belongs the privilege and duty of providing for the poor saints. This thought is the more emphatic in view of the antithesis between **spiritual things** and **carneal things**; the former referring to the gifts of the Holy Spirit which came to the Gentiles from the mother church at Jerusalem (comp. Acts xi. 20); the latter including those things which pertain to the external, material side of man's nature. The reference to the Holy Spirit does not require the ethical sense in this contrast, though the reverse is true.

Ver. 28. **When therefore, etc.** Reverting to the hope expressed in ver. 24.—**Have sealed to them this fruit.** Secured to them as their property the 'fruit,' the produce, of this contribution. Some take 'sealed' in a literal sense, but this seems out of keeping with the tone of the passage. The Apostle is *moved* by the thought that with the close of the work of love to which he refers he was to finish his great and long labors in the East, and was to take in hand a new field in the far West. In these circumstances an unusual thoughtful expression for the concluding act offers itself naturally (Meyer).—**I will proceed by you unto Spain.** The full idea of the original is: I will depart (or, return) from Jerusalem, pass through your city, and go unto Spain. From Spain the way was discovered, after many centuries, to a farther West.

Ver. 29. **And I know that, etc.** The Apostle's humility did not prevent him from knowing this and writing of it. More confidence of *this kind* would promote humility in the preacher.—**In the fulness of the blessing of Christ.** 'Of the gospel' is a gloss, to be rejected on decisive authority. Christ's blessing in abundance he knew would attend him at Rome.

Ver. 30. **Now I beseech you, brethren.** This fervent exhortation is the natural expression of his confidence in them and of the anticipation he has respecting what awaits him at Jerusalem (comp. Acts. xx. 22; xxi. 10, etc.)—**By our Lord Jesus Christ, and by the love of the Spirit.** 'For' is incorrect in both cases; 'through' is the literal sense, with the same force as in chap. xii. 1, presenting a motive. 'Love of the Spirit' is that affection wrought by the Holy Spirit. Between Paul and the mass of his readers personally unknown to him, only such a love could be urged as a motive. It is more extended than personal affection.—**That ye strive together with me** (the figure is that of a contest in the games) **in your**

prayers, etc. 'Your' brings out the force of the article; the possessive pronoun, though found in some authorities, must be rejected.

Ver. 31. **That**, etc. The purpose and purport of the prayer. — **That are disobedient**. Comp. chap. xi. 30. The word may mean 'unbelieving,' and in any case the two senses are closely related, but the unbelief of the Jews is here regarded as disobedience to the gospel. — **And that my ministration** (of alms) **may become acceptable** (the same word as in ver. 16) **to the saints**. Besides the hostility of the Jews, he must encounter the doubts of the Jewish Christians, whom he however calls 'saints.' On the state of feeling here hinted at, see Excursuses, *Galatians*, chap. ii. 1-14.

Ver. 32. **That in joy** (the emphasis rests on this phrase) **coming unto you through the will of God** (there is considerable variation in the manuscripts, but this seems the best established reading), **I may together with you find rest**. This rendering follows the better supported reading, though the sense is not altered; some authorities omit the last clause. The reality was entirely different from this hope and prayer; but we cannot doubt that the Apostle's arrival at Rome was 'in joy,' even though in bonds, since in all he submitted himself to the will of God.

Ver. 33. **Now the God of peace**, etc. A benediction was natural, and the anticipated conflicts might well lead him to speak of God as 'the God of peace.'

CHAPTER XVI. 1-16.

2. Greetings to different Persons at Rome.

The bearer of the letter is commended in vers. 1, 2. Then follow greetings to many individuals, and to some households or household churches. About one third of the persons mentioned are women. On the names as indicative of origin and station of the believers at Rome, see *Introd.*, p. 12. Of this chapter, Chrysostom says: 'It is possible even from bare *names* to find a treasure.' The list shows: (1.) Paul's personal regard; (2.) The high place he accords to women; (3.) The constitution of the Roman congregation; (4.) The great influence he exerted, since so many friends were present in a place he had never visited; (5.) The undying name received from his friendly mention, is a type of the eternal blessing which belongs to those whose names are written in the Lamb's book of life. Classic authors have not preserved for us the record of so many friends; the mention of their friends has not awakened so great an interest as this list of humble people whom they would have despised. On the origin and social standing of the Roman believers, as indicated by this list, see *Introd.*, pp. 11, 12. Bishop Lightfoot (*Philippians*, pp. 169-176) finds that most of the names occurring in this section occur also in the inscriptions discovered in recently excavated burial places at Rome (*columbaria*). These inscriptions refer mainly to freedmen and slaves of emperors, and it is a fair inference that some of the imperial household are included here (comp. *Phil.* iv. 22). Identification of the persons is of course impossible. The names are mainly Greek ('Mary' alone is Jewish), but this gives no clue to the nationality, since Greek names were borne by the Hellenistic Jews. We may assume that many of those saluted here were of Jewish extraction; proportionally more than in the Roman congregation as a whole.

- 1 I COMMEND unto you Phebe our sister, which is a ser-^a Acts xviii.
 2 vant¹ of the church which is at ^a Cenchreæ; ² ^b That ye ^b Phil. ii. 29;
 receive her in the Lord, as becometh saints, and that ye assist ³ John v. 6.
 her in whatsoever business she hath³ need of you: for she ⁴
 hath been a succourer⁵ of many, and of myself also. ^c Acts xviii. 2,
 18; 26; 1
 3 Greet ^e Priscilla⁶ and Aquila, my helpers⁷ in Christ Jesus: ^d 1 Cor. xvi.
 4 Who have⁸ for my life laid down their own necks: unto whom ¹⁹; Col. iv.
 not only I give thanks, but also all the churches of the Gen- ¹⁵; Philem
 tiles. Likewise greet⁹ ^a the church that is in their house. ²
 Salute my well beloved Epenetus,¹⁰ who is ^e the first fruits of ¹ Cor. xvi.
 15.

¹ who is a deaconess

² Cenchreæ

³ may have

⁴ she too

⁵ helper

⁶ Salute Prisca

⁷ fellow workers

⁸ omit have

⁹ And salute

¹⁰ Epenetus my beloved

6 Achaia¹¹ unto Christ. Greet¹² Mary, who bestowed much
 7 labour on us.¹³ Salute Andronicus and Junia, my kinsmen,
 and my fellow prisoners, who are of note among the apostles,
 8 who also ^fwere¹⁴ in Christ before me. Greet¹² Amplias,¹⁵ my ^f Gal. i. 22.
 9 beloved in the Lord. Salute Urbane,¹⁶ our helper¹⁷ in Christ,
 10 and Stachys my beloved. Salute Apelles approved¹⁸ in Christ.
 11 Salute them which are of Aristobulus' household.¹⁹ Salute
 Herodion my kinsman. Greet¹² them that be²⁰ of the house-
 12 hold of Narcissus, which²¹ are in the Lord. Salute Tryphena
 and Tryphosa, who labour in the Lord. Salute the beloved
 13 Persis,²² which²¹ laboured much in the Lord. Salute Rufus
 14 ^g chosen²³ in the Lord, and his mother and mine. Salute Asyn- ^g 2 John 1.
 critus, Phlegon, Hermas, Patrobas, Hermes,²⁴ and the brethren
 15 which²⁵ are with them. Salute Philologus, and Julia, Nereus,
 and his sister, and Olympas, and all the saints which²⁵ are with
 16 them. ^h Salute one another with a holy kiss. The²⁶ churches ^h 1 Cor. xvi.
 of Christ salute you. ²⁰; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14.

- 11 Asia (according to the best authorities) 12 Salute
- 18 the best authorities read you 14 have been
- 15 Ampliatus (according to the best authorities)
- 16 Urbanus 17 fellow worker 18 the approved
- 19 that are of the household of Aristobulus 20 are 21 who
- 22 Persis the beloved 23 the chosen
- 24 Hermes, Patrobas, Hermas (the order of the best authorities)
- 25 that 26 the best authorities read All the

Ver. 1. **I commend**, etc. Both an introduction and a commendation are suggested.—**Phebe our sister**; a Christian believer; this is the general ground for receiving her.—**Who is a deaconess**, etc. This is the special reason, in view of the fidelity with which she had fulfilled her duty (ver. 2). It is implied that she occupied this position at the time Paul wrote. The word here used may mean 'servant,' but it is unlikely that this is the sense, since there were deaconesses in the Christian church during the first century, their duty being to take care of the sick and poor, and of strangers, in the female portion of the churches. The rigid separation of the sexes made this the more necessary. The custom continued for centuries in the Greek church. In the Protestant church the office of deaconess has recently been revived. The Roman Catholic church has, as is well known, special orders of *celibate* women to perform the duties properly belonging to this office. The term here used may be either masculine or feminine. Some regard the 'widows' spoken of in 1 Tim. v. 3-16 as deaconesses, a view opposed by Neander; see that passage, and Schaff, *Apostolic church*, p. 535, where the identity is defended. Phebe was the bearer of the letter, else no such special mention would have been necessary. From the independent manner of her movements, it has been inferred that she was a widow.—**Cenchreæ**. The eastern part of Corinth, about nine English miles from that city. To argue from this that the letter was addressed

to Ephesus, or some church east of Corinth, is puerile.

Ver. 2. **That ye receive her in the Lord**. This is the purpose of the commendation, that the Roman believers give her a *Christian* welcome.—**Worthily of the saints**, as saints ought to receive such an one.—**And that ye assist her**, etc. The term used is a legal one, and hence it has been inferred that her visit to Rome was on private legal business. It is unlikely that she was travelling in the discharge of her official duty as deaconess.—**For she too, 'she herself also,' hath been a helper of many**. The word used is an honorable one, indicating service bestowed by a superior on inferiors (patroness). It suggests here her labors as deaconess, though it may include private service.—**Of myself also**. Where is unknown; possibly Paul had once been ill during a visit to Cenchreæ, or the Apostle may have made her house his home, as in the case of Lydia, at Philippi. This commendation has the true Christian tone; what she has done for other Christians gives her a claim on the helpfulness of the Roman believers.

Ver. 3. **Salute**. 'Greet' (E. V.) and 'salute' represent the same word throughout the chapter.—**Prisca and Aquila**. 'Priscilla' is the diminutive form, found elsewhere and in the versions and Fathers. The wife seems to have been the more prominent and active Christian; her name comes first in Acts xviii. 2, as well as here. Then as now, capacity and fidelity formed the

standard. 'This married couple, tentmakers like Paul (Acts xviii 3), expelled from Rome as Jews under Claudius, had been converted at Corinth by Paul (see on Acts xviii. 1), had then migrated to Ephesus (Acts xviii. 18, 26; 1 Cor. xvi. 19), are now again in Rome; but, according to 2 Tim. iv. 19, were at a later period once more in Ephesus' (Meyer). Their stay at Ephesus has been made the basis of the theory that this chapter (or Epistle) was originally addressed to that city; but persons of their trade would be apt to travel extensively. — **Fellow workers** (so E. V. in Col. iv. 11) in Christ Jesus. They had wrought together at their common handicraft, but this refers to working for Christ, in Him as the sphere of activity. On the question whether 'Prisca' publicly preached, comp. the Epistle addressed to the church where she first labored for Christ (1 Cor. xiv. 34).

Ver. 4. **Who for** ('in behalf of,' not, 'instead of') **my life laid down**, etc. Lit., 'laid under,' used of submitting to execution. That they underwent peril of their life for the sake of Paul is clearly meant; whether at Ephesus or Corinth is uncertain, since in both places Paul had been exposed to violence. But the mention of this fact opposes the Ephesian destination of the chapter. — **All the churches of the Gentiles**; evidently including the Roman congregation. The Gentile churches owed gratitude for what was done in behalf of the Apostle to the Gentiles.

Ver. 5. **And salute**; the verb is properly supplied, but the clause is grammatically connected with ver. 3, and should form a part of ver. 4. — **The church that is in their house**. The early Christians had, as a rule, no public place of assembly, but probably met in the houses of the more prominent brethren. In larger cities there seem to have been several such places of meeting; and one of these is here referred to. The language of Justin Martyr sustains this view. The same persons were doubtless wont to gather there, forming a household parish of the one Roman congregation. As the city was four miles in circumference, there was a necessity for a number of these assemblies — **Epenetus my beloved**. All the persons named, from this point to the close of the section, are unknown. 'The legends of the Fathers made the most of them martyrs and bishops, and the *Synopsis* of Dorotheus misplaces the most of them among the seventy disciples' (Meyer). — **The first-fruits of Asia unto Christ**; *i. e.*, among the first converts in the Roman province of Asia, of which Ephesus was the chief city. Comp. 1 Cor. xvi. 15, where the same expression occurs. There 'Achaia' is the correct reading; here 'Asia' is much better supported. The change may have arisen from the fact that this Epistle was written in Corinth, the capital city of Achaia.

Ver. 6. **Salute Mary**. This is the sixth person of this name mentioned in the New Testament. Otherwise unknown, but characterized as one **who bestowed much labor on you**. So the best authorities, and most recent editors. 'Bestowed labor' points to practical activity, in charity and womanly ministrations. When preaching and teaching are meant, 'in the word' is usually added.

Ver. 7. **Andronicus and Junias**, or, 'Junia.' It is impossible to decide which form of the latter name is correct; if the feminine form ('Junia') be accepted, then the wife or sister of Andronicus

is meant. But the description is supposed by many commentators to favor the reference to a man. — **My kinsman**. This may mean 'fellow-countrymen,' here and in vers. 11, 21; but all the persons thus termed may have been actual 'kinsmen.' It cannot be affirmed that they were not. — **My fellow prisoners**. When and where is unknown. — **Who are of note among the Apostles**; honorably known by the Apostles. The phrase does not imply that they were Apostles. So loose a sense of the term cannot be accepted: see Schaff, *Apostolic Church*, pp. 512, etc. — **Who also** (*i. e.*, the two persons named, not 'the Apostles') **have been in Christ before me**. Became Christians before the conversion of Paul; probably in Judea, since they were known to the Apostles. Paul had a nephew at Jerusalem, we learn from Acts xxiii. 16.

Ver. 8. **Ampliatius**; so the weightier authorities; 'Amplias' is an abbreviated form. A common name in itself, it occurs several times in connection with the imperial household' (Lightfoot). The same is true of nearly every name in the rest of the section. — **My beloved in the Lord**; in Christian fellowship.

Ver. 9. **Urbanus** (the Latin form of this Latin name), **our fellow worker in Christ**. 'Our' refers not to Paul alone, since he says 'my' so frequently here, but to the Roman Christians also. — **Stachys my beloved**. The variety in these commendatory phrases was probably due to specific reasons.

Ver. 10. **Apelles**. Not to be confounded with 'Apollos.' The name occurs in Horace (*Sat.*, i. v. 100) as that of a Jew. He may have been a freedman, as some suppose, but the name was not uncommon. There are various conjectures as to the grouping of freedmen and slaves in these salutations. — **The approved in Christ**; one whose Christian steadfastness had been tested. — **Of the household of Aristobulus**; the Christians in that household (comp. ver. 11), probably slaves. There is no evidence that the person named was a believer; the phrase used has been thought by some to indicate that he was dead.

Ver. 11. **Narcissus**. A powerful freedman of Claudius bore this name, but died two or three years before this Epistle was written. Possibly the household of this person is meant.

Ver. 12. The three persons mentioned in this verse were probably deaconesses. — **Persis**. The name is derived from Persia, but on this fact no inference can be based. This woman is not only distinguished by the mention of her greater labor, but is called **the beloved**. Meyer notices the delicacy of the phrase; not, 'my beloved,' as in the case of the men referred to in vers. 5, 8.

Ver. 13. **Rufus**. Possibly the person mentioned in Mark xv. 21 (see *in loco*), since Mark probably wrote in Rome. But the name was frequent. — **The chosen in the Lord**; not merely 'elect in Christ,' but a chosen distinguished Christian man. — **His mother and mine**. 'His mother by nature, mine by maternal kindness' (Webster and Wilkinson). The peculiarly affectionate tone suggests some special kindness, in regard to which we can only conjecture. If she were the wife of Simon of Cyrene and had lived at Jerusalem, opportunities to befriend Paul would have been frequent.

Ver. 14. The numerous group here referred to was probably intimately associated, and less known to the Apostle. — **Hermes, Patrobas, Hermas** is the order of the best authorities. The last named

person can scarcely be the author of the *Shepherd of Hermas*, since that work was probably not written before the middle of the second century. — **The brethren who are with them.** Comp. ver. 15. The two phrases may refer to household churches, or to associations of Christians for business purposes. The former seems more probable. In that case *five* assemblies are indicated. Ver. 15. **Julia**; probably the wife of Philologus. — **Olympas** is the name of a man. — **All the saints**, etc. In any case pointing to a numerous body of Christians.

Ver. 16. **Salute one another with a holy kiss.** 'The meaning of this injunction seems to be, that the Roman Christians should take occasion, on the receipt of the Apostle's greetings to them, to

testify their mutual love, in this, the ordinary method of salutation, but having among Christians a Christian and holy meaning' (Alford). See marginal references. The custom is still known in the Greek Church. — **All the churches of Christ salute you.** The word 'all' was probably omitted by the scribes, because the expression seemed too extensive. But Paul was in communication with most Christian churches; all such would feel interested in the believers at Rome, and if, as is probable, his intention of going there was known, many salutations would be intrusted to him. As he knew so well the believers at Rome which he had not visited, how well qualified he was to speak for the many believing assemblies he had himself organized.

CHAPTER XVI. 17-24.

3. *Closing Exhortation, with Greetings from Various Persons.*

The warning of this section (vers. 17-20) indicates, not the presence of false teachers at Rome, but rather the danger of such persons making their appearance. The tone of the warning suggests this, as well as the fact that it occurs incidentally in a closing paragraph, instead of in the body of the Epistle. That Jewish zealots for the law were those against whom the Apostle warns is the most probable view. The description of ver. 18 is plainly applicable to these Judaizers, to whom the weak brethren would afford an opportunity. Vers. 21-24 form a distinct paragraph. Most of the names are found in the Book of the Acts, but the persons may be different, except in the case of Timothy. Attempts have been made to prove that this paragraph was not destined for Rome, or is not genuine, but there is nothing in the passage itself to confirm either of these opinions.

17 **N**OW I beseech you, brethren, mark them ^a which ¹ cause ^a divisions and offences contrary to the doctrine ² which ^b ye have ³ learned; and ^b avoid them. For they that are such serve not our Lord Jesus Christ, ⁴ but ^c their own belly; and ^d by ⁵ good words and fair speeches deceive the hearts of the simple. ⁶ For ^e your obedience is come abroad unto all *men*. ^d I am glad therefore on your behalf: but yet ^f I would have you ^e wise unto that which is good, and simple concerning ⁸ evil. And ^g the God of peace ^h shall bruise Satan under your feet shortly.

ⁱ The grace of our Lord Jesus Christ *be* with you. Amen. ⁹ ^h Timothyus my workfellow, ¹⁰ and ^l Lucius, and ^m Jason, and ⁿ Sosipater, my kinsmen, salute you. ¹¹ I Tertius, who wrote ^o this epistle, ¹² salute you in the Lord. ^o Gaius mine host, and of the whole church, saluteth you. ^p Erastus the chamberlain ¹³ of the city saluteth you, and Quartus ¹⁴ a brother. ^q The ¹⁵ grace of our Lord Jesus Christ *be* with you all. Amen.

¹ that ² teaching ³ omit have
⁴ our Lord Christ (*according to the best authorities*) ⁵ insert their
⁶ guileless ⁷ omit yet ⁸ unto that which is
⁹ the best authorities omit Amen.
¹⁰ Timothy my fellow worker saluteth you (*according to the best authorities*)
¹¹ omit salute you ¹² write the epistle ¹³ treasurer
¹⁴ the ¹⁵ the best authorities omit ver. 24.

^a Acts xv. 1, 5, 24; 1 Tim. vi. 3.
^b 1 Cor. v. 9, 11; 2 Thess. iii. 6, 14; 2 Tim. iii. 5; Tit. iii. 10; 2 John x.
^c Phil. iii. 19;
^d 1 Tim. vi. 5
^e Col. ii. 4;
^f 2 Tim. iii. 6;
^g Tit. i. 10; 2 Pet. ii. 3.
^h Chap. i. 8.
ⁱ Matt. x. 16;
^j 1 Cor. xiv. 20.
^k Chap. xv. 33.
^l Gen. iii. 15.
^m Ver. 24; 1 Cor. xvi. 23;
ⁿ 2 Cor. xiii. 14; Phil. iv. 23; 1 Thess. v. 28; 2 Thess. iii.
^o Rev. xii. 21.
^p Acts xvi. 1;
^q Phil. ii. 19;
^r Col. i. 1; 1 Thess. iii. 2; 1 Tim. i. 2; Heb. xiii. 23.
^s Acts xiii. 1.
^t Acts xvii. 5.
^u Acts xx. 4.
^v 1 Cor. i. 14.
^w Acts xix. 22;
^x 2 Tim. iv. 20.
^y Ver. 20; 1 Thess. v. 28

Ver. 17. **Now, I beseech you, brethren.** Comp. chap. xv. 30. — **Mark them;** note carefully. In Phil. iii. 17, it is applied to those who are to be imitated. — **Which cause,** etc. The present tense indicates that such persons were doing this, but not necessarily at Rome. — **Divisions and offences.** The article (in the Greek) points to what is well known. The two words refer to divisions in churches and to temptations to depart from the gospel basis of faith and life. Others, with less reason, apply them to doctrinal divisions and moral offences. — **Contrary to the teaching,** etc. 'Doctrine' may mislead; the reference is to the entire range of Christian truth. The commendation of their teachers implied here indicates that the church was founded mainly by Christians of the Pauline type. — **Avoid them;** lit. 'turn off from them.' There is no reference to official excommunication, but to a rule of private conduct toward such. The other might follow, but that was for the local church to determine.

Ver. 18. **For they that are such,** etc. Comp. Phil. iii. 18, 19. — **Our Lord Christ;** He is the true Master (notice the unusual form, which is supported by all the early manuscripts), yet they do not serve Him, but their own belly; a figure for sensuality. It is remarkable how often schismatics have proved their Epicureanism. — **By their good words and fair speeches;** lit., 'by the kind speaking and blessing.' These terms refer either to the tenor and force of their words, or the former may point to the mask of kindness, and the latter to flattery. The unctiousness of sensual hypocrites is well known. — **Deceive the hearts of the guileless;** those who are unsuspecting, unwary. How many were deceiving and deceived appears from Phil. i. 15, written from Rome a few years after this. Undue severity cannot be ascribed to the Apostle's language: few earnest Christian teachers have failed to observe how apt it still is.

Ver. 19. **For your obedience,** etc. 'Obedience' to the gospel, obedience of faith, is meant, as throughout the Epistle. Because of their well-known obedience, he does not class them among the 'guileless.' This view of 'for,' as implying an antithesis, is further favored by the next clause. Other views: I warn you thus, because your obedient disposition is well known; and you are therefore likely to be led astray; or, I am confident you will heed my warning, because your obedience is well known. The former gives an unusual sense to 'obedience;' the latter does not accord well with the force of 'for' and 'therefore.' — **Over you** (the better supported order places the emphasis on this phrase) **therefore I rejoice: but I would have you,** etc. A delicate combination of warning with the expression of firm confidence. Here is the added reason for the exhortation of ver. 17. — **Wise unto that which is good, and simple unto that which is evil.** 'Simple' is not the same word as in ver. 18; it might be rendered 'harmless,' as the margin of the E. V., since it denotes 'unmixed,' 'pure,' 'free from.' 'Unto' in both cases points to the result. Wisdom is needed that we may rightly do what we know to be right; but in regard to what is evil, the one way is the simple, unmixed way of avoiding it altogether.

Ver. 20. **And the God of peace** (so designated

in contrast with those who cause divisions, ver. 17) **shall bruise Satan** (who moves all these disturbing teachers) **under your feet shortly.** The figure is based upon Gen. iii. 15. God will give them the victory; both agencies will be employed. 'Shortly' is usually taken in the sense of 'soon.' 'The preservation of primitive Christianity from the fatal errors that very soon assailed it is one of the most striking of the gracious providences of God toward His church' (Shedd). But Godet gives it the sense of 'rapidly,' as better supported by usage. A reference to the return of Christ is by no means necessarily implied. — **The grace of our Lord,** etc. This benediction, except the word 'Amen,' is supported by the oldest authorities (two of them omitting 'Christ'), most of them, however, omitting ver. 24 (see below). The salutations which follow seem to have been added after the Epistle was virtually ended.

Ver. 21. **Timothy, my fellow-worker, saluteth you.** That Timothy was with Paul at this time appears from Acts xx. 4. — **Lucius.** Not 'Luke,' but possibly 'Lucius of Cyrene' (Acts xiii. 1). — **Jason.** This may refer to the person named in Acts xvii. 5, as a resident of Thessalonica. — **Sopipater.** The same name as 'Sopater' (Acts xx. 4), and possibly the same person. All three names were frequent. — **My kinsmen.** Comp. vers. 7, 11. Here also the term probably means more than 'countrymen.' That Paul's relatives should become Christians, and be associated with him, is probable enough.

Ver. 22. **I Tertius.** Otherwise unknown; probably an Italian, though some have sought to identify him with Silas, because the Hebrew word answering to Tertius sounds like Silas. — **Who wrote the epistle.** 'Wrote' is more literal, but 'write' gives the sense of this epistolary aorist. Paul seems to have dictated most of his letters. Comp. *Galatians*, chap. vi. It was natural that the amanuensis, as a Christian brother, would send his salutation in the first person. In ver. 23 the dictation is resumed. — **In the Lord.** It is more natural to connect this with 'salute,' though the Greek order permits it to be joined with 'write.'

Ver. 23. **Gaius mine host.** Paul was lodging with this man, as he had previously done with Aquila and Justus (Acts xviii. 1-7). The name occurs in connection with Paul in 1 Cor. i. 14, Acts xix. 29; xx. 4. The same person is probably meant in the first instance, probably in the last, and possibly in all three. — **And of the whole church.** This may mean that a household church met with him, or that he was universal in his hospitality to Christians. — **Erastus the treasurer** (lit., 'steward') **of the city;** of Corinth. This may be the person mentioned in Acts xix. 22; 2 Tim. iv. 20; but in that case he had relinquished his office before the time. — **Quartus the brother;** some Christian brother, known to the believers at Rome, but totally unknown to us.

Ver. 24. This verse is omitted by the best authorities. The repetition of the benediction is not so unexampled as to have given offence to the early transcribers, while it might readily have been transferred from ver. 20. No great weight can be allowed to arguments respecting the genuineness of the closing doxology (vers. 25-27) based upon the repetition of this benediction.

CHAPTER XVI. 25-27.

4. *Concluding Doxology.*

In no other Epistle does the Apostle conclude with a *doxology*, but this need occasion no difficulty. The passage bears every internal evidence of genuineness, and is exceedingly appropriate. 'As a final complete conclusion, we have now this *praising of God*, rich in contents, deep in feeling (perhaps added by the Apostle's own hand), in which the leading ideas contained in the whole epistle, as they had already found in the introduction (chap. i. 1-5) their preluding key note, and again in chap. xi. 33-36, their preliminary doxological expression, now further receive, in the fullest, union of inspired piety, their consecrated outburst for the ultimate true consecration of the whole' (Meyer).

25 **N**OW ^a to him that is of power ¹ to stablish you ^b according ^a to my gospel, and the preaching of Jesus Christ, 'accord-
 ing to the revelation of the mystery, ^d which was kept secret ²
 26 since the world began,³ But ^e now is made manifest, and by the ^b
 Scriptures of the prophets,⁴ according to the commandment
 of the everlasting⁵ God, made ⁶ known to all ⁷ nations for the ^d
 27 ^fobedience ⁸ of faith: To ^gGod only wise, *be* glory through
 Jesus Christ forever.⁹ Amen.

^a Eph. iii. 20;
 1 Thess. iii. 13; 2 Thess. ii. 17; iii. 3;
 Jude 24;
 comp. chap. i. 11.
^b Chap. ii. 16.
^c Eph. i. 9;
 iii. 3, 4, 5;
 Col. i. 27.
^d 1 Cor. ii. 7;
 Eph. iii. 5, 9; Col. i. 26.
^e Eph. i. 9;
 2 Tim. i. 10;
 Tit. i. 2, 3;
 1 Pet. i. 20.
^f Acts vi. 7;
 chap. i. 5;
 xv. 18.
^g 1 Tim. i. 17;
 vi. 16; Jude 25.

¶ Written to the Romans from Corinthus, and sent by Phebe, servant of the church at Cencrea.¹⁰

- ¹ who is able ² hath been kept in silence
- ³ during eternal ages ⁴ through prophetic Scriptures
- ⁵ eternal ⁶ is made ⁷ unto all the ⁸ unto obedience
- ⁹ To the only wise God, through Jesus Christ; to whom be the glory forever.
- ¹⁰ *The subscription is not genuine, but in this case seems to be correct.*

Ver. 25. **Now to him**, etc. This is the usual form in a doxology; 'the only wise God' (ver. 27), is in apposition with 'Him,' all that intervenes being descriptive. There is, however, a grammatical difficulty, owing to the change of construction in the latter part of ver. 27. The phrase on which all that precedes logically depends ('be the glory') is placed in a dependent relative clause. Some have thought that in beginning the Apostle had in mind another form of expression than a doxology, and that the relative in ver. 27 refers to Christ, while others regard the relative as an interpolation (see below). — **Who is able to stablish you.** Comp. marginal references. This description of God is appropriate in this Epistle. — **According to my gospel.** It is difficult to determine the exact sense and connection of this phrase, but it seems best to join it with 'stablish,' with the sense 'in reference to my gospel,' that you may remain steadfastly faithful to the teaching I have set forth. Others give it the wider sense of 'in subordination to and according to the requirements of my gospel' (so Alford). The explanation 'through' is lexically untenable. — **And the preaching of Jesus Christ.** This is, closely joined with the preceding phrase, and is probably an explanation of it; either the preaching concerning Christ, which is the substance of his gospel, or the preaching which Christ causes to be promulgated through him. 'Preaching' here

means the thing preached, and the former explanation is preferable, since it follows the analogy of the phrase 'the gospel of Christ.' 'The Apostle would thus efface what might seem too personal in that noun, "according to my gospel"' (Godet). To refer the phrase to the preaching of Christ himself when on earth, is unwarranted. — **According to the revelation, etc.** The connection of the clause here introduced has been explained in three ways: (1.) Coordinate with 'according to my gospel,' etc., and thus closely connected with 'stablish.' (2.) Explanatory of the whole preceding statement, and thus defining 'able to stablish,' etc. (3.) Explanatory of 'my gospel and the preaching of Jesus Christ,' connected with the verbal idea therein implied. The last seems least defensible grammatically. Either of the other two would be linguistically correct, but it is more probable that 'according to' here has the same sense as before. We therefore prefer (1), which gives us another designation of the gospel, 'as the revelation of the primitive sacred mystery' (Meyer). — **Of the mystery.** The article is wanting in the Greek, but what follows explains 'mystery' as the specific one on which the Apostle delighted to dwell. On the word, see chap. xi. 25, but especially Eph. i. 9. Here, as in Ephesians, the contents of this mystery are, in general, the salvation of sinful men, decreed from eternity, accomplished by

Christ, proclaimed through the gospel to all men, so that this is the revelation of the mystery! But the Apostle in such expressions seems always to have in mind the extension of salvation to the Gentiles, so that they become one body with believing Jews (see Eph. iii. 3-9; Col. i. 26). But the view we take of the connection prevents our limiting the reference to this extension. — **Hath been kept in silence during eternal ages.** The thought is a common one in the Apostle's writings. 'Eternal ages' include all the ages of human history, but also plainly suggest that eternal past when God formed his counsels of redemption (Eph. i. 4). 'Since the world began' (E. V.) needlessly limits the sense to the period since the creation.

Ver. 26. **But now is made manifest.** The emphasis rests on 'made manifest'; the whole thought is explanatory of the 'revelation of the mystery,' and in contrast with the long silence just spoken of (ver. 25). 'Now,' as usual, refers to the period since the gospel was preached. 'Made manifest' suggests the revelation of the mystery made to the Apostles (comp. Eph. iii. 5); while 'is made known,' which all the rest of the verse qualifies, points to the publication of the mystery through preaching. The two expressions, however, are closely united by *and* (in the original a conjunction used only to connect similar things). — **Through prophetic Scriptures.** This is the first of four qualifying phrases joined with 'is made known.' These point respectively to (1) the *means*, (2) the *cause*, (3) the *objects*, and (4) the *aim* of this publication. In the original the order of (3) and (4) is inverted, to give that emphasis to the universality of the proclamation which befits the close of this Epistle. The arrangement of these phrases is not arbitrary. 'The prophetic Scriptures' were actually the means employed in the universal diffusion of the gospel. (The article is wanting. Comp. chap. i. 2.) Until they were fulfilled the matter was still a mystery, but Christ himself, as well as his Apostles, used the Old Testament constantly to teach evangelical truth. It is altogether unnecessary to argue from this reference to the Old Testament that the 'mystery' spoken of is exclusively the reception of the Gentiles. The entire mystery of redemption could be made known through the Old Testament, when once it had been manifested to the inspired Apostles. Godet labors to prove that New Testament prophetic writings are here meant, but such a sense is not obvious. In fact the statement that the mystery had been kept in silence (ver. 5) seems to require a reference to the Old Testament; otherwise the Apostle would have failed to give it the place in this grand passage which it has everywhere else in New Testament history and literature (see again, chap. i. 2.) — **According to the commandment of the eternal God.** The reference to the Scripture naturally suggests God who spake through the prophets. But it is not necessary to take this phrase as subordinate to 'Scriptures'; still less to make it parallel with 'according to' in ver. 25. The publication of the gospel was by Apostles who were fully persuaded that the same God who spoke through the prophets had sent them by specific commandment: comp. Matth. xxviii. 19, 20, and the Apostle's language everywhere. 'Eternal' is appropriately used here, since the whole passage has reference to what he has disposed 'during eternal ages' as well as in

the present. — **Unto all the nations.** 'Unto' here points to the local extension of the gospel; it was made known so as to reach 'all the nations.' (The introduction of this phrase opposes the limitation of 'mystery' to the fact of the reception of the Gentiles; what was made known unto them was the entire gospel mystery.) The universal scope of the gospel has been the ground tone of the whole epistle; hence this phrase stands last in the original, to give it due emphasis. — **Unto obedience of faith.** Precisely as in chap. i. 5; 'in order to produce obedience to faith,' to make men become believers. The gospel made known: by Divine authority, through recorded prophecy now fulfilled, in order to make men believe, and extended to all the nations. In the mystery thus made known, which was really the Apostle's gospel, God was able to establish them. Beginning with the form of a doxology to this God of powerful helpfulness, he has so enlarged upon the method of His help as to render a resumption necessary; hence the difficulty of the construction in ver. 27.

Ver. 27. **To the only wise God,** etc. We give the literal rendering, which shows the difficult construction. Efforts have been made to avoid it by rejecting to whom; but a due regard for external authorities will not permit this. We regard the opening phrase as a resumption of the doxology begun in ver. 25, and the relative as an irregular construction. The difficult question still remains: does 'to whom' refer to 'the only wise God,' or to 'Jesus Christ?' Explanations: (1.) It refers to God. This is grammatically most probable, since otherwise the entire passage is left without any logical form. A change of construction is common enough in Paul's writings; but we can hardly accept a logically incomplete doxology. 'Through Jesus Christ' may then be explained as meaning that God through Christ appears as the absolutely wise God (Meyer). We indicate this connection by placing a semicolon (instead of a comma) before the relative clause. The view of the E. V. (and many older versions and commentators), which joins 'through Jesus Christ' with 'be the glory,' is opposed by the presence of the relative. (2.) Many refer the doxology to Christ. The Apostle might utter such a doxology, but it seems harsh to turn the reference from the leading Person in the entire passage. (3.) Godet refers the relative to both God and Christ, urging that it is difficult to separate them in a passage like this. In chap. i. 7, 'the two substantives are placed under the government of one and the same preposition; they might therefore here be included in the same pronoun.' Much such interpretation is precarious. The view of Meyer seems preferable. — **Be the glory forever.** 'The glory,' which befits Him (see chap. xi. 36). 'Be' is properly supplied, rather than 'is.' The latter would give a true sense, but this is an ascription of praise. The Apostle, who had dived so deeply into the riches of the knowledge of God in Christ Jesus, might well close such an Epistle by declaring that God was revealed as absolutely wise through Jesus Christ, and ascribe to Him, as such, the glory forever. And when, through the preaching of Jesus Christ, according to this gospel, the mystery of God's love in Jesus Christ shall be made known unto all the nations, and they, through the written revelation, become obedient to faith; then to Him at whose command the

message is proclaimed, and who is therein veiled as the only wise God, to labor for and await the final triumph of Him whose plan of saving grace is so fully set forth forever. — Amen. They only say 'Amen' who in this great Epistle.

EXCURSUS ON CHAPTERS XV., XVI.

As already stated in the Introduction (p 15), the integrity of the Epistle to the Romans has been frequently discussed; some rejecting chaps. xv., xvi. as un-Pauline, others denying their place in this Epistle. The main reason for such discussions is found in the peculiar phenomena discoverable in early manuscripts respecting the place of the concluding doxology.

I. THE TEXTUAL PHENOMENA. (1.) The doxology is found at the close of chap. xvi., in \aleph , B, C, D. (four of the five earliest Greek manuscripts), in the Peshito, Vulgate, and other versions, and in some Fathers. All recent critical editors accept this position. (2.) The verses stand immediately after chap. xiv. 23, in L, most of the cursive Greek manuscripts, in several versions, and in six important Greek fathers. This position was accepted by some textual critics of the last century, and usually by those authors who deny the integrity of the Epistle. (3.) In A and a few cursives the doxology occurs in both places. That it was repeated in the original letter is very improbable; but the existence of this repetition in so old a manuscript as A (fifth century), shows an early doubt as to the true position. (4.) A later corrector of D, usually known as D³, marked these verses for erasure; in F and G they do not occur, but a space has been left blank in chap. xiv. (not exactly at the same point), as if with the design of inserting them. Marcion rejects them, and Jerome found a few manuscripts which omitted them. (5.) No authorities omit chaps. xv., xvi.

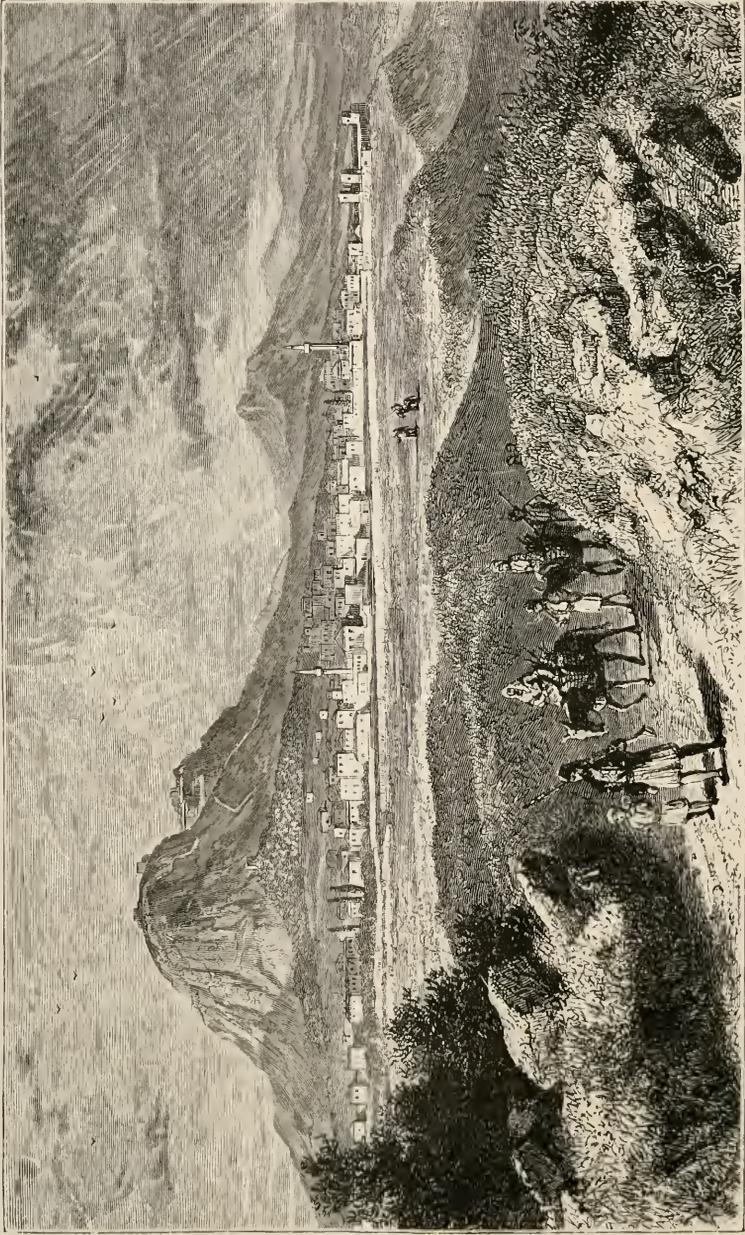
II. THE GENUINENESS OF THE DOXOLOGY. The variation in position calls for a satisfactory explanation, but it is least of all accounted for by denying the genuineness of these verses. The manuscript authority is overwhelming, and the internal evidence very strong. Although Paul's doxologies are usually simple, at the close of *this Epistle* such a sentence as this need occasion no surprise. Moreover the expressions are Pauline, and the style precisely that which is found in passages where he writes with his own hand. This he probably did in the case of this doxology.

III. THE GENUINENESS OF CHAPS. XV., XVI. In the case of so long a passage, containing so many personal details, the burden of proof rests with those who deny the genuineness. Hence few critics have been bold enough to take a decided position against the Pauline authorship of the chapters. (Baur is one of the few.) We may regard the genuineness as now universally accepted.

IV. THE DESTINATION OF THESE CHAPTERS. Here also the burden of proof rests with those who deny the place of the chapters in the Epistle to the Romans.

1. *The Roman Destination.* The usual view is, that the Epistle was written originally and sent to Rome in the full form, and that the doxology was displaced in some later copies. This displacement may have been due to the habit of copying the Epistles for public reading, the final chapters being omitted, as less suitable for this purpose in all the churches. It is objected that all the ancient lectionaries contain these chapters. 'But the epoch when the omission of these two chapters would have taken place is much earlier than the date of the collection of the pericopes which have been preserved for us' (Godet). Other reasons have been assigned for the position of the doxology at the close of chap. xiv. by those who accept the Roman destination of the concluding chapters. The theory of Bishop Lightfoot, which is given in the Introduction, is the most plausible one, though it seems to place too early the briefer form of the Epistle.

2. *The non-Roman Destination.* Here a number of conflicting theories have been suggested. The view of Renan makes of these chapters a patch-work collection of the various personal and local items written by the Apostle, but for different churches to which the Epistle was sent as an encyclical letter. Semler, Paulus, and many others, had previously suggested this composite character. Admitting this theory, we give to each critic the liberty of dissecting the chapters and exercising his ingenuity in disposing of the *disjecta membra*. 'Among all the reasons which are adduced in support of these different opinions, none hold good, not even those which seem least founded upon mere arbitrariness' (Meyer). Most of these theories, however, agree in designating Ephesus as the place for which these salutations (in whole or in part), were destined, assuming that Aquila and Priscilla could not have been at Rome when this Epistle was written, but probably were at Ephesus. It is a pure assumption. In their zeal for the gospel, these two could as readily go from Ephesus to Rome as they had gone from Corinth to Ephesus (Acts xviii. 18, 19); especially as they had previously resided in Italy (Acts xviii. 2). The further assumption that Paul could not have had so many acquaintances in Rome, but would send greetings to many in Ephesus, scarcely deserves an answer. The movement among the early Christians was very great. The classes to which they belonged were great travellers. Every hint we have of the social life of the early Church sustains the probability that the Apostle did know many Christians at Rome before he visited that city. The fact that he wrote his longest Epistle to the congregation there is of itself a proof that personal ties were not wanting. Here we may revert again to the list of names in chap. xvi. 1-16. Bishop Lightfoot's comparison with the inscriptions in the excavated *columbaria* shows 'that the names and allusions at the close of the Roman Epistle are in keeping with the circumstances of the metropolis in St. Paul's day.' We therefore accept the integrity of the Epistle as one addressed to the Romans. This is the only solution of the whole question which has positive evidence to support it, and it agrees best with all the phenomena, external and internal, which enter into the discussion.



From photographs.

CORINTH.

INTRODUCTION TO THE FIRST EPISTLE TO THE CORINTHIANS.



CORINTH.—The geographical position and physical configuration of this ancient city might have enabled any one to predict for it a double distinction—that it would become the great emporium of commerce between East and West, rising to paramount importance among the cities of Greece; and that it might be made a place of great military strength. Built upon a narrow neck of land, and hence called the Isthmus or ‘neck’ of Corinth, its shores were washed by two seas—on the east by the Crissæan Gulf or Gulf of Corinth (now the Gulf of Lepanto), and by the Saronic Gulf on the west (now the Gulf of Ægina). Thus, what the Isthmus of Suez now is for transit between England and India—by which the storms of the Bay of Biscay are avoided, the ‘doubling of the Cape’ rendered unnecessary, and a great distance saved—such was the Isthmus of Corinth to ancient mariners, enabling them to transport their merchandise between the East and the West, not only with much more expedition, but without having to ‘double’ the two southern capes of Greece, whose seas were the terror of sailors in those days. In respect of military strength, Corinth had from nature almost unequalled advantages; and of these its builders wisely availed themselves. They placed it about a mile and a half to the south of the isthmus, on a rocky eminence two hundred feet above the sea-level. This eminence formed part of the Oncean range of mountains which stretched across the line of the Isthmus, and reached to the Saronic Gulf. Behind the city stood that magnificent rock known as the citadel of Corinth, and called the *Acrocorinthus*, nearly 1900 feet high, and whose sides are so precipitous that military men have pronounced it unequalled even by Gibraltar. To the west there ran from the city to the Corinthian Gulf a double wall, a mile and a half long, terminating at a port called the port of Lechæum; while to the east the city was connected with the seaport town of Cenchreæ (Rom. xvi. 1), on the Saronic Gulf, by a road of eight or nine miles in length. Thus the Isthmus was, what Pindar calls it, ‘the bridge of the sea;’¹ and Xenophon rightly calls it ‘the bridge of the Peloponnesus,’ as it formed the dividing line between the northern division of Greece—or Hellas proper—and the southern almost insular division, hence called the ‘Peloponnesus’² or ‘island of Pelops’ (now the Morea). Thus fitted as Corinth was to take a distinguished place among the cities of Greece, alike for military and political influence, its rulers early saw that by developing its commercial resources it might easily rise to be the wealthiest and most powerful of the Grecian cities—a distinction of which, indeed, it had given early promise, even from the time of its conquest by the Dorians, about a thousand years before Christ, and actually reached some centuries later under the sway of Periander. Its fortunes, however, fluctuated greatly in the succeeding centuries; and when the

¹ πόντου γέφυρα, *Nem.* vi. 40; *Isthm.* iii. 35.

² π. Πελοποννήσου πύλαι, *Agæ.* ii. 17.

liberties of Greece were crushed by Philip of Macedon, B.C. 338, Corinth became subject to the Macedonian kings, who took care to keep it always strongly garrisoned. This galling yoke was broken, indeed, in the year B.C. 196, when Corinth was re-united to the celebrated Achæan League; but, though nominally free, it became really subject to its Roman liberators. And when the League were foolish enough to go to war with Rome, and even to maltreat the Roman ambassadors at Corinth, which was the League's seat of government, the Achæan troops were easily defeated; and the Romans, under Lucius Mummius, their commander, in B.C. 146, revenged the insult with almost unparalleled barbarity—killing all the males, selling into slavery the women and children, stripping the city of its immense wealth, and carrying off its invaluable works of art. Having done this, the conquerors laid the city in ashes, 'thus extinguishing' (says Cicero) 'the light of all Greece,'¹ or, as another writer calls it, 'the head of Achaia, the glory of Greece.'² For a whole century Corinth lay in this desolate state, with scarce anything to mark that architectural beauty for which it had been renowned, save seven Doric columns, the remains of an ancient temple. At length Julius Cæsar—with that sagacity which marked all his public actions, perceiving how much might be made of a spot so favoured by nature, and having such traditional renown—determined, in the year B.C. 46, to found on it a Roman colony, to be peopled, in the first instance, by his own veterans and freedmen. By them the city was rebuilt, and soon grew to be something enormous; Greek merchants pouring into it to make it their home, while Jews were attracted to it from its advantages for business and its proximity to their fatherland. In fact, though it was constituted into a Roman colony, became the capital of the Roman province of Achaia, and was governed by a Proconsul, residing at Corinth (Acts xviii. 12, where that official is called 'the deputy' in our Authorised Version)—the Romans themselves were outnumbered in Corinth by their Greek and Jewish fellow-citizens. The city now became wealthier than ever, its temples and civic buildings glittered as of old, and the same luxury and vice for which it had become so infamous of old, reappeared and flourished in all their ancient vigour. Accordingly, as of old, when one would describe a person abandoned to sensuality, he or she would be said to *Corinthianize*, to be a *Corinthianizer*, and in the case of a female, to be a *Corinthian* girl. Even the detestable practice was kept up of consecrating a thousand courtesans to the public worship of Aphrodite (Venus) in her temple. As for intellectual endowments, though Corinth seems never to have produced men of eminence, it was vain of the patronage it bestowed on philosophy and rhetoric, and doated on those distinguished for either whom it succeeded in attracting to it. Such was Corinth when, in the year 51, our apostle first entered it; and what a sight must it have presented to his eye!

ENTRANCE OF CHRISTIANITY INTO CORINTH.—Fresh from Athens, our apostle first set foot in Corinth. The proud metropolis of intellectual culture had heard from his lips a message of surpassing dignity—a message embodying truths as profound as they were novel—but with philosophic indifference had allowed him to leave their city without further inquiry. Would he fare any better in this money-making, pleasure-loving, commercial metropolis? That remained to be seen. But he who had already marched through violence and bloodshed from victory to victory in Asia Minor, and now in Europe at Philippi and Thessalonica and Berea, was not to be daunted by Corinthian luxury any more than by Athenian indifference. So he will feel his way, beginning, as usual, with 'the Jew first' in the synagogue—reasoning from Sabbath to Sabbath, 'persuading' both the Jews and proselyte Greeks. On the arrival of his colleagues, Silas and Timothy, from Macedonia, he seems to have

¹ Cic. *Leg. Manil.* 5.² *Flor.* ii. 16, 1.

increased in boldness—'pressed in spirit,' but, according to the true reading, 'constrained by the word' to 'testify to the Jews that Jesus was the Christ' (Acts xviii. 5). This roused his opponents into such 'resistance and blasphemy,' that, seeing all hope of making way in the synagogue to be hopeless, 'he shook off his raiment, saying, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.' Accordingly, on leaving the synagogue, he entered into the house of a certain man named Titus Justus, 'whose house joined hard to the synagogue,' and so would be easily accessible to such of its frequenters as were still open to light; while Justus himself, being 'one that worshipped God'—a Gentile proselyte—his house would be better suited for drawing a mixed audience than the synagogue itself. The surprising result of this move soon appeared in no less a person than 'Crispus, the ruler of the synagogue,' himself 'believing with all his house.' And not only so, but 'many of the Corinthians hearing believed, and were baptized.' Cheering as this must have been, there was vouchsafed to our apostle a richer encouragement still. His glorified Lord appeared to him in a night vision, saying, 'Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city' (Acts xviii. 9, 10). And he 'was not disobedient unto the heavenly vision,' but 'dwelt there a year and six months, teaching the Word of God among them.' Thus consolidated and trained, the Church of Corinth became, of all the churches which owed their birth to our apostle, the most important as well as most numerous—embracing within itself not only the little daughter-church of Cenchreæ (Rom. xvi. 1), the adjoining seaport town, but knots of scattered Christians throughout 'all Achaia' (2 Cor. i. 1; 1 Thess. i. 8), and extending probably to Athens itself. Though the members of this powerful church consisted chiefly of the humbler classes (1 Cor. i. 26-29), it so roused the opposing Jews that they tried to get the Proconsul to put the man down who had done it all, as a disturber of the peace, 'persuading men to worship God contrary to the law.' In this, however, they signally failed; and after some further stay, 'taking his leave of the brethren, he set sail for Syria.'

OCCASION OF THE FIRST EPISTLE TO THE CORINTHIANS.—Not long after our apostle's departure, Corinth was visited by a preacher of one mind with him, but of a very different type. And as it is important to know the source and character of that difference, the singularly interesting account given of him in the Acts should be carefully studied. 'A certain Jew, named Apollos, born at Alexandria, an eloquent' (or learned) 'man, came to Ephesus, and he was mighty in the Scriptures. This man had been instructed in the way of the Lord, and being fervent in the spirit, he spake and taught carefully the things of Jesus,¹ knowing only the baptism of John' (Acts xviii. 24, 25). Instructed in Christianity, probably, by some of John's disciples, his knowledge would be imperfect; and 'knowing only the baptism of John' may mean that he regarded Christianity from the Baptist's point of view, rather as the perfecting of Judaism than as a provision for the salvation of a sinful world of Gentiles as well as Jews. But, being 'fervent in the spirit and mighty in the Scriptures,' he poured forth in the synagogue, according to his light, the truth he had received. Among his audience at Ephesus was a distinguished couple,—Aquila and Priscilla,—who had just come with Paul from Corinth, where they and he had lived together during all the apostle's stay there. Thus, trained as none of the Christians of Ephesus had been, they would be quick to perceive that, gifted as this new teacher was, there was a certain imperfection in his views of the truth he was setting forth, the removal of which would add greatly to his usefulness in the Christian cause, and give his preach-

¹ So the true reading is.

ing a new power. Accordingly, they 'took him unto them, and expounded unto him the way of God more perfectly.' It says much for the humility and teachableness of such a man, that he should have been content to sit at the feet of a Christian woman and her husband¹ while opening to him what he had hitherto had no opportunity of learning, while they, on their part, would doubtless lay the stress of what they ventured to press upon him on the superior teaching which they themselves had enjoyed at Corinth. His views being thus enlarged, and his interest in Corinth excited by the glowing picture doubtless given him by this couple of what the great apostle had done for it, he resolved to visit it. So, 'when he was minded to pass over into Achaia'—that is, to its capital, Corinth, almost due east from Ephesus by sea—'the (Ephesian) brethren encouraged him, and wrote to the disciples to receive him.' Perhaps the difference they had observed between the style of this gifted teacher and that of their father in the faith, in their proclamation of their common message, would seem fitted only to further the cause. And at first these expectations were probably more than realized. For 'when he was come he helped them much who had believed through grace; for he powerfully confuted the Jews, and that publicly, shewing by the Scriptures that Jesus was the Christ' (Acts xviii. 27, 28).

But soon it proved the reverse. All unwittingly, Apollos was the occasion of serious divisions. Speaking naturally in his own style, and putting forth all his eminent gifts with the one object of commending Christ, one party was carried away with the apparent resemblance of his style to that of the empty rhetoric to which they had been accustomed in the pagan schools; while those who valued more the truth, that had made them what they now were, than the manner in which it had been dealt out, were jealous for the reputation of their father in the faith. How long Apollos stayed at Corinth we have no means of knowing; for his name after this does not occur in the Acts, nor is he mentioned anywhere else, with the exception of the opening chapters of this First Epistle, on which we shall have occasion to comment pretty fully, and once in the Epistle to Titus, asking him to set forward on their journey Zenas the lawyer and Apollos. But we may safely say, that so long as he remained at Corinth, that party spirit which was gathering strength under his ministry would receive no countenance from one who would only regard it as a blight upon the work that lay nearest his heart.

After his departure, however, it seemed to have assumed alarming proportions, and to have come to a head, demanding apostolic interposition; and besides this, there were other alarming abuses calling for immediate attention and sharp correction. Old Corinthian vices were reappearing; questions of conscience touching the limits of Christian freedom were leading to dangerous compromises on the part of some, wounding the feelings and trying to the principles of others; the spiritual gifts in which that church abounded were degenerating into abuse; the most sacred institution of the Church of Christ was desecrated by the manner in which it was observed; unauthorized teachers were calling in question the apostolic authority of

¹ 'A Christian woman and her husband,' we have said advisedly. For whereas in the first mention of this couple, in Acts xviii. 2, the husband is naturally placed first, in ver. 18 the order is reversed; and though this might have been accidental on the part of the historian, the woman is again placed first in ver. 26—according to the undoubtedly true text—and this precisely where the delicate office of instructing that eminent teacher 'more perfectly in the way of the Lord' is mentioned as discharged by them; and as the same order is observed in Rom. xvi. 3 and 2 Tim. iv. 19, there can be no reasonable doubt that this was intentional, as indicating that the wife was the superior of the two in intelligence and energy, and had in this case, perhaps, won upon Apollos by her superior tact and lively sympathy with his position.

the very founder of their church ; and to such an extent were pagan ideas creeping in that the resurrection itself was by some among them openly explained away. No wonder that our apostle at length proceeded to deal with evils so complicated and so alarming, in a church that once had stood out as one of the brightest trophies of the simple preaching of the Cross. This he would have the less scruple in doing, as they themselves had written him, expressly asking instruction on some of the questions which were perplexing them (1 Cor. vii. 1). Yet how repulsive the task, in some features of it, and how deep the pain it cost him, he tells them touchingly :—‘ Out of much affliction and anguish of heart I wrote unto you with many tears ’ (2 Cor. ii. 4).

But what was drawn forth reluctantly by this church has been to the Christian Church in all time of priceless value. For in the two Epistles to the Corinthians—the earliest which the apostle wrote, with the exception of those to the Thessalonians—we have what is to be found in none of the other Epistles, nor in all of them put together. For here the curtain is drawn, and a state of things disclosed of a character perfectly unique and pregnant with instruction of the most valuable kind. In view of this Dean Stanley says with much truth : ‘ The First Epistle to Corinth gives a clearer insight than any other portion of the New Testament into the institutions, feelings, and opinions of the Church of the earlier period of the apostolic age. It is in every sense the earliest chapter of the history of the Christian Church.’

THE GENUINENESS AND DATE OF THE FIRST EPISTLE TO THE CORINTHIANS.—The external evidence of its genuineness is quite decisive. Clement of Rome, in his Epistle to the Corinthians (A.D. c. 95),¹ expressly refers to it in chap. xlvii. as having brought down upon them a rebuke for their dissensions about Paul and Apollos and Cephas ; and in chap. xlix. he recurs to this, saying, ‘ Love knows no schisms, is not factious.’ Clear allusions are made to it by Ignatius to the Ephesians (c. 115), by Polycarp to the Philippians (c. 150), and by Justin Martyr in his Dialogue with Trypho the Jew (c. 155). The references to it in Irenæus (c. 180–185), in Clement of Alexandria, and Tertullian (c. 210), are still more explicit. But it is the internal evidence which has carried conviction even to the most advanced of the negative school. Of all writers who have handled this point, none has written with such force and felicity as Paley, in his incomparable *Horæ Paulinæ*, of which we here give one specimen, as it is peculiarly to the purpose of this Commentary (abridging a few of the unimportant clauses) :— ‘ From chap. vii. 1 it appears that this letter was written in answer to one from them, and that this and some following chapters are taken up in resolving certain doubts and regulating certain points of order about which they had consulted him. This alone is greatly in favour of the authenticity of the Epistle : for it must have been a far fetched contrivance in a forgery, first to have feigned the receipt of a letter from them, which letter does not appear, and then to have drawn up a fictitious answer to it, relating to a great variety of doubts and inquiries, purely economical and domestic ; and which, though likely enough to have occurred to an infant society, in a situation and under an institution so novel as that of a Christian church then was, it must have very much exercised the author’s invention, and could have answered no imaginable purpose of forgery, to introduce the mention of at all. Particulars of the kind we refer to are such as the following : the rule of duty and prudence relative to entering into marriage, as applicable to virgins, to widows ; the case of husbands married to unconverted wives, of wives having unconverted husbands ; where the unconverted party chooses to separate, where he chooses to continue the union ; the effect produced by their conversion on their prior state, of circumcision, of slavery ; the eating of things offered to idols, as it was in itself, as others were affected by it ; the joining

¹ See Lightfoot’s edition (1869), pp. 145, 150.

in idolatrous sacrifices; the decorum to be observed in their religious assemblies, the order of speaking, the silence of women, the covering or uncovering of the head, as it became men, as it became women. These subjects, with their several subdivisions, are so particular, minute, and numerous, that, though exactly agreeable to the circumstances of the persons to whom the letter was written, nothing, I believe, but the existence and reality of those circumstances could have suggested to the writer's thoughts.' To this we only add Meyer's remark, that the Epistle 'bears the most definite impress of the peculiar spirit and tact of Paul, and displays the full power, art, and subtlety of his eloquence.' No wonder, then, that only the most outrageous criticism has ever ventured to impugn this Epistle.

As for the date, a comparison of the Epistle itself with corresponding passages in the Acts of the Apostles fixes it very definitely. It must have been written near the close of the third year of the apostle's stay at Ephesus, some time before Pentecost (xvi. 8), and not improbably in the spring of the year, on the eve of the Passover (v. 6-8). [The subscription at the close of the Authorised Version rests upon a worthless tradition.]

THE FIRST EPISTLE TO THE CORINTHIANS.

Title. The most ancient Manuscripts of the New Testament place the Pauline Epistles by themselves, under the general title of ‘Epistles of Paul,’ [ΕΠΙΣΤΟΛΑΙ ΠΑΥΛΟΥ], each Epistle being headed simply by the name of the party addressed. Thus: ‘To the Corinthians—First; To the Corinthians—Second’ [ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ—Α, Β].

CHAPTER I. 1-9.

Address and Salutation—Thankfulness for the Past, and Confidence for the Future.

1 PAUL, ^a called to be an apostle of Jesus Christ ¹ ^b through ^a Rom. i. 1.
 2 the will of God, and ^c Sosthenes *our* ² brother, unto the ^b Eph. i. 1.
 church of God which is at Corinth, to them that are ³ ^d sancti- ^c Acts xviii. 17.
 fied in Christ Jesus, ^e called to be saints, with all that in every ^d Ch. vi. 11.
 place ^f call upon the name of Jesus Christ our Lord, ⁴ both ^e Rom. i. 7.
 3 ^g theirs ⁶ and ours: ^h Grace be unto you, and peace, from God ^f Acts ix. 14,
 our Father, and *from* ⁷ the Lord Jesus Christ ^g Ch. viii. 6.
 4 ⁱ I thank my God always on your behalf, for the grace of ⁱ Rom. i. 8.
 5 God which is ⁸ given you by ⁹ Jesus Christ; that in every thing
 ye are ¹⁰ enriched by ⁹ him, in all ^k utterance, and *in* ¹¹ all know- ^k 2 Cor. viii. 7.
 6 ledge; even as ^l the testimony of Christ was confirmed in ^l See xii. 8.
 7 you: so that ye come behind in no gift; waiting for the ^l 2 Tim. i. 8.
 8 ^m coming ¹² of our Lord Jesus Christ: who shall also ⁿ con- ^m 2 Thes. i. 7.
 firm you unto the end, *that ye may be* ^o blameless in the day ⁿ Phil. i. 6.
 9 of our Lord Jesus Christ. God *is* ^p faithful, by whom ye were ^o Col. i. 22.
 called unto ¹³ ^q the fellowship of his Son Jesus Christ our Lord. ^p Phil. i. 6.
^q 1 Jo. i. 3, 7.

1 Christ Jesus	2 our	3 omit to them that are
4 our Lord Jesus Christ	5 omit both	6 their Lord
8 was	9 in	7 omit from
12 revelation	13 into	10 were
		11 omit in

Ver. 1. Paul. The Hebrew family name *Saul* was changed into this Roman form probably at or about the time when the incident occurred in connection with which it is first mentioned (Acts xiii. 9); nor does the old name ever reappear save

twice, where he himself has occasion to report the never-to-be-forgotten words addressed to him from heaven on his way to Damascus (Acts xxii. 7, xxvi. 14), and in the historian's narrative of that scene (chap. ix. 4). Jerome's explanation of

the change, as designed to commemorate the conversion of Sergius *Paulus* (*De vir. illustr.* c. 5), though approved by good critics from *Augustin* downwards, is surely far-fetched. That it was suggested by the diminutiveness or insignificance of his personal appearance (such as tradition represents him) one wonders that any should suppose; for though, to any one who understood Latin, the coincidence would occur, it could not have been intended to express it. But since to Gentile ears the Hebrew name would easily pass into the smoother Roman form, no further explanation seems necessary.—called to be an apostle, apparently when first called to discipleship (comp. Acts xxvi. 16-18 with 1 Cor. ix. 1 and xv. 18), though it was not till events put it beyond all doubt that his apostolic calling was publicly recognised. Some prefer to translate 'a called apostle;' but in the very next verse—where we have the similar phrase, 'called to be saints'—that rendering would be unsuitable.—of Christ Jesus. Once for all we here note that what appears the true order of these words in this verse is the apostle's usual style; though in such cases the MSS. vary so much that certainty is not always attainable.—through the will of God. Not in contrast with 'the false apostles' referred to in 2 Cor. xi. 13; for the same phrase, and in the same connection, is found where no such contrast can be supposed (Eph. i. 1; Col. i. 2; 2 Tim. i. 1). Rather, it is to bring to the front at once that official authority which he had to exercise in disposing of the difficult and delicate questions about which the Corinthians had consulted him, and which required to be firmly dealt with.—and Sosthenes, our brother [*Gr.* the brother]. Was this that ruler of the synagogue at Corinth who had dragged the apostle himself before Gallio the Roman proconsul, and who, when that official refused to meddle with the case, as beyond his jurisdiction, was set upon and roughly handled by the Jews even before the judgment-seat (Acts xviii. 12-17)? Some critics think this all but incredible. But since the name of this 'brother' occurs nowhere but in an Epistle addressed to these same Corinthians, as of one they were familiar with, and since it is often the most violent opposers of the truth who, when once won to it, become, like our apostle himself, its most zealous promoters, we cannot but judge that they are one and the same person. And was not the example of so notable a convert as 'Crispus, the ruler of the synagogue,' going before (Acts xviii. 8) fitted to make an impression on his successor in office? If we are right in our impression, this Sosthenes would be to our apostle, in a very tender sense, 'a brother beloved.'—Ver. 2. sanctified in Christ Jesus; through living union with the Fountain of Holiness in His Person.—called to be saints; not in the mere external sense of Matt. xx. 16, but (*as the word is always used in the Pauline Epistles*) in that inward, efficacious, saving sense which invariably issues in the cordial reception of the Gospel message; as in Rom. viii. 30, 'Whom He called, them He also justified; and whom He justified, them He also glorified.'—with all that call upon, or 'invoke,' the name of our Lord Jesus Christ. To get rid of the natural sense of these words, which holds forth our Lord Jesus Christ as an Object of worship, a passive sense has been put upon them, as if the meaning were 'who are called by the name of Christ;' and we are referred to Acts

xv. 7 and James ii. 7, where the sense is undoubtedly passive. But in these two places it is the *connection* which fixes the sense, whereas here, and in a multitude of other places, the *middle* sense of the verb 'call' ('calling on' or 'invoking') is plainly intended. See Acts ix. 14, 21, xxii. 16; Rom. x. 12, 13, 14; 2 Tim. ii. 22; 1 Pet. i. 17. In the Old Testament the identical Hebrew phrase (as also in the LXX. Greek), 'to call on the name of Jehovah,' means, as every one knows, 'to invoke' or 'worship Jehovah.' When, then, we find a phrase already so familiar and so dear to devout Jewish ears transferred to Christians, defining them as 'callers upon,' 'invokers,' or 'worshippers of' Christ—and this incorporated among the household words of the churches—what can we conclude but that the first Christians were taught to regard their Master as the *rightful Heir, in human flesh, of all the worship which the ancient Church had been trained jealously to render to Jehovah alone?* Some critics think to evade this by saying that since this worship is always understood to be rendered "to the glory of God the Father" (as in Phil. ii. 10), it is meant not of absolute but *relative* worship. But not to say that the New Testament knows nothing of two kinds of worship, the question is not, *In what relation* does the Son stand to the Father in this worship? That relation is internal, Personal, and (to all created intelligence probably) unfathomable. But the one real question is, *What is that worship itself?* and if it is precisely what is peremptorily forbidden to be offered to any creature, the New Testament must be held to teach the proper Personal Divinity of Christ.—Ver. 3. Grace unto you and peace. What in the Old Testament is called 'mercy,' is in the New Testament expressed by the richer and more comprehensive term 'grace,'—that Divine affection whence flows all salvation to Adam's fallen family (Eph. ii. 10). The first result of this, when it enters any soul, is 'peace.' And here both these are solicited for the Corinthian converts, **from God our Father**—as the primal *Fountain*, and the **Lord Jesus**—as the mediatorial *Channel* of these precious gifts; and by coupling both Persons in one and the same invocation, their equality in the Godhead is brightly confirmed.

Ver. 4. I thank my God always. . . for the grace . . . given you in Jesus Christ (cf. ver. 2, "Sanctified in Christ Jesus"). But lest it should seem strange that a Church so rich in 'grace' should be so severely blamed as in the sequel of this Epistle, the apostle is careful to specify what he refers to—namely, certain gifts which are all too compatible with a low-toned moral and spiritual character.—Ver. 5. that in everything ye are enriched . . . in all utterance (*Gr.* 'word'), or aptitude to give utterance to divine truth.—and all knowledge, or apprehension of the truth (see 2 Cor. viii. 7, xi. 6).—Ver. 6. even as the testimony of Christ was confirmed in you, by its marvellous transformation of one of the unlikeliest communities (2 Cor. iii. 1-3).—Ver. 7. so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ. The *faith* of His first coming, to put away sin by the sacrifice of Himself, and the *hope* of His second appearing without sin unto salvation to them that look for Him—these were the two wings on which Christians were taught to mount up as eagles in their spiritual life (1 Thess. i. 8-10).—Ver. 8. who shall also confirm you unto the end. . . unproveable in the day of our Lord

Jesus Christ, the decisive day of His second coming (Rom. ii. 16 ; 2 Cor. v. 10).—Ver. 9. God is faithful, to do this (Rom. viii. 30 ; 1 Thess. v. 23, 24 ; Phil. i. 6).—by whom ye were called into the fellowship of His Son Jesus Christ. Not into fellowship *with* Him, but into the *par-*

ticipation of Him, in all His fulness (see Gr. of Rom. xv. 6 ; 2 Cor. ix. 13 ; Heb. xiii. 16).

These preliminaries disposed of, the Epistle now proceeds to deal successively with the topics which had called for it. The first topic occupies the four opening chapters.

FIRST TOPIC.—DIVISIONS I.-IV.

CHAPTER I. 10-31.

The Glory of Christ obscured by Divisions.

10 **N**OW I beseech you, brethren, by¹ the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no ^a divisions among you ; but *that* ye be ^b perfectly joined together in the same mind and in the same judgment. ^a Ch. xi. 18. ^b Phil. ii. 2.

11 For it hath been declared² unto me of you, my brethren, by them *which are of the house* of Chloe, that there are ^c contentions among you. Now this I say,³ that every one of you saith, I am of Paul ; and I of Apollos ; and I of Cephas ; and I of Christ. ^d Is Christ divided ? was Paul crucified for you ? ^d Ch. xii. 5.

14 or were ye baptized ^e in⁴ the name of Paul ? I thank God that I baptized none of you, but ^f Crispus and ^g Gaius ; lest any⁵ should say that I had baptized in⁴ mine own name. And I baptized also the ^h household of Stephanas : besides, I know not whether I baptized any other. For Christ sent me ⁱ not to baptize, but to preach the gospel : not ^k with⁶ wisdom of words, lest the cross of Christ should be made of none effect.⁷ ^e Matt. xxviii. 19. ^f Acts xviii. 8. ^g Rom. xvi. 23. ^h Ch. xvi. 15. ⁱ Acts x. 48, vi. 4. ^k Ch. ii. 1, 4.

18 For the preaching⁸ of the cross is ^l to them that perish⁹ foolishness ; but unto us which are saved¹⁰ it is ^m the power of God. For it is written, ⁿ I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.¹¹ ^l 2 Cor. ii. 15. ^m Rom. i. 16. ⁿ Isa. xxix. 14.

20 ^o Where *is*¹² the wise ? where *is*¹² the scribe ? where *is*¹² the disputer of this world ? hath not God made foolish the wisdom of this¹³ world ? For after that in the wisdom of God the world ^p by¹⁴ wisdom knew not God, it pleased God by the foolishness of¹⁵ preaching to save them that believe. For¹⁶ ^q the Jews require a sign, and the ^r Greeks seek after wisdom : but we preach ^s Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness ; but unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men ; and the weakness of God is stronger than men.

¹ through ² signified ³ mean ⁴ into ⁵ add one
⁶ in ⁷ made void ⁸ word ⁹ are perishing
¹⁰ being saved ¹¹ and the prudence of the prudent will I reject ¹² is
¹³ the ¹⁴ through its ¹⁵ prefix the ¹⁶ Seeing that

26 For ye see ¹⁷ your calling, brethren, how that ^t not many wise ^f Jo. vii. 48;
men after the flesh, not many mighty, not many noble, ^{are} ch. ii. 8.
27 called: but ^u God hath chosen ¹⁸ the foolish things of the world ^u Matt. xi. 25;
to confound the ¹⁹ wise; and God hath chosen ¹⁸ ^v the weak ^v Lu. i. 52, 53.
things of the world to confound ²⁰ the things which are mighty;
28 and ²¹ base things of the world, and ²¹ things which are ^w despised, ^w 2 Cor. x. 10.
hath ²² God chosen, ²³ yea, and ²¹ ^x things which are not, to bring ^x Rom. iv. 17.
29 to nought ²¹ things that are: ^y that no flesh should glory in his
30 presence. ²⁴ But of him are ye in Christ Jesus, who of God is
made unto us ^z wisdom, ²⁵ and ^a righteousness, and ^b sanctifica-
31 tion, and ^c redemption: that, according as it is written, ^d He
that glorieth, let him glory in the Lord.

¹⁷ behold ¹⁸ chose ¹⁹ to put to shame them that are
²⁰ put to shame ²¹ prefix the ²² did ²³ choose ²⁴ before God
²⁵ was made unto us wisdom from God

SUMMARY. 'I beseech you, study unity. Instead of this, I hear ye are ranging yourselves into schools and parties, each contending for its favourite preacher as if your salvation hung upon him. Thus is the glory of Christ obscured—the attention which ought to be directed to Him being drawn away to the preacher of Him. For myself, fearful of such a result, I have studiously eschewed every art that might fascinate you with the servant rather than the Master. And though knowing right well that since the cross of Christ is distasteful to the natural man, alike in Jew and Gentile, the ranks of the Church would be filled for the most part from those who are of no account in the world, I knew also that its Divine power to transform, and ennoble all who receive it would thus be only more signally displayed, and glory only more manifestly accrue to God.'

The evil done by undue exaltation of preachers,
10-17.

Ver. 10. I beseech you . . . by the name of our Lord Jesus Christ—a touching appeal at the outset to that Name which is above every name, not to let any other name eclipse it, by making it a rallying point around which to gather.—that . . . there be no divisions among you (*Gr.* 'schisms')—not in the modern sense of that word, implying outward Church rupture, but in the sense rather of 'schools' of religious thought, feeling, or taste, occasioned by attaching undue importance, or giving undue prominence to particular truths, or particular ways of conceiving them, to peculiarities of the preacher, and such like.—that ye be perfectly joined together in the same mind and . . . judgment—not as if all must view everything alike, but that all should look at Divine truth with that simplicity of mind and heart which would secure unbroken harmony amidst that diversity in the shades of thought and feeling which constitutional diversity and different training never fail to beget. This is that 'like-mindedness' which we find elsewhere commended, as in Rom. xv. 2, Phil. ii. 2, and which, next to truth itself, is of priceless value, alike in churches, in families, and in all kinds of society.—Ver. 11. For it hath been declared unto me . . . by them . . . of

Chloe—members either of her family or of her household; she herself being otherwise unknown, though no doubt occupying a prominent position in the Church of Corinth.—that there are contentions among you—the nature of which is next explained.—Ver. 12. Now this I mean, that each one . . . saith, I am of Paul; and I of Apollos; and I of Cephas—the Aramaic name given to Simon when first called (John i. 43), its Greek equivalent being *Petros*, both words meaning 'rock,' or 'stone.' Singularly enough, in the three other places of this Epistle where he is mentioned, this Aramaic form, 'Cephas,' is used (iii. 22, ix. 5, xv. 5), not 'Peter;' and in Galatians also it is four times used (i. 18, ii. 9, 11, 14).—and I of Christ.

Note.—These few words have given rise in Germany to a prodigious deal of speculation, and been made the basis of a new theory even of Christianity itself, as well as of the date, objects, and credibility of several of the books of the New Testament. In combating these wild theories, great research, learning, and ability have been called forth. But, after all, the question, 'What are the divisions here referred to?' may be brought within very narrow limits. That 'Paul,' 'Apollos,' 'Cephas,' and 'Christ' were meant to represent four distinct and conflicting Christianities is demonstrably false. First, as to 'Paul' and 'Apollos,' is it credible that he who said that even an angel from heaven would deserve to be accursed who should preach a different Gospel from his own (Gal. i. 8, 9), and who to these very Corinthians denounced the corrupters of the Gospel as 'ministers of Satan' (2 Cor. xi. 2-4, 13-15), would say of Apollos that he only 'watered' what he himself had 'sown' at Corinth (iii. 6), and would hold him up as one of Christ's gifts to the Church (iii. 21-23)? Apollos, too, had come to Corinth fresh from the teaching of Priscilla and Aquila (Acts xviii. 24-28), whom Paul calls his 'helpers in Christ Jesus' (Rom. xvi. 3); and did he come to contradict what he had just been taught? Wherein, then, did Paul and Apollos differ? They differed in their mode of setting forth the same truths. Paul so dreaded the passion for the 'wisdom' which reigned at Corinth—a wisdom which sacrificed substance to form—that he resolved

to eschew all oratorical art, determining to 'know nothing' at Corinth 'save Jesus Christ and Him crucified.' And so sensitive was he on this point that he was with them 'in weakness and in fear and in much trembling.' But Apollos, an Alexandrian Jew, a learned man, and probably well acquainted with Alexandrian philosophy and rhetoric, would bring to Corinth no mean gifts; and being 'mighty in the Scriptures' and 'fervent in spirit'—not to say in the glow of newly-discovered views of the truth—would naturally throw into his expositions and appeals some of those very qualities which Paul had eschewed. Certainly his entrance made a great impression, for he 'helped them much which had believed through grace, powerfully confuting the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ' (Acts xviii. 27, 28). Perhaps he deemed it right—'becoming all things to all men, that by all means he might gain some'—to give free scope to all his gifts and culture in the service of the truth. In this case it is easy to see how a one-sided admiration of the *man* might spring up, and a contrast be drawn to the disadvantage and disparagement of their father in the faith. In reply to this it might have been said, with much truth, that the method of Apollos, had the ground been first broken by him, would probably have yielded no fruit, and that all his success, under the great Husbandman, was owing to the ground having been first broken roughly and tremulously by him whom some were beginning to disparage. But Paul had his advocates at Corinth, jealous for their father in the faith, whose vast range of thought and wonderful insight into Scripture would be held up, perhaps, with as much of a party spirit as in those who cried up Apollos.—Next, as to 'Cephas,' it is true that Paul had once a dispute with him (Gal. ii. 11-16); but this had to do with his *acting*, not at all with his *teaching*; or, rather, that while his teaching was right, his acting on a certain occasion had not been in accordance with it, but had been too much of a trimming character.¹ The whole difference, intellectual and theological, between these two great apostles—over and above method, form, and style—lay in their point of view and breadth of conception. The natural gifts of the one towered far above those of the other, and even of most men; and the former had a varied training and wide opportunities which the latter never enjoyed. As Peter's one theme was 'Jesus as the Christ' of the Old Testament, so his labours were almost exclusively among the Jews. Indeed, on one occasion, when ministering to a whole company of Gentile converts, and baptizing them without circumcision, he seemed out of his proper element, and afterwards apologised for what he had done as a thing forced on him by Divine direction. In his speeches and in his Epistles we find no Pauline breadth of view and no Apollonian grace of method; but we do find in his speeches a grand simplicity and directness of manner, a concentration of thought, and a heroism of character; and in his First Epistle such a chastened and unctuous spirit as has made it dear to every Christian heart; while in his Second we find all his early fire kindling up afresh as he writes of those who, at that later stage of the Church, were undermining its faith and staining

its purity. Such a type of Christianity—so distinct from that both of Paul and Apollos—would make the name of this apostle and the character of his ministry well enough known at Corinth, though, up to this time at least, he had never been there. Still we hardly think there is ground to conclude that there was an actual *Cephas*-party at Corinth. It remains only to ask, Was there a *Christ*-party there? That amidst the dissensions in that Church some would lift up an indignant protest against all such partisanship, as obscuring the glory of the one Master, is conceivable enough; nor is it improbable that some of these might hold up Christ's personal teaching in contrast with that even of His apostles. But in the absence of even a hint that such a party did exist (which 2 Cor. x. 7 has been groundlessly thought to point to), we cannot regard it as having a shadow of probability. To us, in short, it appears that the Corinthians ranged themselves under two names only, their first and second teachers, to whom respectively they owed the existence and the consolidation of their Church; that 'Cephas' is introduced only to vary the illustration; and that 'Christ' is added to crown the absurdity of such mischievous partisanship. Indeed, such disputes only too readily spring up still in churches with distinguished but differently gifted preachers.

Ver. 13. **Is Christ divided?**¹ The point of this question does not lie in the rendering of the *Church* (as is the view of Estius, Olshausen, etc.), nor in the dividing of Christ Himself into parts (Osiander, Alford, etc.), but it is whether Christ divides with His own preachers the honour of being Lord and Master of the converts.—**was Paul crucified for you? or were ye baptized into the name of Paul?** Here the apostle, purposely sinking Apollos and Cephas, puts himself modestly in the forefront to expose the repulsiveness as well as absurdity of the thought which alone could justify such exaltation of men. (Note here the place assigned to *the Cross*, as the central and vital feature of Christ's work; 'baptism into' His name simply setting its seal to this.)—Ver. 14. **I thank God (it was so ordered) that I baptized none of you save Crispus—**'the ruler of the synagogue' (Acts xviii. 8); an event in the Jewish community at Corinth of such importance as to justify a deviation from his usual practice of baptizing by deputy. On the same principle Peter seems to have acted on one memorable occasion (Acts x. 48).—**and Gaius.** We read of a Gaius, or Caius, of Macedonia (Acts xix. 29), of Derbe (Acts xx. 4), and of Corinth (here), under whose roof the Epistle to the Romans was written (Rom. xvi. 23). The Third Epistle of John also is addressed 'to Gaius the beloved.' The two last, if we may judge from the uncommon hospitality ascribed to them, seem to be identical; and possibly all four were the same person.—Ver. 15. **lest any one should say that ye were baptized into my name.** Thankful he is that he is able to give them undeniable proof of the absence of all self-seeking on his part, little thinking when at Corinth that he should ever have occasion to recall the fact.—Ver. 16. **And I baptized . . . any other—**'I am

¹ Lachmann points this clause indicatively—'Christ is divided'—and Meyer, Stanley, and Alford assent to this; because (as they hold), if the sense had been interrogative, the negative particle *οὐ* should have preceded. But this is disproved by chap. x. 22 and 2 Cor. iii. 1, where in the first of two questions, to which a negative answer is expected, this particle is not inserted.

¹ We waive all reference to Peter's high encomium on Paul, 2 Pet. iii. 15, 16, as that Epistle is rejected as spurious by those whom we here combat.

wrong; I did baptize one other family, that of Stephanas; but if I baptized any more it has escaped me.' The easy freedom with which this is expressed is plainly intentional, to show how insignificant he all along held such a circumstance to be.—Ver. 17. **For Christ sent me not to baptize, but to preach the gospel.**

Note.—Would the apostle have so written if in and by baptism a new life were imparted to the soul? It is no answer to this to say that the *agent* is of no consequence; it is the *ordinance* itself: for it is the *comparative unimportance of the ordinance itself* which is thus emphatically expressed. Adult believers are indeed said to 'wash away their sins' in baptism (Acts xxii. 16), and to be baptized into newness of life (Rom. vi. 3-6); but since *believing* always came first, and it was in believing that they received their new life (John xx. 31; Eph. i. 13),—and Peter grounded the right of Cornelius and his company to be baptized upon their having *already* received the Holy Ghost as well as themselves who were Jewish believers (Acts x. 47, 48),—it is perfectly clear, unless we are to put the effect for the cause, that the baptism of adults could only be said to 'wash away their sins' and impart new life, as a symbolical expression and open declaration that they were believers first (Acts ii. 41), and as such already in a state of reconciliation and newness of life. This alone explains the minimizing and almost contemptuous way in which baptism—albeit a Divine ordinance—is here referred to.

The injury done to the Cross by human wisdom,
17-31.

Ver. 17. **not in wisdom of words, lest the cross of Christ should be made void.** Thus easily, in the middle of a verse, does the apostle here slide into the great theme of this and the three following chapters, namely, the place which 'Christ crucified' should hold in the esteem of all who believe, forgetfulness of which was the cause, as a due regard to it would be the effectual cure, of all their miserable dissensions. 'Wisdom of word' here comprehends more than the mere rhetorical tricking out of the message, indeed, more or less of the substance of the message itself, as will presently appear. To a people thoroughly vitiated in their taste, to what temptation would the preacher of the Gospel be more open than that of shading off those features of it which are repulsive to the pride of the heart, and of urging the reception of it rather on the ground of its own 'sweet reasonableness' than of its being an authoritative message from heaven, as on Mars hill the apostle dealt it forth at Athens.—Ver. 18. **For the word of the cross is to them that are perishing—that are pursuing a course "whose end is destruction"—foolishness.** For if to bid them change their whole course of life would startle them, to expect them to do it by believing in one who died a malefactor's death would seem nothing less than sheer absurdity.—**but unto us who are being saved—in the sense of Acts ii. 40, 44 (and see 2 Cor. ii. 15), it is the power of God—divinely efficacious.** Yes, the Gospel attracts or repels, is embraced or rejected, according to the standard by which it is judged and the object in life of those who hear it. This is the great lesson of the parable of the Sower; and see John v. 44, vii. 17, xii. 42, 43.—Ver. 19. **For it is written (Isa. xxix. 14, nearly as in LXX.), I will**

destroy the wisdom of the wise, and the prudence of the prudent will I reject. The 'wise' are those who pride themselves on their insight, their capacity to search into principles, their speculative attainments; the 'prudent' pique themselves on their shrewdness, as men of affairs, their sharp-wittedness or sagacity; a distinction familiar alike to the Greek thinkers and to Jewish moralizers (see Matt. xi. 25). God's purpose to expose the insufficiency of both these, as a cure for the maladies of our fallen nature and a guide to happiness, is variously held forth in the Old Testament (see Isa. viii. 20, xxix. 14, here quoted; Jer. viii. 9, ix. 23, 24, etc.); but it is only in the Gospel of Christ that this is done effectually and once for all.—Ver. 20. **Where is the wise?—in general; but particularly, where is the scribe?—to whom the Jew looks up for wisdom; where is the disputer of this world?—to whom the Greek defers.—hath not God made foolish the wisdom of the world?—**Ver. 21. **For seeing that in the wisdom of God the world by wisdom knew not God.** Full time and swing He gave it, to try what it could do for humanity, before disclosing His own sovereign remedy; and it was only when it failed to find any clear light, and got any solid footing on the most elementary of all religious truths, and the knowledge of God Himself (Rom. i. 21, 23, 28; Acts xvii. 23, 27), that it pleased God by the foolishness of the preaching—meaning the message itself, the thing preached—to save them that believe—for in the believing reception of it lies its whole saving efficacy.—Ver. 22. **Since the Jews ask for signs and the Greeks seek after wisdom,**² The Jews, when our Lord was on earth, clamoured for 'signs'—supernatural attestation of His claims; but the more they got of them, the less they were satisfied; contrariwise, the Greeks looked with philosophic indifference on the whole field of the supernatural, regarding even the resurrection of Christ as adding but one more to the already plentiful stock of childish fables, fit only for the vulgar. Give us 'wisdom,' was their cry—anything that will carry its own evidence on its face. Nor was this state of things a peculiarity of that time. Every age has its 'Jews' and its 'Greeks'—its blind devotees of supernatural interposition and its self-sufficient worshippers of human reason.—Ver. 23. **but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Gentiles foolishness.—**Ver. 24. **but unto them which are (internally and efficaciously) called, both Jews and Greeks, Christ the power of God, and the wisdom of God—a power by Jews never dreamt of, and a wisdom unimagined by the subtlest Greeks.** And if so, why need the preacher, to please the Jew, hide the obnoxious features of his message, and to feed the intellectual pride of the Greek laboriously strive to show how rational the Gospel is?—Ver. 25. **Because the foolishness of God (in the doctrine of the Cross) is wiser than (the wisdom of) men; and the weakness of God (in the Gospel) is stronger than (the strength of) men.** It is the ram's-horn which throws down the walls of Jericho, the jawbone of an ass which slays its thousand men, and the sling and the

¹ The scholar will observe that two Greek words are here translated by the same word 'world'; the former expressing the world in respect of its *reigning character*, the latter the *sphere* itself in which that character is displayed.

² The absence of the Greek article here denotes the *class*; but in such cases the insertion of the article is more suited to the English idiom.

stone which lays low alike the giant power and wisdom of men.

Is proof wanting? Look, says the apostle, at the *classes* whence its conquests are chiefly gained.—Ver. 26. For behold your calling, brethren,¹ how that not many wise men after the flesh, not many mighty, not many noble, are called.—Ver. 27. but God chose the foolish things of the world that he might put to shame them that are wise. There is here a significant transition from the *neuter* of the one class to the *masculine* of the other, to express a passage from the contemptible to the esteemed.—and God chose the weak things of the world that he might put to shame the things that are strong.—Ver. 28. and the base things of the world, and the things that are despised, did God choose, yea, and the things that are not,—or as we might say, ‘the nothings,’—to bring to nought the things that are. Five times in succession is the *neuter* gender purposely used here—the foolish things, the weak things, the base things, the despised things, the no-things,—emphatically to hold forth and reiterate the mean condition of the generality of converts, as persons of no culture, of no weight, of no account in any respect—in fact, mere nobodies. And is not this the history of all the early triumphs of Christianity? And with what design?—Ver. 29. that no flesh should glory before God. This has been all along the design of God in the erection and growth of His kingdom of grace (Jer. ix. 23; Rom. iii. 27; Eph. ii. 8, 9); and in the first conquests of the Gospel He kept this end specially in view. No doubt, when once gained to Christ, the rich, the mighty, and the noble were quite as ready to cast their crowns at His feet as the poorest, weakest, rudest of this world; and in doing so, they made a sacrifice proportionably nobler. But had the early converts been chiefly drawn from such influential classes, would not the triumphs of Christianity have been set down rather to the rank, power, and culture which it had contrived to draw within its pale than to the Divine power residing in and going along with the message itself? Now it was to preclude all such surmises that, by a Divine ordination, the bulk of the converts in every church and for a long time consisted of the

despised classes, that none might have even a pretext for glorying before God.—Ver. 30. But of him are ye in Christ Jesus, who was made unto us wisdom from God,¹ both righteousness, and sanctification, and redemption.

Thus reads this great statement, to catch the true sense of which requires careful attention. It is not *four co-ordinate* blessings which the apostle says ‘Christ is made unto us’—as our Authorised Version represents it, and most modern interpreters understand it. On the contrary, ‘wisdom’ stands out here by itself, as all-comprehensive—as *the one thing* which Christ is “made unto us from God” in contrast with all boasted human wisdom. But that we may see how comprehensive this gift is, the apostle makes it branch out into three divisions, corresponding to the three great stages of our whole salvation:—(1) ‘RIGHTEOUSNESS,’ which brings us into a right relation to God; (2) SANCTIFICATION, embracing our whole progressive transformation into the image of God; and (3) that in which this at length culminates, REDEMPTION from all the effects of the fall in soul and body onwards to final glory. All this, ‘Christ is made unto us from God,’ thus precluding all boasting. Still, had it been left wholly to ourselves to receive or reject it, the thought might have crept into the proud heart, that after all, in the last instance, ‘salvation is of him that willeth’—a thought repudiated in Rom. ix. 16. But to cut off even this last refuge of human pride, the statement opens with these words: ‘OF HIM are ye in Christ Jesus;’ that is to say, it is not by a self-originated act that any one is ‘in Christ,’ and so partaker of His fulness, but by an immediate Divine operation upon the soul that this vital union is effected, and that in virtue of it, He is ‘made unto us wisdom’ in its threefold provision of ‘righteousness, and sanctification, and redemption.’ And the grand design of this entire exclusion of human merit is,—Ver. 31. that according as it is written (Jer. ix. 23, abridged), He that glorieth, let him glory in the Lord. Well may we ask with the apostle elsewhere, ‘Where is boasting, then? It is excluded. By what law—on what principle? Why, on every principle, and at every avenue, by this method of peerless wisdom.’

¹ This *imperative* rendering is preferable to the *indicative* of our Authorised Version: ‘Ye see’ It is the peculiar usage of the New Testament, and it is thrice so used in this very Epistle.

¹ This is beyond doubt the correct order of the original words, and it is only when they are read in this order that the true sense comes clearly out.

CHAPTER II. 1-5.

The Cross the one Theme of his own Preaching at Corinth.

1 AND I, brethren, when I came to you, came not with excellency of speech or of ^a wisdom, declaring¹ unto you the ^a Vers. 4, 13.
 2 testimony of God. For I determined not to know any thing
 3 among you, save ^b Jesus Christ, and him crucified. And I was ^b Gal. vi. 14.
 with you in weakness, and in fear, and in much trembling.
 4 And my speech and my preaching *was*² not with enticing

¹ proclaiming

² were

words of man's wisdom,³ but in demonstration of the ^c Spirit ^e : Thes. i. 5.
5 and of power: that your faith should not stand in the wisdom
of men, but in the power of God.

³ in persuasive words of wisdom

Ver. 1. And I, brethren, when I came unto you, came not with excellency of speech (as a rhetorician), or of wisdom (as a philosopher), **proclaiming to you the testimony of God**¹—that concerns His Son.—Ver. 2. For I determined not to know anything among you, save Jesus Christ, and him crucified. He would not only know but one theme, but would hold that forth in precisely the light which he knew would prove the most repulsive to their fastidious ears and corrupt taste. For this being that in which every fact of His life has its explanations, and from which the whole principle of His work takes its character, he felt he could neither keep it back, nor soften it down. Yet this was no bravado. He was tremblingly alive to the possible effect of making this the pivot of His ministry.—Ver. 3. And I was with you in weakness, and in fear, and in much trembling. It is remarkable that nowhere

¹ Or, according to another reading, which has striking support, 'the mystery of God.' But the evidence for the received reading, given above, appears to us stronger, and with Meyer we think the word 'mystery' crept in here from ver. 7.

else does the apostle so speak, nor does he seem to have anywhere else felt such an oppressive consciousness of his insufficiency (see 2 Cor. ii. 15-17); and it is worthy of notice that the historian of the Acts (xviii. 5) refers to these very feelings at Corinth in the following unusual terms: 'but when Silas and Timothy came down from Macedonia (to Corinth), Paul was *constrained by the word* (as the true text is), testifying to the Jews that Jesus was the Christ.'—Ver. 4. **And my speech and my preaching**,—the 'message' itself as well as its clothing, —were not in persuasive words of wisdom,¹ but in the power of God. It was not that he could not have wielded the weapon of 'man's wisdom' to excellent effect, as may be seen in various passages of these very Epistles to the Corinthians, whose eloquence is confessedly surpassing; but that for the reason given, he studiously avoided it. Of course, however, there is nothing here disparaging to the right use of human culture in the Christian ministry.

¹ Not (as in the received text) 'in persuasive words of man's wisdom.'

CHAPTER II. 6-16.

A Divine Wisdom resides in the Cross, though seen only by the fully instructed.

6 **H**OWBEIT we speak wisdom among them that are ¹ ^a per- ^a Heb v. 14.
fect: yet not the wisdom ² of this world, nor of the
7 princes ³ of this world, that come ⁴ to nought: but we speak the
wisdom of God in a ^b mystery, *even* the hidden *wisdom*,⁵ which ^b Rom. xvi. 25.
8 God ^c ordained ⁶ before the world ⁷ unto our glory: ^d which ^c Acts xv. 18.
none of the ^e princes ³ of this world knew ⁸: for ^f had they ^d Mat. xi. 25.
known *it*,⁹ they would not have crucified ^g the Lord of glory: ^e Acts xiii. 17,
9 but as it is written, ^h Eye hath not seen, nor ear heard, neither ⁴⁶
have entered into the heart of man,¹⁰ the things which God ^f Lu. xxiii. 34;
10 hath ¹² prepared for them that love him. But ⁱ God hath ^g Acts iii. 17.
revealed *them* unto us by ¹³ his Spirit: for the Spirit searcheth ^h Jas ii. 1.
11 all things, yea, the deep things of God. For what man knoweth ⁱ Isa lxiv. 4.
the things of a man, ^k save the spirit of man ¹⁴ which is in him? ⁱ Jo. xvi. 13;
^k Prov. xx. 27; ^j Jer xvii 9.
^j Jo. ii. 27.

¹ among the ² a wisdom not ³ rulers ⁴ are coming

⁵ wisdom that hath been hidden ⁶ fore-ordained ⁷ worlds

⁸ knoweth ⁹ it

¹⁰ Things which eye saw not, and ear heard not, and *which* entered not into the heart of man

¹¹ Whatsoever things

¹² omit hath

¹³ unto us God revealed them through

¹⁴ prefix the

^l even so the things of God knoweth no man, but the Spirit of ^l Rom. xi. 33.
 12 God. Now we have ¹⁵ received, not the spirit of the world, but
^m the spirit which is of God; that we might know the things ^m Rom. viii. 15.
 13 that are freely given to us of God. ⁿ Which things also we ⁿ 2 Pet. i. 16.
 speak, not in the ¹⁶ words which man's wisdom teacheth, but
 which the Holy Ghost ¹⁷ teacheth; comparing ¹⁸ spiritual things
 14 with spiritual. ^o But the natural man receiveth not the things ^o Mat. xvi. 23.
 of the Spirit of God: ^p for they are foolishness unto him: ^p Ch. i. 18, 23.
^q neither can he know *them*, ¹⁹ because they are spiritually dis- ^q Rom. viii. 5,
 15 cerned. ²⁰ ^r But he that is spiritual judgeth all things, yet he ^r Prov. xxviii.
 16 himself is judged of no man. ^s For who hath known the mind ^s 5; 1 Jo. iv. i.
 of the Lord, that he may ²¹ instruct him? ^t But we have the ^t Job xv. 8;
 mind of Christ. ^{Isa. xl. 13.}
^{Jo. xv. 15.}

¹⁵ omit have
¹⁹ them

¹⁶ omit the
²⁰ judged

¹⁷ the Spirit
²¹ should

¹⁸ conjoining

Ver. 6. **Howbeit we speak wisdom among the perfect.** This is a favourite Pauline word, having one well-defined sense, with only varying shades according to the subject treated of. With reference to Christ's work, it denotes its 'completion' by His death (Heb. ii. 10, v. 10); with regard to the believer's standing before God in virtue of that completed work, it expresses his 'perfect' acceptance (Heb. x. 14, compared with ix. 9 and x. 1); and in relation to his stage of advancement in the Christian life, it means his 'full' apprehension of gospel truth—that of full-grown 'men' as contrasted with the immaturity of the 'babes in Christ' (chap. iii. 1, 2; Heb. v. 12-14). This last is clearly the sense here. For only when this stage is reached—when the gospel scheme can be grasped as a whole, and be surveyed all round—can the 'wisdom' there is in it be fully discovered.—**yet a wisdom not of this world, nor of the rulers of this world,**—the rulers of its thought even more than of its power, Greek and Jew alike,—that are coming to nought,—through the silently but surely undermining power of the Gospel.—Ver. 7. **but we speak God's wisdom in a mystery—i.e.** (in the apostolic sense of the word 'mystery') a wisdom long hidden from view, but now disclosed (see Rom. xvi. 25, 26; Eph. iii. 6; 1 Tim. iii. 16). In the same sense our Lord uses the word (Matt. xiii. 11, 17).—**even the wisdom that hath been hidden, which God fore-ordained before the worlds unto our glory** (see 2 Tim. ii. 10).—Ver. 8. **which (wisdom) none of the princes of this world knoweth: for had they known it, they would not have crucified the Lord of glory** (as He is also called in Jas. ii. 1)—inflicting hereby (exclaims Bengel) on the Lord of glory the punishment of slaves!—Ver. 9. **but as it is written** (Isa. lxiv. 4, or ver. 3 in Heb., which is here recalled in fragmentary form), **Things which eye saw not, etc.** The truth here expressed by the prophet and the apostle is, that what God has in store for His people transcends not only all past experience, but all human conception.

This leads the apostle into a new line of thought, an episode which extends to the close of the chapter. The 'wisdom' of the Gospel, being in its nature purely spiritual, can be apprehended only by the spiritual, as even to the apostles themselves

it is disclosed through the teaching of the Spirit.—Ver. 10. **But unto us God revealed them through the Spirit.**¹ Though this is true of believers generally, the reference here, as appears from ver. 13, is to the apostles.—**for the Spirit searcheth all things, yea, the deep things of God**—not the depths of His Being, but of His purposes, though in themselves these are inseparable.

Note here the relation and interaction of 'God' and 'the Spirit.' Why, it may be asked, does God employ the Spirit's agency to reveal to believers what eye hath not seen, nor ear heard, nor heart conceived? Because (says this verse) those depths of the Godhead lie open to the Spirit's penetrating gaze;—a unique statement to which there is no actual parallel, save Rom. viii. 26, 27, which throws much light on the statement here. But the following verse contains an equally unique and noteworthy statement.—Ver. 11. **For who among men knoweth the things of a man save the spirit of the man which is in him? even so the things of God none knoweth save the Spirit of God.** The relation of 'the Spirit' to 'God' is here compared to that of a man to his own spirit. As each man's own spirit is known to no man but himself (Rom. xiv. 10), so the mind of God (says the apostle) is known only by the Spirit of God. But like every other comparison, this one must not be pressed beyond its immediate purpose; for in the case of ourselves, we and our own spirit are *numerically one*; whereas in this very passage—and in every other place where the Holy Spirit is spoken of—there is observed a *distinction of conscious personality* between 'God' on the one hand and the 'Spirit of God' on the other. And not only so, but while the Personal *identity* of these two is certainly never taught, the Personal *Divinity* of the Spirit is here so clearly taught, that on any other supposition the statement in the latter part of this verse would be inept.

Ver. 12. **Now we received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.** Not only are the things themselves 'freely given us,' but we only 'know' them, so as to make them our own, through the Spirit which

¹ Not (as in the received text) 'through his Spirit.'

is given to us of God for that very end.—Ver. 13. **Which things we** (the apostles) **speak, not in the words which man's wisdom teacheth, but which the Spirit¹ teacheth, combining spiritual things (in their matter) with spiritual (things in their form).** So we understand this very difficult clause. While the word we have rendered 'combining' or 'connecting,' signifies in its simple form to 'divide' or 'separate,' the compound form of it, here used, signifies to 'combine' or 'connect' together the separate parts. It has indeed a secondary sense, to 'compare,' and in 2 Cor. x. 12 it is twice used in that sense; and guided by this, our translators have so rendered it here—"comparing spiritual things with spiritual." But though good critics think this correct, it seems to us quite unsuitable here. For what is the drift of the apostle's statement? He had said enough in the preceding verses about the *things* of the Spirit; here he has come to the suitable *words* for conveying them:—"which things we speak not in the words which man's wisdom teacheth, but which the Spirit teacheth." Then follows our participial clause, which naturally we expect to be but an expansion or varied expression of the same statement, and so to relate both to the things themselves and to the *words* or *forms* fitted to express them. These, accordingly, he says, we take care shall correspond with the things they express—tying spiritual things to spiritual forms of expression. None have caught the true sense, as we think, better than Calvin, who says: "That the original word here means to *adapt*, I doubt not. This agrees far better with the context than to *compare*, as others render it. What he says, then, is that he adapts spiritual things to things that are spiritual—*adapting the words to the thing*." Beza is equally decided for this sense. And with them agree De Wette, Oslander, and Meyer, of modern interpreters.

Note.—That the *style* as well as the *matter* of spiritual things should have been divinely provided for, is most noteworthy. What then, we naturally ask, is its character and mould? We see it in the apostle's own style, and in that generally of the New Testament; and this we find to be just that of the ancient oracles, only purified, enriched, and informed with a new and higher life. Thus the things of the Spirit are married indissolubly to a phraseology suited to the things themselves; and what God hath joined together let no man put asunder. There are those who think they can now couch "the things of the Spirit of God" to far better effect by stripping off the husk of the biblical phraseology, as that of a past age, and using those modern forms of speech to which we are accustomed in secular affairs. But those who listen to them find that the things themselves, in their life and efficacy, have to a large extent evaporated in the process, while the biblical language is as music to their ears. Nor should the interesting fact be overlooked, that the first translators of the New Testament into Latin, to whom the style of it seemed as sacred as the thoughts, instead of employing the polished Latinity of the classics, invented a Latinity of their own, which, though to the classic ear barbarous enough, conveyed almost literally the biblical *style* as well as its thought; and to this peculiar phraseology of theirs our own Authorised Version owes some of its best turns of expression,

¹ The adjective 'holy' before 'Spirit' is insufficiently attested here.

which English-speaking Christians will do well never to part with.

Ver. 14. **But the natural man**—a phrase on the sense of which it would be vain to expect light from the classical writers, who had no conception of the spiritual things intended here. In Greek writings, the noun, from which the adjective here used is formed, means 'the animal soul,' or that life which man has in common with all animals. Hence it came to signify the appetite or passion of man's lower nature, as distinguished from his higher reason or 'spirit.' So understood, 'the natural man' of our passage would mean no more than the man governed by sensual appetite, or the inferior impulses of his nature. And this is the sense in which it is taken by all interpreters of a shallow school of theology. But it is far beneath the apostle's meaning. With him "the natural man" is he who in spiritual things has only his natural human faculties to guide him, without spiritual perception or apprehension, but not necessarily the slave of grovelling impulses. True it is, that all unrenewed, unspiritual men, even the best and most refined, being dominated by sensible things, may thus far be said to be under the dominion of the lower part of their nature; for the true capacities of their higher nature can only be drawn forth when they become "new creatures." But it is simply the absence of this life which is denoted by the phrase "the natural man."—**receiveth not the things of the Spirit of God: for they are foolishness unto him**—since he wants the capacity to apprehend them: and he **cannot know them, because they are spiritually judged**—they are to him as light to the blind-born. But it is an utter perversion of such statements to maintain, as fanatics do, that there is in the natural man any *organic constitutional incapacity* of spiritual perception, requiring to be *created* in them by the Holy Ghost. For maintaining this an eminent Lutheran professor of divinity, soon after Luther's death, had to be deposed. The uniform teaching of Scripture is, that the change effected in regeneration is a purely moral and spiritual one.

Ver. 15. **But he that is spiritual judgeth all things**—not only those spiritual things which the natural man cannot judge, but also those which belong to the natural man's own domain, and which he only views in their true light.—**yet he himself is judged of no man (who is not spiritual).**—Ver. 16. **For who hath known the mind of the Lord, that he may instruct him?** The question is quoted from Isa. xl. 13 (as in LXX.).—**But we have the mind of Christ.** The meaning is, that though none can penetrate *Jehovah's* mind, yet since in *Christ* are hid all the treasures of wisdom and knowledge (Col. iii. 3), if we have the mind of Christ, we know all of "the things of God" which a creature is permitted to know.

Note.—The contrast here so sharply drawn between Divine and human wisdom is far-reaching, involving the great question of the rival claims of Reason and Revelation to be the supreme guide to the discovery of what man needs for the regulation of his life and the attainment of his highest bliss. The one light is from beneath, the other from above. In a profound sense, indeed, "the spirit of man is the candle of the Lord, searching all the inward parts of the belly" (Prov. xx. 27); but it has never of itself, in any age or any land, led man to the true knowledge of God and eternal life. Whereas, so soon as "God, who commanded

the light to shine out of darkness, shines into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ," we enter the region and breathe the air, become alive to the interests, kindle with the sympathies, and taste the joys, of all that is spiritual, seeing everything in its true light. Is it so? Then the deep diversities of Christendom cease to be stumbling. For the family of the spiritual dwell alone in the world. "Therefore the world knoweth them not, because it knew Him not." They know and recognise each other, yet yet themselves are known of no men.

They are at home with each other at once, though meeting for the first time from the ends of the earth. The rude and the refined, the savage and the civilised, meet together as one; "the Lord is the maker of them all" in the highest sense. Their diversities are lost in their higher unity, and they can pour out their common hymn with one heart as with one voice, "Unto Him that loved us, and washed us from our sins in His own blood, and made us unto our God kings and priests, to Him be glory and dominion for ever and ever."

CHAPTER III.

The Mischief of Divisions further exposed.

1 AND I, brethren, could not speak unto you as unto
 2 Christ. I have¹ fed you with^d milk, and² not with meat: "for
 hitherto ye were not able to bear it, neither yet now are ye
 3 able; for ye are yet carnal: for^f whereas *there is*³ among you
 envying⁴ and strife, and divisions,⁵ are ye not carnal, and walk
 4 as men? For while one saith, I am of Paul; and another, I
 5 am⁶ ^g of Apollos; are ye not carnal? Who then is Paul, and
 who *is* Apollos, but^h ministers by⁷ whom ye believed, ⁱ even
 6 as the Lord gave to every man? ^k I have¹ planted, ^l Apollos
 7 watered; ^m but God gave the increase. So then ⁿ neither is he
 that planteth any thing, neither he that watereth; but God that
 8 giveth the increase. Now he that planteth and he that watereth
 are one: ^o and every⁸ shall receive his own reward accord-
 9 ing to his own labour. For ^p we are labourers together with
 God: ye are God's husbandry, *ye are*⁹ ^q God's building.
 10 According to the grace of God which is¹⁰ given unto me, as
 a wise master-builder I have¹ laid ^r the foundation, and another
 buildeth thereon. But ^s let every man take heed how he
 11 buildeth thereupon. For other foundation can no man lay
 12 than ^t that is laid, ^u which is Jesus Christ. Now if any man
 build¹¹ upon this¹² foundation gold, silver, precious stones,
 13 wood, hay, stubble; ^v every⁸ man's work shall be made mani-
 fest: for the day ^w shall declare it, because ^x it shall be revealed
 by¹³ fire; and the fire shall try every man's work of what sort
 4 it is. If any man's work abide which he hath built thereupon,
 15 he shall receive a reward. If any man's work shall be burned,

^a Ch. ii. 15.
^b Ch. ii. 14.
^c Heb. v. 13.
^d Heb. v. 12.
^e Jo. xvi. 12.
^f Ch. i. 11;
 Jas. iii. 16.
^g Ch. i. 12.
^h 2 Cor. iii. 3.
ⁱ 1 Pet. iv. 11.
^k Ch. iv. 15;
^l 2 Cor. x. 14.
^m Acts xviii. 24.
ⁿ Ch. xv. 10.
^o Gal. vi. 3.
^p Ps. lxxii. 12.
^q 2 Cor. vi. 1.
^r Eph. ii. 20;
 Heb. iii. 3, 4.
^s Rom. xv. 20.
^t 1 Pet. iv. 11.
^u Isa. xxviii.
 16.
^v Eph. ii. 20.
^w Ch. iv. 5.
^x 1 Pet. i. 7.
 Lu. ii. 35.

¹ omit have
⁴ jealousy
⁷ What then is Apollos? and what is Paul? Ministers through
⁸ each
¹¹ buildeth
² omit and
⁵ omit and divisions
⁹ omit *ye are*
¹² the
³ there is
⁶ am
¹⁰ was
¹³ in

he shall suffer loss: but he himself shall be saved; ² yet so as ² Jude 23. by ¹⁴ fire.

16 ² Know ye not that ye are the temple of God, and *that* the ² 2 Cor. vi. 16;

17 Spirit of God dwelleth in you? If any man defile ¹⁵ the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are. ¹⁶ Eph. ii. 21.

18 ^a Let no man deceive himself. If any man among you ^a Prov. v. 7. seemeth to be ¹⁷ wise in this world, let him become a fool, that

19 he may be ¹⁸ wise. For the wisdom of this world is foolishness with God. For it is written, ^b He ¹⁹ taketh the wise in their ^b Job v. 13.

20 own craftiness. And again, ^c The Lord knoweth the thoughts ²⁰ c Ps. xciv. 11.

21 of the wise, that they are vain. Therefore let no man glory in

22 men. For ^d all things are yours; whether Paul, or Apollos, ^d 2 Cor. iv. 5.

or Cephas, or the world, or life, or death, or things present, or

23 things to come; all are yours; and ^e ye are Christ's; and ^e Rom. xiv. 8; 2 Cor. x. 7.
Christ *is* God's.

¹⁴ through

¹⁷ thinketh that he is

¹⁵ destroyeth

¹⁸ become

¹⁶ and such are ye

¹⁹ *add* that

²⁰ reasonings

Ver. 1. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ—those in whom the spiritual principles, like the higher faculties in a babe, lie all undeveloped. Spiritual, indeed, they were, for they were “in Christ;” but it was only as babes, unfit to digest the “strong meat” of that “hidden wisdom” which the apostle longed to impart to them as soon as they should reach the stage of “the perfect” (ii. 6).—Ver. 2. I fed you with milk—the elementary truths of the Gospel.—not with meat—the profounder aspects of Christian truth.—for ye were not yet able, etc. See Heb. v. 12–14.—Ver. 3. for whereas there is among you jealousy—each party for its favourite preacher.—and strife—engendered by such jealousies (the next words in the received text, “and divisions,” are feebly attested, and indeed are out of place).—are ye not carnal, and walk as men?—unrenewed men.—Ver. 4. For when one saith, I am of Paul; and another, I am of Apollos; are ye not as men?—men who have never passed into the new life.—Ver. 5. What then is Apollos, and what is Paul? Ministers—mere ‘servants.’—through whom (as instruments) ye believed, and each as the Lord gave to him.—Ver. 6. I planted; Yes; the first ground at Corinth was indeed broken by me, and I am your spiritual father.—Apollos watered—following up what I began. But though in husbandry planting goes before watering, each is necessary at its proper stage. Yet something above both was needed.—but God gave the increase.—Ver. 7. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.—Ver. 8. Now he that planteth and he that watereth are one—*Gr.* ‘one thing,’ co-operating to one end.—but each shall receive his own reward according to his own work. While the work is one, in one field, to one Master, on one principle, and to one end, each has his own sphere in it, his own gifts for it,

¹ Not, as in the received text, “are ye not carnal?”

his own success in it, his own reward for it. O how ought this to cheer the faithful labourer, who may be but moderately gifted, may be placed in a remote and uninviting part of the field, may have to fight with many obstacles and sore discouragements, and may live to see but little fruit of his best labour! (See John iv. 36–38).—Ver. 9. For we are God's fellow-workers: ye are God's husbandry, God's building. After sinking himself, with his fellow-workers, to the level of mere servants, he now lifts them up to the dignity of co-operators with God Himself—in one field, to one end.

But the new figure of a “building” suggests a new set of ideas, fraught with new lessons—lessons which the former figure of “husbandry” was not suited to express.—Ver. 10. According to the grace of God which was given unto me, as a wise master-builder, I laid a foundation—alluding to our Lord's parable of the “wise man who built his house upon the rock” (Matt. vii. 24, 25). But he takes care to ascribe the “wisdom” shown in this to “the grace of God,”—and another buildeth thereon. But let each man take heed how he buildeth thereon—that is (as will presently appear), *with what materials* he builds.—Ver. 11. For other foundation can no man lay than that is laid, which is Jesus Christ. The allusion is to that grand announcement, Isa. xxviii. 16, “Behold, I have laid in Zion for a foundation a stone, a tried stone, a precious corner stone, of sure foundation: he that believeth shall not make haste.” There is a peculiar appropriateness in this quotation, from the similarity of the warnings which follow, in both cases. Christ, says the apostle here—including all those doctrinal conceptions which are inseparable from right apprehensions of Himself—is the great foundation of faith and ground of hope.—Ver. 12. Now if any man buildeth upon the foundation gold, silver, precious stones, wood, hay, stubble. The highly artistic form of this statement should be noted.

Two triplets of materials are supposed to be built on the same *true* foundation. The one set of materials—as incombustible as they are valuable—represent those ministers of Christ whose teaching is sound and faithful; the other—as inflammable as they are inferior in value—represent those whose teaching is the reverse of the former. The figure is an old biblical one, used in Ps. cxviii. 22, “The stone which the *builders* refused is become the head (stone) of the corner.” This our Lord appropriates to Himself, as rejected by the builders of His day (Matt. xxi. 42). And as Peter alludes to these same unworthy builders in Acts iv. 11, “This is the stone which was set at nought of you builders,”—so, in his following words, we have the very point before us, “Neither is there salvation in any other,” etc. Now, since in all these places the *foundation* is “Jesus Christ,” it follows that what is “built thereupon” must mean *what is taught* regarding Him—considered as sound or unsound, wholesome or noxious. If so, then, those critics who—led away by a different set of passages, in which *believers themselves* are viewed as stones of the spiritual temple—understand the apostle to be treating of the admission of improper *persons* to Church privileges, misunderstand this passage. No doubt important lessons on that subject may be got from such a view of the passage. But it is not the subject here treated.

Ver. 13. **each man's work shall be made manifest; for the day shall declare it**—not ‘some day’ sooner or later (as some critics), nor (with Calvin and others) ‘the day of clearer light’ or advancing knowledge; least of all, that never-failing refuge of poor critics, ‘the day of Jerusalem's destruction;’—for what had those Corinthians to do with that? One definite day alone suits all that is here said—“the day when God shall judge the secrets of men by Jesus Christ” (Rom. ii. 16).—because it shall be revealed by fire (see 2 Thess. i. 7)—literal fire, as seems clearly taught, the bursting forth of which will perhaps be the visible herald of Christ's coming. At the same time, this fire—as elsewhere so here—is but as the symbol of that “fiery” judgment which shall search to the bottom every case, as indeed is immediately expressed.—and the fire itself shall prove each man's work of what sort it is—and with what result?—Ver. 14. **If any man's work shall abide which he built thereupon**—as being built of the incombustible materials and on the true foundation, and hence able to abide the fiery trial.—he shall receive a reward—with the welcome word of the Master Himself, “Well done, good and faithful servant.”—Ver. 15. **If any man's work shall be burned**—as consisting of the inflammable “wood, hay, stubble,”—he shall suffer loss—loss of his time, his pains, his hopes, his credit; his whole ministry, even though right at bottom, yet all of it which is of this character, disappearing.—but he himself shall be saved—a statement of vast importance, as showing that the apostle is not speaking here of false teachers, but of the *true servants of Christ*.—yet so as by fire—as of one who escapes from the fire by a rush, or is plucked out of it, his naked person alone saved.

Note.—That the Church of Rome should deem such a passage any justification of their dogma of a purgatorial fire in the intermediate state is strange. For everything said of “the fire” here would seem to preclude any such interpretation. (1) This fire is to “try every man's work;” but

no Romanist believes that of the purgatorial fire. (2) The purgatorial fire precedes the judgment, being designed to prepare the imperfectly sanctified to abide it, whereas this fire is the judgment itself. (3) Those here spoken of are saved in the judgment, “so as by fire,”—not *by means* of the fire, but simply *with difficulty*; whereas the Romish doctrine is that a purifying process by means of fire will have to be gone through to fit those in it for heaven—a totally different idea.

Ver. 16. **Know ye not that ye are the temple of God?**—a sudden transition, apparently, from the *teachers* to the *taught*; yet this is more in appearance than reality. For the transition is simply from warnings against a dangerous pandering in teachers to the corrupted taste of their hearers to warnings directed to those vitiated hearers themselves.—and that the Spirit of God dwelleth in you? The word rendered “temple” here means, classically, ‘the dwelling-place of a deity.’ In the New Testament, when applied to the temple of Jerusalem, it denotes the holy of holies—that most sacred part of it where of old the Shechinah, or visible symbol of the Divine presence, was manifested. As applied to believers under the new economy, it means that they are “a habitation of God through the Spirit” (Eph. ii. 22).—Ver. 17. **If any man shall destroy the temple of God, him shall God destroy.** The sin and its punishment are in the original purposely expressed by the same word; but this cannot be represented in English.—for the temple of God is holy, and such are ye—not, as in the Authorised Version, “which temple ye are;” for that had just before been said, but ‘such holy persons ye are,’ inasmuch as ye are the temple of God.

What follows, to the close of this chapter, reiterates what had been said about the mischief which this false wisdom, and their disputes in connection with it, were doing at Corinth.—Ver. 18. **Let no man deceive himself.** If any man among you thinketh that he is wise in this world—in the world's sense of wisdom, let him become a fool (as to such wisdom), that he may be (truly) wise.—Ver. 19. For the wisdom of this world is foolishness with God (see on ch. i. 20).—For it is written (Job v. 13), He that taketh the wise in their own craftiness.—Ver. 20. And again (Ps. xciv. 11), The Lord knoweth the reasonings of the wise, that they are vain.—Ver. 21. Wherefore, let no one glory in men—in one preacher as opposed to another.—For all things are yours.—Ver. 22. whether Paul, or Apollos, or Cephas—including all the characteristics of each; for as Christ's donation to the Church, each and all are its common property. There is probably as much diversity in the gifts and graces of the Christian ministry as in the capacities, sympathies, attainments, and tastes of the Church's members; and this is doubtless wisely arranged for the good of the whole. Some suit the educated and refined; some the masses. But the Pauls, the Apolloses, and the Cephases are alike ours, and each, therefore, should be honoured in his own sphere.—or the world—now no longer master, but servant.—or life—now much more than a mere natural blessing, but ours by the highest right, to the highest ends, and, viewed as such, enjoyed as never before.—or death—once a dreaded, now a conquered enemy, and the gate of heaven.—or things present—in all the good of them without their curse,

and the ill of them without their sting; and may we not include among "things present" "the first-fruits of the Spirit," "the earnest of our inheritance"?—or things to come—but who can tell what these are, before they are reached? This might seem an exhaustive inventory; but as if to make room for anything that might seem to have been omitted, the apostle repeats his statement.—all are yours.—Ver. 23. and ye are Christ's (possession), and Christ is God's (possession).

What a climax,—and an anti-climax too,—from

all things *down* to ourselves, and from ourselves *up* again to God! But while all things are ours, by a seeming paradox there is something which is not ours. "We are not *our own*"—"we are Christ's," and none can pluck us out of His hands, as "Christ is God's;" His Elect, in whom His soul delighteth, and from whom He cannot be separated. Thus, through Him that loved and gave Himself for us, those who are His are secured by a golden chain reaching up to the eternal throne.

CHAPTER IV.

The True Place of the Ministers of Christ.

- 1 **L**ET a man so account of us, as of ^a the ¹ ministers of ^{a 2 Cor. vi. 4.}
 2 Christ, ^b and stewards of the mysteries of God. more- ^{b Lu. xii. 42.}
 over ² it is required in stewards, that a man be found faithful.
 3 But with me it is a very small thing that I should be judged of
 you, or of man's judgment: yea, I judge not mine own self.
 4 For I know nothing by ³ myself; ^c yet am I not hereby justi- ^{c Ps. cxliii. 2;}
 5 fied: but he that judgeth me is the Lord. ^d Therefore judge ^{d Mat. vii. 1;}
 nothing before the time, until the Lord come, who both will ^{Rev. xx. 12.}
 bring to light the hidden things of darkness, and will make
 manifest the counsels of the hearts: and ^e then shall every ^{e Rom. ii. 29.}
 man have praise ⁵ of God.
 6 And ⁶ these things, brethren, I have in a figure transferred to
 myself and ^{to 7} Apollos for your sakes; ^f that ye might learn ^{f Rom. xii. 9.}
 in us not to think of *men* above that which is written; ⁸ that no
 7 one of you be puffed up for one ⁹ against another.¹⁰ For who
 maketh thee to differ *from another*? ¹¹ and ^g what hast thou ^{g Jas. i. 17.}
 that thou didst not receive? now if thou didst receive *it*,¹² why
 8 dost thou glory, as if thou hadst not received *it*?¹² Now ye
 are full, ^h now ye are ¹³ rich, ye have reigned as kings ¹⁴ without ^{h Rev. iii. 17.}
 us: and I would to God ¹⁵ ye did reign, that we also might
 9 reign with you. For I think that God hath set forth us the
 apostles last,¹⁶ ⁱ as it were appointed ¹⁷ to death: for ^k we are ^{i Ps. xlv. 22;}
 made a spectacle unto the world, and to angels, and to men. ^{2 Cor. iv. 11;}
 10 We *are* ¹⁸ ^l fools for Christ's sake, but ye *are* ¹⁸ wise in Christ; ^{Rom. viii. 35}
^m we *are* ¹⁸ weak, but ye *are* ¹⁸ strong; ye *are* ¹⁸ honourable, but ^{h Heb. x. 33.}
 11 we *are* ¹⁸ despised. ⁿ Even unto this present hour we both ^{i Acts xvii. 18,}
 hunger, and thirst, and ^o are naked, and ^p are buffeted, and ^{xxvi. 24;}
^{2 Cor. v. 13.}
^{m 2 Cor. xiii. 9.}
^{n 2 Cor. iv. 8;}
^{Phil. iv. 12.}
^{o Rom. viii. 35.}
^{p Acts xxiii. 2}

1 omit the

2 prefix Here

3 against

4 each

5 prefix his

6 Now

7 omit to

8 learn not to go beyond the things which are written

9 prefix the

10 the other

11 omit from another

12 it

13 add become

14 omit as kings

15 omit to God

16 add of all

17 as men doomed

18 are

12 have no certain dwelling-place; ^q and labour,¹⁹ working with our own hands: ^r being reviled, we bless; being persecuted, ^s we suffer it: Being defamed, we intreat: ^t we are made as the filth of the world, *and are*²⁰ the offscouring of all things unto this day.²¹

14 I write not these things to shame you, but ^u as my beloved ^v sons I warn you.²² For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for ^w in Christ ^x Jesus I have begotten²³ you through the gospel. Wherefore I ^y beseech you, ^z be ye followers of me. For this cause have I ^a sent unto you ^b Timotheus, ^c who is my beloved son, and faithful in the Lord, who shall bring you ^d into remembrance of my ways which be in Christ, as I ^e teach every where ^f in every ^g church. ^h Now some are puffed up, as though I would not ⁱ come²⁴ to you. ^j But I will come to you shortly, ^k if the Lord will, and will know, not the speech of them which are puffed ^l up, but the power. For ^m the kingdom of God *is* not in word, ⁿ but in power. What will ye? ^o shall I come unto you with a ^p rod, or in love, and *in* the spirit of meekness?

^q Acts xviii. 3;
^r 1 Thes. ii. 9.
^s Mat. v. 44;
Acts vii. 60.
^t Lam. iii. 45.

^u 1 Thes. ii. 11.

^v Gal. iv. 19;
Jas. i. 18.

^w Phil. iii. 17;
^x 1 Thes. i. 6.
^y Acts xix. 22.
^z 1 Tim. i. 2.
^a Ch. xi. 2.

^b Ch. vii. 17.
^c Ch. xiv. 33.
^d Ch. v. 2.

^e Acts xix. 21;
^f 2 Cor. i. 15.
^g Rom. xv. 32.

^h 1 Thes. i. 5.

ⁱ 2 Cor. xiii. 10.

¹⁹ we toil
²² you

²⁰ omit *and are*
²³ begat

²¹ even until now
²⁴ were not coming

Ver. 1. Let a man so account of us as of ministers of Christ, and stewards of the mysteries of God. — Ver. 2. Here, moreover,¹—*i.e.* in this matter of stewardship,—it is required in stewards that a man be found faithful. The figure here is warily changed in order to fasten attention on this property of a true servant of Christ, *fidelity*. Where this is found, the absence of much else can be borne with, but for the want of this in a steward nothing can compensate.—Ver. 3. But with me it is a very small thing that I should be judged of you, or of man's judgment—*Gr.* 'man's day;'¹ as if he had said, 'Men have their days for sitting in judgment on their fellows, and my detractors at Corinth may make free with my character and doings; but another "day" is coming when the doings of their day will be judged, and that by another standard from theirs.'²—*yea, I judge not mine own self.* I trust to no judgment of my own upon myself.—Ver. 4. For I know nothing against myself. As this is clearly the intended sense, so our translators probably meant to express the same, using the word "by" in a now obsolete sense.—*yet am I not hereby justified*—all human judgments being but provisional.—*but he that judgeth me is the Lord*—the Lord Christ (as will presently appear).—Ver. 5. Wherefore judge nothing before the time, until the Lord come (the second time), who will . . . make manifest the counsels of the hearts (Eccles. xii. 14; Rom. ii. 16), and then shall each man have his praise from God—according to his fidelity; for that is the one quality which the Judge Himself has announced that He will single out as the characteristic of His true servants—"Well done,

good and faithful servant" ("good" because "faithful"), "thou hast been faithful over a few things," etc.

Ver. 6. Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes—putting ourselves forward merely as illustrations of great principles applicable to all—that in us ye might learn not to go beyond the things which are written (in such places as Jer. ix. 23, 24).—Ver. 7. For who maketh thee to differ (in the way of superiority)?—Ver. 8. Now ye are filled, now ye are rich, ye have reigned as kings without us: yea, and I would ye did reign, that we might reign with you. There is keen irony here: 'A fine time of it ye have had since ye were relieved of our presence; we stood in your way, we kept you in bondage, it seems; but now ye breathe more freely, and your Christianity is an easy-going thing; ye have got past the suffering, and have reached the reigning period. Would that it were so indeed, for then were it our time to reign along with you as your father in Christ; but alas, the reverse of all this we daily and bitterly feel.'³—Ver. 9. For I think, God hath set forth us the apostles last of all, as men doomed to death. . . a spectacle (to be gazed on as in a theatre) unto the world, and to angels, and to men—to exhibit men's enmity to the truth.—Ver. 10. We are fools for Christ's sake, but ye are wise in Christ—how enviable your lot, how pitiable ours! (irony, however, this is)—we weak, ye strong; ye have glory, we dishonour.—Ver. 11. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place—having often scarce the necessities of life.—Ver. 12. and we toil, working with our own hands—see Acts

¹ Such is the correct reading. The same expression is found in Rev. xiii. 10, xiv. 12, xvii. 9.

xviii. 3, xx. 34; 1 Thess. ii. 9; 2 Thess. iii. 8. Indeed he had to vindicate his liberty to preach at Corinth without hire (when that was ascribed to want of manly openness), and in order to do this he had to work for his own support (see chap. ix. 6).—Ver. 13. Being defamed, we intreat—in the sense of returning soft words for calumnies.¹—we are made as the filth of the world, the offscouring of all things, even until now. As these are the strongest conceivable figures, so the element of *duration*, as extending through his whole apostolic life, is added to intensify the statement.

Ver. 14. I write not these things to shame you—as if I thought your Christianity unreal, but that ye may be led to inquire whether it is not sitting too lightly upon you, and as to your preachers, whether their popularity is not due to their preaching an easy religion.—Ver. 15. For if you should have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I begat you through the Gospel. Three agencies are named here as factors in conversion: *Christ*, as the proper Agent (through His Spirit); the *Gospel*, as the instrumental means; and *the preacher* who brings the message (in this case the apostle himself). Every spiritual father will feel something of the jealousy here expressed, in relation to others who after him have dealings with his converts; and all the more, since any insensibility to or forgetfulness of what they owe to their spiritual father argues either decline in their spiritual life, or some unwholesome influences operating upon

¹ See 2 Macc. xiii. 23 for this sense of the word (Meyer).

them.—Ver. 16. I beseech you therefore, be ye imitators of me—in preparedness to suffer for His name.—Ver. 17. For this cause have I sent unto you Timothy, who is my beloved and faithful son in the Lord—for he was his spiritual father as well as theirs (see 1 Tim. i. 2, 18; 2 Tim. i. 2, ii. 1). The apostle's plans at this time are stated in Acts xix. 21, 22 (see Paley's *Horæ Paulinæ*, iii. 2).—who shall put you in remembrance of my ways which be in Christ, even as I teach everywhere in every church—for he would insist on nothing at Corinth but what he required of every church. Timothy, as his chosen companion in missionary travel, was fully cognizant of his whole principles and procedure, character and carriage, in everything. No fitter substitute, then, could have been sent.—Ver. 18. Now some are puffed up as though I were not coming to you (afraid to shew myself).—Ver. 19. But I will come to you shortly, if the Lord will (see xvi. 7, 8); and this caveat he might well put in, for he had found already that his own plans were liable to be overruled by the plans of a Higher than he, at whose absolute disposal he desired ever to be.—and I will know, not the word of them which are puffed up (their swelling pretensions), but the power.—Ver. 20. For the kingdom of God is not in word (empty plausibilities), but in power—and, in the case of preachers, seen in self-emptying consecration to the one end in view.—Ver. 21. What will ye? shall I come unto you with a rod, or in love and a spirit of meekness?—in severity of discipline, or the reverse?

SECOND AND THIRD TOPICS.—IMPURITY AND LITIGATION: CHAPTERS V. AND VI.

(As the first of these topics is resumed after the treatment of the second, they are best taken together.)

CHAPTER V.

SECOND TOPIC.—IMPURITY.

Case of Incest, and Lessons suggested by it.

1 IT is reported commonly¹ that there is² fornication among you, and such fornication as is not so much as ^a named³ among the Gentiles, ^b that one should have⁴ his ^c father's wife. ^d And ye are puffed up, and have not rather ^e mourned, that he that hath done this deed might be taken away from among you. ^f For I verily, as⁵ absent in body, but present in spirit, ^g have judged⁶ already, as though I were present, concerning him⁷ that hath so done this deed, in the name of our Lord Jesus Christ,⁸ when ye are gathered together, and my spirit, ^h with the power of our Lord Jesus Christ,⁹ ⁱ to deliver such an

¹ actually

⁴ one of you hath

⁷ judged him

² that there is

⁵ being

⁸ omit Christ

³ as is not even among

⁶ omit judged

^a Eph. v. 3.

^b Deut. xxii.

^c 2 Cor. vii. 12.

^d Ch. iv. 18.

^e 2 Cor. vii. 7.

^f Col. ii. 5.

^g Matt. xvi.

^h 19.

ⁱ Ps. cix. 6;

1 Tim. i. 20.

one unto ⁱ Satan for the destruction of the flesh, that the spirit ⁱ Acts xxvi. 18.
 6 may be saved in the day of the Lord Jesus. ^k Your glorying ^k Jas. iv. 16.
^l is ⁹ not good. Know ye not that ^l a little leaven leaveneth the ^l Gal. v. 9.
 7 whole lump? Purge out therefore ¹⁰ the old leaven, that ye
 may be a new lump, as ye are unleavened. For even ^m Christ ^m Isa. liii. 7;
 8 our ⁿ passover is sacrificed for us: ¹¹ therefore ^o let us keep the ^o Jo. xix. 14.
 feast, ^p not with old leaven, neither ^q with the leaven of malice ^q Ex. xii. 15.
 and wickedness; but with the unleavened ^{bread} ¹² of sincerity ^p Deut. xvi. 3.
 and truth. ^q Mat. xvi. 6.

9 ^r I wrote unto you in an ¹³ epistle ^r not to ^s company with for- ^r 2 Cor. vi. 14;
 10 nicators: yet ¹⁴ not altogether with the fornicators of this world, ^s 2 Thes. iii. 14.
 or with the covetous, or extortioners, or with idolaters; for then ^s Ch. x. 27.

11 must ye needs go ^t out of the world: but now I have written ¹⁵ ^t Jo. xvii. 15.
 unto you not to keep company, ^u if any man that is called a ^u Rom. xvi. 17;
 brother be a fornicator, or covetous, or an idolater, or a railer, ^u Jo. 10.
 or a drunkard, or an extortioner; with such an one ^v no not to ^v Gal. ii. 12.

12 eat. For what have I to do to judge ^w them also ¹⁶ that are ^w Mk. iv. 11;
 13 without? do not ye judge ^x them that are within? But them ^x Thes. iv. 12.
 that are without God judgeth. Therefore ¹⁷ ^y put away from ^y Ch. vi. 1, 2.
 among yourselves that wicked person. ^y Deut. xiii. 5.

⁹ is
¹¹ For our passover also hath been sacrificed, ¹⁰ omit therefore *even* Christ ¹² bread
¹³ my ¹⁴ omit Yet ¹⁵ I write ¹⁶ omit also ¹⁷ omit Therefore

The question, ' Shall I come to you in mildness or with severity?'—with which chap. iv. closes—prepares the way for the extreme sternness and solemnity with which the distressing topic of this chapter is handled.

Ver. 1. It is actually reported that there is fornication among you. The word is used here in its widest sense for all violations of the seventh commandment,—and such fornication as is not even among the Gentiles,¹ that one of you hath his father's wife—not his own mother, but his step-mother (after the death of his father). Such connection, expressly forbidden in Lev. xviii. 8, is abhorrent to nature. Though not absolutely unknown to the heathen, Cicero speaks of it as a crime incredible, and, with the single exception of the case he is speaking of, unheard of.² How such a church member should have been tolerated, even for a day, is the difficulty. To say, with some, that since the conversion of a Pagan to Judaism was held to dissolve all former relationships, a Christian convert might deem himself at liberty, and by the Church be allowed, to marry within the scripturally forbidden degrees, is absurd. For not only is there no evidence that the Jews at this time held any such principles, and every probability that they did not, but this connection was plainly regarded, alike by Jews and Gentiles, as monstrous. Still, if the social position of the parties was considerable, the office-bearers may

have been reluctant to meddle with the case; and fearing to drive the man from bad to worse, they may have hoped, by tender treatment to soften his heart. And doubtless the laxity of morals at Corinth, which would not fail to leave its evil effects on real converts, tended to blunt the edge of that abhorrence which such a case was fitted to awaken.

—Ver. 2. And ye are puffed up—as if all were right with you—and have not rather mourned—that such a blot should come upon your community,—(in order) that he that had done this deed might (by formal ejection) be taken away from among you. Sharp measures are therefore peremptorily ordered to take place.—Ver. 3. For I verily, being absent in body, but present in spirit, have already (in the exercise of my apostolic authority) judged him that hath so wrought this thing, in the name of our Lord Jesus¹—in whose name, as the unseen yet ever-present Lord of the Church, every act of discipline should be performed, whether in the way of binding or of loosing (Matt. xviii. 18–20, xxviii. 18–20).—ye being gathered together (for that express purpose), and my spirit, with the power of our Lord Jesus (resting on you in the discharge of this duty), to deliver such a one unto Satan for the destruction of the flesh—the depraved inclinations of this offender—that the spirit may be saved in the day of the Lord Jesus. Corrective, therefore, not destructive, was this severe discipline designed to be—destructive only of what would have destroyed the soul of the offender.

¹ The word "named," in the received text, appears to be a gloss from Eph. v. 3.
² *Scelus incredibile, et præter hanc unam (mulierem) in omni vita inauditum* (Pro Cluentio, 5, 6).
¹ The word "Christ," twice in this verse, is omitted by the best authorities.

Most expositors find here—over and above bare excommunication—some bodily chastisement from above which was to light upon this offender after his expulsion from church membership. In support of this, they refer to the case of Job, whose property, family, and person Satan was permitted to smite; to the case of Ananias and Sapphira; and to that of Elymas the sorcerer. But none of these cases seem to be in point. In the only case which seems strictly parallel—that of Hymeneus and Philetus, whom our apostle says he “had delivered unto Satan, that they might learn not to blaspheme” (1 Tim. i. 20)—no hint is given of what was meant in this act of apostolic judgment, and certainly none of bodily infliction. In fact, the only difficulty in both these cases is the strength of the language employed. But if it be borne in mind that the act of ejection was to be performed at a meeting of the whole church, convened expressly for this purpose; that it was to be done as by the apostle himself, and in the name of our Lord Jesus, as being Himself present; that it certainly carried with it exclusion from all Christian fellowship, and consequently banishment to the society of those among whom Satan dwelt, and from which the offender had publicly severed himself: it will not seem very difficult to understand how, in this first case of severe discipline—too long delayed—the strongest terms which he could find should have been employed by the apostle. What a caricature of this is the greater excommunication of the Church of Rome, as carried into effect in the darker and palmier days of sacerdotal power! It was performed amid such ghostly forms as were designed to strike terror into the stoutest heart, after which the culprit was tortured by methods of refined cruelty which it was reserved for an apostatized and heartless Christianity to invent, with a view to extort confession of crimes or heresies to which perhaps he was an utter stranger. He was then handed over to the secular power to be put to death, “that the spirit (forsooth) might be saved in the day of the Lord Jesus”! Such deeds, happily, cannot be done now, but they have died out very slowly, and never has the right to carry them out been renounced; nay, some of the less refined yet ultimately crushing forms of them are still practised where it can be done with impunity.

Ver. 6. **Your glorying is not good**—is out of place, unseemly. **Know ye not that a little leaven leaveneth the whole lump?** “Tis only one case, ye say; but are ye so ignorant as not to know that the communicative properties of good and evil are as leaven (Matt. xiii. 3, v. 13; 1 Cor. xv. 33), and that the leavening property of evil is greater than that of good?” “One sinner destroyeth much good.” In a church gathered, like that of Corinth, out of a proverbially licentious city, and themselves before conversion no better than others (vi. 9–11), how dangerous the presence of such an offender, going out and in among them in full fellowship, must be obvious to every one.—Ver. 7. **Purge out¹ the old leaven.** Referring to the practice enjoined in Ex. xii. 15, and almost superstitiously observed at the Passover time, of removing every particle of leaven from their houses, the apostle would have them put away in the person of this flagrant offender, that corrupt element, “the old man,” which at their conversion they had “put off.”—**that ye may be**

¹ The word “therefore” is not in the genuine text.

a new lump, even as ye are (already) unleavened—considered as “new creatures,” in whom “all things have become new.”—**For our Passover also is (Gr. ‘was,’ or ‘hath been’) sacrificed, even Christ.**¹ “Yes, and ours is infinitely more precious than Israel’s. It was the blood of a brute creature, the sprinkling of which on their door-posts was the means of their redemption; we are “redeemed with the precious blood of Christ,” the Lamb of God that taketh away the sin of the world; their redemption was merely national and temporal, ours is world-wide and eternal.”—Ver. 8. **therefore let us keep the feast**—“keep festival” as the word signifies. As the Passover meal was designed to strengthen the Israelites for their wilderness journey, so is this for ours heavenward. Theirs was an annual festival; ours is the continuous, uninterrupted, glad festival-keeping of a redeemed and consecrated life. But just as theirs had to be celebrated with unleavened bread, so must ours be free from corrupt admixtures.—**not with old leaven**—“forgetting that we have been purged from our old sins” (2 Pet. i. 9).—**neither with the leaven of malice and wickedness**—not their “old sins,” but such corrupt elements as are apt to spring up in Christian communities, creeping in under new and subtle forms. (This seems Letter than taking both clauses as saying the same thing in different forms.)—**but with the unleavened bread of sincerity and truth**—with entire consistency of character and conduct.

Note.—What a sublime idea does this give of the Christian life, as a lifelong Paschal celebration of our “eternal redemption” by the sacrificial death of the Lord Jesus! Is it necessary to add that, save on the strict vicarious principle of that death, all such allusions would either be unintelligible or would certainly be misleading? As to the Lord’s Supper, though it certainly embodies, in their highest and simplest form, all the highest *Paschal* ideas, there is no reason to think that there is here any express reference to that ordinance.²

So much for this peculiar case of impurity. But since the injunction to keep aloof from this offender might be misunderstood, as applying equally to all the unholy, the apostle now draws a sharp distinction between those *within* and those *without* the Church; instructing them, that while keeping no company at all with the former, they were not with the latter to decline the ordinary intercourses and courtesies of life.

Ver. 9. **I wrote unto you in my epistle not to company with fornicators.** This statement raises a question which has occasioned not a little discussion—What Epistle is here referred to? ‘The present Epistle,’ say some, viewing what follows as a sort of postscript to the preceding verses. (So Chrysostom, Erasmus, Middleton, Stanley.) But the objection to this is that neither in the preceding verses nor in any previous chapter is any such general injunction given. The only alternative is, that there is here a reference to some previously-written letter to that church not now preserved.

¹ The words “for us,” which are without any good authority, are also out of place; for the apostle’s one object was to remind them that we Christians have a Passover, and a Passover-feast to keep, as well as the Jews.

² Bengel’s hint, as to the bearing of this statement on the Romish doctrine of the sacrifice of the mass, has something in it—namely, that if the apostle had taught that doctrine, he would naturally have used the present tense, and not the aorist, as he does here (“was sacrificed”); and all the more as the whole strain of his argument would have suggested and been strengthened by the use of the present tense.

(So Calvin, Beza, Estius, Bengel, De Wette, Meyer, Alford.¹) Nor is this unworthy of Inspiration, as is evident from the Old Testament prophetic writings, which are very far from containing all that the prophets uttered by inspiration. And though all that our Lord spoke and acted must have been pre-eminently worthy of permanent record, yet the last Evangelist says that "the world would not have contained it." Why, then, should everything which an apostle found occasion to write require of necessity to be recorded for all time? Certain it is that the Corinthians sent written questions to the apostle on points of practical difficulty, and even on this very subject (vii. 1); and if one of these related to what intercourse, if any, they should keep up with their heathen friends and fellow-citizens, and a messenger was then going to Corinth who could take his answer, how naturally might he send a hasty reply by him, with the promise to write more fully thereafter! In this case, would he not refer to that letter very much as he here does? and of course the present letter would be understood as superseding the other.—Ver. 10. **not altogether with the fornicators of this world, or with the covetous, and extortioners, or with idolaters; for then must ye needs go out of the world.** Observe the caution—"not altogether," restricting the allowed intercourse with them to what was *necessary* and *safe*. The collocation of "the covetous and extortioners" with "fornicators and idolaters" sounds strange to us; but it is a favourite classification with our apostle (Eph. v. 3; Col. iii. 5). Perhaps the explanation of this may be found in Gal. v. 19-21, where these are all ranked under the head of "works of the flesh," any one of which might, according to individual bent, stir up another. Ver. 11. **but now I write unto you—I did it before in a general way, but "now" I do it more fully,—not to keep company, if any man that is**

named a brother—one in full standing as a member.—**be a fornicator . . . with such a one, no, not to eat—in friendly meals, or any way implying brotherly recognition.**—Ver. 12. **For what have I to do with judging them that are without (the Christian pale)?** As the Jews so described those outside the covenant, our Lord and the apostles borrowed the phrase from them (Mark iv. 11; Col. iv. 5; 1 Thess. iv. 12).—**do not ye judge them that are within?**—and that surely is responsibility enough.—Ver. 13. **Whereas them that are without God judgeth—that is His sole prerogative, and to Him ye may well leave it.—Put away the wicked man from among yourselves.** The marked abruptness with which the subject is thus dismissed well conveys the repulsiveness of the subject to the apostle's feelings.

Note.—(1) The grace of the Gospel, though it renews the whole character, neither eradicates constitutional tendencies nor interferes with their natural working. It subdues and regulates the passions; but where the members of a church have been drawn out of a community steeped in vice, and themselves habituated, up to the time of their conversion, to the sight and practice of it, they may be expected—after the first warmth of their new life has begun to cool—to have many a sore struggle with reactionary tendencies. Plague spots will then appear; and at times the whole renovation effected by the Gospel may seem ready, like a passing wave, to be swept away. In such circumstances, should self-complacency be indulged, and open iniquity quietly tolerated in the community, sharp dealing becomes indispensable to recovery, and will, as in the present case, be so ratified in heaven as to prove successful.

(2) What a view of the world's morality is suggested by the statement that to get quite away from even its grosser forms one "must needs go out of the world"! And though this stamps condemnation on all cloistral seclusion—as an attempt to escape from the evils incident to contact with the unholy—it no less condemns the tainting of church fellowship which follows the tolerance of open sin, and voluntary association with it, on the part of Christians.

¹ It is replied to this, that since the same tense (the aorist) is used both in ver. 9 and in ver. 11, they must be rendered alike in both—either "I wrote" or "I write." But the shade of thought in the latter case is in English most intelligibly conveyed by our present tense, and Greek usage sufficiently bears this out.

CHAPTER VI. 1-8.

THIRD TOPIC.—LITIGATION.

1 **D**ARE any of you, having a matter against another, go to
 2 law before the unjust, and not before the saints? Do
 ye not know that "the saints shall judge the world? and if the
 world shall be judged by you, are ye unworthy to judge the
 3 smallest matters? Know ye not that we shall ^b judge angels?
 4 how much more things that pertain to this life? ^c If then ye
 have judgments of things ¹ pertaining to this life, set them to
 5 judge who are least esteemed in the church. I speak to your ²

^a Dan. vii. 22;
 Mat. xix. 28.

^b 2 Pet. ii. 4.

^c Ch. v. 12.

¹ to judge things

² *this* to move you to

shame. Is it so, that there is not a wise man among you? no,
 6 not one that shall be able to judge between his brethren, but
 brother goeth to law with brother, and that before the un-
 7 believers? Now therefore there is utterly a fault among you,
 because³ ye go to law one with another. ^dWhy do ye not
 rather take wrong? why do ye not rather *suffer yourselves to*
 8 be⁴ defrauded? Nay, ye⁵ do wrong, and defraud, ^eand that
your brethren. ^dProv. xx. 22;
Mat. v. 39.

³ Nay, already it is altogether a defect in you, that

⁴ why not rather be

⁶ but ye yourselves

This topic seems to have been suggested by the closing verses of the preceding chapter, about Christians having nothing to do with judging "them that are without." "Yes (says the apostle), but what is this that I hear, that some of you are dragging "them that are within" before the tribunals of such, to settle your miserable disputes among yourselves. How dare ye thus to scandalize the Christian name?"

Ver. 1. Dare any of you, having a matter against his neighbour, go to law before the unrighteous, and not before the saints? Excellently, says Bengel here, 'by this grand word "Dare" does the apostle mark the injured majesty of the Christian name,' thus caused. Not without a special design is the contrast here so sharply drawn between Christians and heathens; for the Jews themselves made it a rule never to carry their disputes before heathen tribunals. Yet let it not be thought that there is any condemnation here of the general principle of having recourse to law for the settlement of differences. For civil government is a Divine ordinance, of which "law" is an essential department; and our apostle himself once and again claimed the protection of law, heathen though the empire then was. Indeed, there are cases, in the best conditioned Christian countries, where nice and intricate points can be satisfactorily and peacefully settled only by a legal tribunal. What is here so sharply rebuked is, exposing before eyes that ought to see in Christians only that which is "lovely and of good report," what was the opposite of this, as if (by a cruel satire on our Lord's words) to invite those heathens to ask, "What do ye more than others?" (Matt. v. 47).—Ver. 2. What, know ye not that the saints shall judge the world?—shall sit, after yourselves have

been judged (Matt. xxv. 41), as Christ's assessors, in judgment on all others. This is not elsewhere expressly stated; but it is in accordance with Matt. xix. 28, and is in strict analogy with angels being represented (in Job i. and ii.) as in the councils of Heaven sitting as assessors. Perhaps the apostle may refer here to something he himself had taught on this subject.—and if the world is to be judged (*Gr.* 'is being judged') by you, are ye unworthy to judge the smallest matters?—literally, 'the smallest tribunals.' (The word means first a 'test' or 'rule of judgment;' then, a 'court of judgment,' and here the cause to be tried—an unusual application of the word, but plainly the sense here.)—Ver. 3. Know ye not that we shall judge angels? The word "angels" usually means the good ones, but here it is clearly the bad.—how much more, things that pertain to this life?—Ver. 4. If then ye have to judge things pertaining to this life, set them to judge who are of no account in the church—an ironical way of hinting that their differences were so petty that the poorest-witted among them were fit enough to deal with them.¹—Ver. 5. . . . Is it so, that there is not one wise man among you? who, etc.: 'Abounding in gifts, and boasting of your wisdom, are ye incompetent to settle your own small disputes?' The *principle* of arbitration is here suggested; but *courts* of arbitration are a modern invention.—Ver. 7. . . . Why not rather take wrong? why not rather be defrauded?—like your Master, submitting to felt wrong (1 Pet. ii. 23; and see Matt. v. 40, 44; Rom. xii. 17; 1 Pet. ii. 19, 20; Prov. xx. 22).

¹ To view this as a question—'Do ye set, etc.?'—as some do, seems to us very unnatural.

CHAPTER VI. 9-20.

SECOND TOPIC (*resumed*).—IMPURITY.

9 KNOW ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: ^aneither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers
 10 of themselves with mankind,¹ nor thieves, nor covetous, nor

^aGal. v. 21;
Heb. xii. 14.

¹ men

drunkards, nor revilers, nor extortioners, shall inherit the king-
 11 dom of God. And such were ^b some of you: but ye are ^d washed,
 washed, ^c but ye are ² sanctified, but ye are ² justified in the ^d Ch. x. 23.
 12 name of the Lord Jesus, and by the Spirit of our God. ^d All ^d Ch. x. 23.
 things are lawful unto me, but all things are not ³ expedient:
 all things are lawful for me, but I will not be brought under
 13 the power of any. ^e Meats for the belly, and the belly for
 meats: but God shall destroy both it and them. Now the ^e Mat. xv. 17;
 body ^{is} ⁴ not for fornication, but ^f for the Lord; ^g and the Lord ^f Rom. xiv. 17.
 14 for the body. And ^h God hath ⁵ both raised up the Lord, and ^f Vers. 15, 19;
 15 will also raise up us ⁱ by his own power. Know ye not that ^f 1 Thes. iv. 3.
^h God hath ⁵ both raised up the Lord, and ^g Eph. v. 23.
 15 will also raise up us ⁱ by his own power. Know ye not that ^h Rom. viii. 11;
^h your bodies are the ⁶ members of Christ? shall I then take ⁱ 2 Cor. iv. 14;
 the members of Christ, and make *them* ⁷ the members of an ⁱ Eph. i. 19.
 16 harlot? God forbid. What? know ye not that he which is ^h Rom. xii. 5;
 joined to an harlot is one body? for ² two, ⁸ saith he, shall be ^g Eph. v. 30.
 17 one flesh. ^m But he that is joined unto the Lord is one spirit. ^l Gen. ii. 24;
 18 ⁿ Flee fornication. Every sin that a man doeth is without the ^m Mat. xix. 5.
 body; but he that committeth fornication sinneth ^o against his ⁿ Eph. iv. 4.
 19 own body. What? ^p know ye not that your body is the temple ⁿ Rom. vi. 12.
 of the Holy Ghost *which is* ⁹ in you, which ye have of God, ^o 1 Thes. iv. 4.
 20 ^q and ye are not your own? For ^r ye are ² bought with a price: ^p 2 Cor. vi. 16.
 therefore glorify God in your body and in your spirit, which ^q Rom. xiv.
 are God's. ^{7, 8.}
^r Acts xx. 28;
^s Gal. iii. 13;
^t Heb. ix. 12;
^u 1 Pet. i. 18,
^v 19; ² Pet.
^w ii. 1.

² were ³ not all things are ⁴ is ⁵ omit hath
⁶ omit the ⁷ them ⁸ The twain ⁹ which is
¹⁰ omit and in your spirit, which are God's

From wrong-doing in one particular the apostle is now led to speak of wrong-doing in its widest sense, but emphatically of that form of it already dealt with in part.

Ver. 9. What, know ye not that the unrighteous ('the wrong-doers') shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters,—whose religion was itself voluptuous, particularly at Corinth,—nor adulterers, nor effeminate—given to voluptuous ease, encouraging their sensual inclinations,—nor abusers of themselves with men—practising the unnatural vice of Rom. i. 27, but which "ought not to be named among us as becometh saints." The five grosser forms of vice thus mentioned are next followed by five of a more familiar but not less soul-destroying kind.—Ver. 10. nor thieves, etc.—Ver. 11. And such were some of you. Not all but only "some" of his converts are thus spoken of; and when he says of them that "such" they were, he simply means to describe morally the sink of vice—"the horrible pit, the miry clay"—out of which they had been raised through the Gospel.—but ye were washed,¹ ye were sanctified, ye were justified. These are not to be viewed as

three distinct things experienced by the Corinthians; for then "sanctification" would naturally have been placed after "justification" (as in chap. i. 30), not before it; and besides there is no real distinction between being "washed" and being "justified." For though some take "washing" to represent the whole change wrought in conversion, and "sanctifying" and "justifying" to mean two subdivisions of it, this seems very artificial; and it is far best to take the whole as simply a varied expression—trebly emphasized—of the same great change. And the triumphant "but," with which each clause starts, confirms this, as if—exulting in the wondrous change from the lowest to the highest moral state, expressed in the first clause—he had been borne along to reiterate it in a second, and yet again in a third:—"Yes, time was when ye lay in all that is foul, but now ye have got "washed;" deeply stained was your whole nature then, but now ye are "sanctified;" and then ye stood before a righteous God all condemned, but now ye are "justified." The rest of the verse almost fixes this as the true sense of the statement in the name of the Lord Jesus Christ¹—that is, by virtue of His saving work, as the Divine Channel,—and in (or 'by') the Spirit of our God—as the Divine Agent of all that flows from the Infinite Fountain of purity into the soul. But not so much to awaken their gratitude are the Corin-

¹ Not "ye washed them off," as some excellent critics—having respect to the middle voice here used—would translate. For though "ye had yourselves washed" would convey the strict sense, the real meaning of this statement is, "Ye got washed;" and thus rendered, it best harmonizes with the strictly passive sense of the two next verbs.

¹ So the true text would seem to read.

thians reminded of this here; it is rather to warn them of the danger in which they stood of returning like the dog to his vomit, and the sow that was washed to her wallowing in the mire. True, indeed, it is that the deepest and most inveterate depravity, provided only it be radically cured, will exclude none from the kingdom of heaven; but it is no less true that none shall inherit the kingdom of God under the final mastery of any one sin.

Ver. 12. **All things are lawful for me, but not all things are expedient.** 'In things indifferent, such as the eating of meats forbidden under the ceremonial law, the Gospel has made all things clean, and I can use my liberty without scruple; but there are some of tender conscience who are still afraid to meddle with such things. For their sake, therefore, I must consider whether that which in itself is perfectly lawful is at the same time expedient.'—**all things are lawful for me, but I will not be brought under the power of any—of anything (not 'any person'), to become its slave.**—Ver. 13. **Meats for the belly, and the belly for meats: but God shall destroy both it and them:**—'Meats, no doubt, are indifferent, but since both they and the mortal body to which they minister are destined to perish in their corruptibility, scorn to become enslaved to them.'—**Now the body is not for fornication, but for the Lord, and the Lord for the body:**—'As the body was not made to be pampered by "meats," much less to be prostituted to vile uses, so the body of every believer is redeemed to be the Lord's property, and the Lord belongs to it in return.'—Ver. 14. **And God both raised the Lord, and will raise up¹ us through his power**—see Rom. viii. 11. As the body of Christ was endued at His resurrection with imperishable properties, and stamped with a spiritual and celestial character, so will it be with all that are His (chap. xv. 42-44).—Ver. 15. **Know ye not that your bodies are members of Christ?** He expects this to be recognised as a first principle (see Eph. v. 30).—**shall I then take away² the members of Christ?**—'alienate' them from their proper use.—and make them, etc.—Ver. 16. **What, know ye not that he that is joined to a harlot is one body? for the twain, saith he, shall become one flesh.** As the sexes, by marriage, become one natural life, an abhorred unity of nature is formed by the action here referred to.—Ver. 17. **But he that is joined unto the Lord is one spirit**—becomes by that union partaker of a life in common with the Lord, spiritual and imperishable.—Ver. 18. **Flee fornication.** Note the studiously curt and stringent language (as that in v. 13), and not for nothing is "flight" here urged. This was what Joseph did (Gen. xxxix. 12), and what the great mediæval schoolman Thomas Aquinas, when a youth, liter-

ally did in exactly similar circumstances.—**Every sin that a man doeth is without the body.** Surfeiting and drunkenness, for example, are produced by the introduction into the body of foreign elements in excess.—**but he that committeth fornication sinneth against his own body**—against its proper nature and use, prostituting it to base and blasting uses. Viewed in this light, that sin is like nothing else. It is a leprosy, which, when systematically practised, renders the body loathsome, enervates and slowly destroys the whole animal nature, and, what is worse, stupefies all the intellectual and moral powers.—Ver. 19. **What, know ye not that your body is the temple of the Holy Ghost which is in you** (see on chap. ii. 11), **which ye have from God**—as His gift through the risen Saviour, and whose presence in you is the presence of God Himself, by reason of their essential oneness: 'Will ye then pollute and profane such a temple?'—**and ye are not your own?**—Ver. 20. **For ye were bought with a price**¹—"with precious blood, even Christ's," says Peter (1 Pet. i. 19). Is it so? then, as the purchased property of another, ye are at no liberty to dispose of yourselves for uses of your own.—**glorify God therefore in your body.** The words of the received text that follow were beyond doubt wanting in the original text, and have crept in to fill up the supposed sense.² But since the subject in hand was the abuse of the *body*, the seeming abruptness of this way of closing the subject will be seen to give it a telling effect.

Note.—It is impossible not to be struck with the contrast between the views of even the most cultivated portions of the heathen world on the subject of morality and religion and those of Christianity. It is to Christianity alone that we owe that purity of feeling which has expelled almost the knowledge of those unnatural lusts which were current in heathen lands, which has banished to the darkest caverns of secrecy such of them as still live, and has made the mention of even the less abhorrent impurities—which were unblushingly practised and freely spoken about—to be offensive to Christian ears, and felt to be tainting to Christian lips. But another thing, the counterpart of this, should not escape notice—that although Christianity furnishes motives to holiness peculiar to itself, motives inappreciable save to its genuine disciples, it is so far from disdaining considerations favourable to virtue which are derived from natural ethics, that it readily avails itself of them all, and both kinds of motives are found so readily to fit into each other as to shew that they come from one Divine source. In the present case, for example, while Christians are asked with astonishment if they are not aware that their bodies are members of Christ and temples of the Holy Ghost—a sphere with which only Christians can intermeddle—they are at the same time reminded that unnatural sexual connections are of such an intrinsic character as to be a species of corporeal suicide. Thus are the lower ethical principles taken up into the higher, and thereby consolidated and sublimed.

¹ The Vulgate renders this 'with a great price' (*magna pretio*); Luther, 'Ye were dear-bought' (*theuer erkauft*); De Wette, much as the Vulgate (*un theuren Preis erkauft*). But, as Bengel well says, the emphasis is best conveyed by being left to speak for itself, as in chap. vii. 23.

² They are wanting in all the Uncial mss. save three (two of these of less value); they are found only in one good Cursive; they are wanting in both the old Latin and the Vulgate, as also in other versions; and they are wanting in the oldest and best patristic authorities.

FOURTH TOPIC.—MARRIAGE.

Hitherto the burden of this Epistle has been reproof, founded on information received from others. Henceforward, to near the end, all appears to have been drawn forth by written inquiries of the Corinthians themselves, as to how, as Christians, they were to act and to judge in certain cases. Perhaps this first subject—Marriage—was introduced here as a natural sequel to the topic last handled. The directions are of extreme delicacy; but let it be carefully remembered that they were not volunteered by the apostle himself, but demanded by his correspondents. Some of these, by a natural revulsion from former excesses, seem to have run to the opposite extreme, and by their ascetic severity to have troubled their brethren. The proper line of demarcation, therefore, needed to be drawn with a precision more explicit than otherwise it might have been desirable to particularise.

CHAPTER VII.

1 **N**OW concerning the things whereof ye wrote unto me:¹
 2 ^a *It is*² good for a man not to touch a woman. Never-^a Vers. 8, 26.
 theless, *to avoid* fornication,³ let every⁴ man have his own wife,
 3 and let every⁴ woman have her own husband. ^b Let the ^b Ex. xxi. 16;
 husband render unto the wife due benevolence:⁵ and likewise ¹ Pet. iii. 7.
 4 also the wife unto the husband. The wife hath not power of⁶
 her own body, but the husband: and likewise also the husband
 5 hath not power of⁶ his own body, but the wife. ^c Defraud ye ^c Joel ii. 16;
 not one the other, except *it be*⁷ with consent for a time,⁸ that ² Zech. vii. 3.
 ye may give yourselves to fasting and⁹ prayer; and come¹⁰ ^{See Ex. xix.}
 together again, that ^d Satan tempt you not for your incon- ^{15; 1 Sam.}
 6 tinency. But I speak this by¹¹ permission, ^e and¹² not of ^{xxi. 4, 5.}
 7 commandment. For¹³ ^f I would that all men were ^g even as I ^{d 1} Thes. iii. 5.
 myself. But ^h every man hath his proper gift of God, one after ^e Vers. 12, 25;
 this manner, and another after that. ² Cor. viii. 8.
 8 I say therefore to the unmarried and widows, ⁱ It is good for ^f Acts xxvi. 29.
 9 them if they abide even as I. But ^h if they cannot contain,¹⁴ ^g Ch. ix. 5.
 10 let them marry: for it is better to marry than to burn. And ^h Mat. xix. 12;
 unto the married I command, ⁱ yet¹⁵ not I, but the Lord, ^m Let ^{ch. xii. 11.}
 11 not the wife depart from *her*¹⁶ husband: but¹⁷ and if she ⁱ See vers. 12,
 depart, let her remain unmarried, or be reconciled to *her*¹⁶ hus- ^{25, 40.}
 12 band:¹⁸ and let not the husband put away *his*¹⁹ wife. But to ^m Mal. ii. 14,
^{16; Mat. v.}
^{32; Mk. x.}
^{11; Lu. xvi.}
^{18.}

¹ omit unto me	² It is	³ But because of fornications	⁴ each
⁵ her due	⁶ over	⁷ it be	⁸ season
⁹ omit fasting and	¹⁰ may be	¹¹ add by way of	¹² omit and
¹⁴ have not continency		¹⁵ yea	¹³ Yet
¹⁸ husband)		¹⁶ her	¹⁷ (but
		¹⁹ his	

the rest speak ²⁰ I, ²¹ not the Lord: If any brother hath a wife ²² that believeth not, and she be pleased ²¹ to dwell with him, let him not put her away. ²³ And the woman which hath an husband that believeth not, and if he be pleased ²¹ to dwell with her, let her not leave him. ²³ For the unbelieving husband is sanctified by ²⁴ the wife, and the unbelieving wife is sanctified by ²⁴ the husband: else ^o were your children unclean; but now ^o Mal. ii. 15. are they holy. But ¹³ if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us ² to ²⁴ peace. For what ²⁵ knowest thou, ² O wife, whether thou shalt ⁹ save *thy* ²⁶ husband? or how knowest thou, O man, whether thou shalt save *thy* ²⁶ wife? But ²⁷ as God hath distributed to every man, as the Lord hath called every one, so let him walk. And ² so ordain I in all ²⁸ churches. Is ²⁹ any man called being circumcised? let him not become uncircumcised. Is any ³⁰ called in uncircumcision? ⁵ let him not be circumcised. ² Circumcision is nothing, and uncircumcision is nothing, but ² the keeping of the commandments of God. Let every ³¹ man abide in the same calling wherein he was called. Art ³² thou called *being* a servant? ³³ care not for it: but if thou mayest be made free, use *it* rather. For he that is ²⁹ called in the Lord, *being* a servant, ³³ is ^v the Lord's freeman: ³⁴ likewise also he that is ³⁵ called, *being* ³⁶ free, is ³⁶ Christ's servant. ³⁷ ^x Ye are ³⁸ bought with a price; be not ye the servants of men. Brethren, ² let every ³¹ man, wherein he is ³⁵ called, therein abide with God.

25 Now concerning virgins ² I have no commandment of the Lord: yet ³⁹ I give my judgment, as one ^a that hath obtained mercy of the Lord ^b to be faithful. I suppose ⁴⁰ therefore that this is good for the present distress, *I say*, ⁴¹ ^c that *it is* ⁴² good for a man so to be. ⁴³ Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless ⁴⁴ such shall have trouble in the flesh: but I ⁴⁵ spare you. But ^d this I say, brethren, the time *is* short: ⁴⁶ it remaineth, ⁴⁷ that both ⁴⁸ they that have wives ⁴⁹ be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they

ⁿ Ver. 6.^o Mal. ii. 15.² Rom. xii. 18,
xiv. 19;
Heb. xii. 14-
9 1 Pet. iii. 1.² Ch. iv. 17;
2 Cor. xi. 28.⁵ Acts xv. 1,
5, 19, 24, 28;

Gal. v. 2.

1 Gal. v. 6.

² Jo. xv. 14;
1 Jo. ii. 3.² Jo. viii. 36;
Rom. vi. 18,
22; Philem.
16.²⁰ Ch. ix. 21;
Gal. v. 13;

Eph. vi. 6;

1 Pet. ii. 16.

² Ch. vi. 20;
1 Pet. i. 18,19. See
Lev. xxv. 42.⁹ Ver. 20.² Vers. 6, 10,
40; 2 Cor.
viii. 8.^a 1 Tim. i. 16.
^b Ch. iv. 2;
1 Tim. i. 12.^c Vers. 1, 8.^d Rom. xiii. 11;
1 Pet. iv. 7;
2 Pet. iii. 8.²⁰ say²¹ is content²² leave her²³ her husband²⁴ in²⁵ how²⁶ thy²⁷ Only²⁸ add the²⁹ was³⁰ Hath any man been³¹ freedman³² each³³ Wast³³ being a bond-servant³⁴ freedman³⁵ was³⁶ being³⁷ bond-servant³⁸ were³⁹ but⁴⁰ think⁴¹ namely⁴² it is⁴³ to be as he is⁴⁴ but⁴⁵ and I would⁴⁶ shortened⁴⁷ omit it remaineth⁴⁸ prefix henceforth⁴⁹ prefix may

31 possessed not; and they that use this⁵⁰ world, as not^e abusing e Ch. ix. 18.
 32 *it*: for ^f the fashion of this world passeth away. But I would f Ps. xxxix. 6;
 Jas. i. 10, iv.
 14; 1 Pet. i.
 24, iv. 7;
 1 Jo. ii. 17.
 g 1 Tim. v. 5. have you without carefulness.⁵¹ ^g He that is unmarried careth⁵²
 for the things that belong to the Lord, how he may please the
 33 Lord: but he that is married careth⁵² for the things that are⁵³
 34 of the world, how he may please *his*⁵⁴ wife. There⁵⁵ is differ-
 ence *also*⁵⁶ between a wife and a virgin. The unmarried
 woman ^h careth⁵² for the things of the Lord, that she may be h Lu. x. 40.
 etc.
 holy both in body and in spirit: but she that is married careth⁵²
 for the things of the world, how she may please *her*⁵⁷ husband.
 35 And this I speak⁵⁸ for your own profit; not that I may cast a
 snare upon you, but for that which is comely, and that ye may
 36 attend upon the Lord without distraction. But if any man
 think⁵⁹ that he behaveth himself uncomely toward his virgin,⁶⁰
 if she pass⁶¹ the flower of *her*⁵⁷ age, and⁶² need so require,⁶³ let
 37 him do what he will, he sinneth not: let them marry. Never-
 theless⁶⁴ he that standeth stedfast in his heart, having no neces-
 sity, but hath power over⁶⁵ his own will, and hath so decreed⁶⁶
 in his⁶⁷ heart that he will keep⁶³ his⁶⁷ virgin,⁶⁰ doeth⁶⁹ well.
 38 ⁱ So then⁷⁰ he that giveth *her*⁷¹ in marriage doeth well; but he i Heb. xiii. 4.
 39 that giveth *her*⁵⁷ not in marriage doeth⁶⁹ better. ^k The wife is k Rom. vii. 2.
 bound by the law as long as her husband liveth; but if her
 husband be dead, she is at liberty⁷² to be married to whom she
 40 will; ^l only in the Lord. But she is happier if she so abide,⁷³ l 2 Cor. vi. 14.
^m after my judgment: and ⁿ I think also that I⁷⁴ have the Spirit m Ver. 25.
 n 1 Thes. iv. 8.
 of God.

50 the	51 to be free from cares	52 is careful	53 omit that are
54 his	55 prefix And	57 her	58 say
59 thinketh	60 add <i>daughter</i>	61 be past	62 add if
63 requireth	64 But	66 determined this	
67 add own	65 as touching	69 shall do	70 prefix both
71 his own virgin	68 to keep	72 is free	
73 abide as she is		74 think that I also	

Marriage and its Duties, I-11.

Ver. 1. Now concerning the things whereof ye wrote:¹ It is good for a man not to touch a woman—*i.e.* to marry (an Old Testament phrase). Not as if he meant that marriage was wrong in itself, as the next verse and ver. 28 sufficiently shew. Indeed, the “present distress” (ver. 26) seems to have been his main reason for recommending the single state; and “forbidding to marry” is given as one of the signs of “the apostasy of the later times” (1 Tim. iv. 3). In Heb. xiii. 4, also, marriage is declared to be “honourable in all,” or “to be had in honour of all;” and see Mark x. 6-9.—Ver. 2. But, because of fornications—of the prevalence of this sin, and the temptations to it in a vicious community.—let each man have his own wife, and each woman her own husband

—the designed and normal condition of the sexes.—Ver. 3. Let the husband render unto the wife her due,¹ *i.e.* etc.—Ver. 5. That ye may give yourselves unto prayer.²—Ver. 6. But this I say by permission, not of commandment—as permissible in the married state, but giving no commendment, for what is suitable in one case may be the reverse in another.—Ver. 7. Yet I would that all men were as I myself—*i.e.* in present circumstances (see ver. 1).—Howbeit each man hath his own gift—*Gr.* ‘gracious gift;’ for in Christians natural gifts are presumed to be brought under the influence of grace for the good of others.—Ver. 10. But unto the married I give charge, ye not I, but the Lord (*i.e.* the Lord Jesus), that the wife depart not from her husband. The Lord

¹ The received reading, “due benevolence,” has hardly any authority.
² The words “and fasting” are wanting in all the greater authorities.

¹ The words “to me” of the received text, though implied, are an addition to the genuine text.

Jesus had Himself emphatically given this charge (Matt. v. 32, xix. 9), and it is on this that the apostle falls back.—Ver. 11. (but and if she depart, let her remain unmarried, or else be reconciled to her husband.) The case here supposed is that of such disagreement between Christian husband and wife as induces the wife, in spite of the prohibition, to leave her husband. In this case she must either get reconciled to her husband—which is best—or remain single.

Duties of the Married where One of the Parties is unconverted, 12-17.

Ver. 12. But to the rest say I, not the Lord: If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her.—Ver. 13. And the woman, etc. Two noteworthy reasons are given for this injunction.—*First reason*:—Ver. 14. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: ¹ else were . . . unholy—not as if personal holiness were communicated from the one party to the other by their marriage union; for parents, even where both are Christian, cannot by propagation convey their own holiness to their children. *Relative holiness*, then, can alone be meant. But what is that? Under the law, whatever was consecrated to sacred uses was counted holy, whether days (Ex. xx. 8), or vessels (Ex. xxviii. 38), or persons (Ex. xxix. 1, 35, 44). Seizing on this principle, our apostle in one place applies it to food—as “sanctified by the word of God and prayer” (1 Tim. iv. 4, 5), and here he applies it to the *conjugal relation*, as taking the unbelieving wife of a Christian away from “them that are without,” and giving her a standing within the sacred pale, with all its opportunities and influences. Nor is this an empty name. It is certainly fitted, as it was doubtless designed, to issue in saving results; for when in one of the parties Christianity enters any home, it may justly be said as of Zaccheus—who left his house an avicious publican, but after his interview with Jesus re-entered it a new creature, in all the freshness, fragrance, and power of a new life: “To-day is salvation come to this house.” On this principle, children breathing such an atmosphere are within a sacred enclosure, and not at all on the same footing with “them that are without.”—Ver. 15. But and if he departeth, let him depart. Some, disgusted—possibly enraged—at the change in their wives—or husbands, as the case might be—and their refusal to surrender their religious convictions, would leave them; as to this day is done in not a few cases, both in heathen and Jewish families. In such a case there was no help; the wife must let her husband turn his back upon her.—God hath called us in peace—therefore, in the last extremity, separation must be peacefully submitted to, and this surrender may yet be blessed to the resisting party.—*Second reason*:—Ver. 16. For how knowest thou, O wife, whether thou shalt save thy husband? or . . . O husband . . . thy wife?—*i.e.* whether thou shalt *not* do so. A totally different turn to the question is given by some superior critics,—‘Let him go; for what assurance have you that by longer endurance you will gain him over?’² Their reason is, that

“whether thou shalt” cannot mean “whether thou shalt not.” But in the Greek usage of the Old Testament this phrase is often so used. Thus, 2 Sam. xii. 22, “Who can tell whether God will be gracious to me?” (*i.e.* whether He will *not* be so); Esth. iv. 14, “Who knoweth whether thou art come to the kingdom for such a time as this?” Joel ii. 14, “Who knoweth if he will return and repent?” etc.; and the same in Jonah iii. 9. In vain is it alleged that such passages are not in point. As to our passage, the whole strain of the context is in favour of our view of it.—Ver. 17. Only—‘I have only this to say’—as the Lord¹ hath distributed to each man, as God¹ hath called each, so let him walk—each, in his special case, as may seem most conducive to the great end of the marriage relation.—And so ordain I in all the churches—‘On such principles I will have all the churches to act in like case.’

The foregoing Principles applied to other Cases, 18-24.

And first, *Circumcision*.—Ver. 18. Was any man called being circumcised? let him not become uncircumcised—which, under the persecution of Antiochus, the Jews contrived to accomplish, to conceal their nationality (1 Macc. i. 15; Joseph. *Ant.* xii. 5. 1).—Ver. 19. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God—is everything in religion. It is worthy of notice that the unimportance of both in religion is thrice expressed, and each time in contrast with something essential. *Here*, where the point in question is how to *act*, the essential thing is made *obedience*; in Gal. v. 6, where the point is to have the *foundation* of the Christian life rightly laid, the essential thing is “*faith*, working by love;” in Gal. vi. 15, where those are dealt with who think they can “sow to the flesh,” and yet *not* “reap corruption,” the essential thing is the being “a new creature.”—Ver. 20. Let each man abide in that calling wherein he is called—not his ‘occupation,’ but his ‘condition in life.’ Secondly, *Bond-service*.—Ver. 21. Wast thou called being a bond-servant? care not for it: but if thou canst become free, use it rather. Such is the natural sense of the statement, and some of the best expositors so understand it. But looking at the strain of the argument and the strict sense of the words themselves, it has been plausibly argued that the sense must be, ‘nay, even if thou mayest be made free, use it (*i.e.* your state of slavery) rather.’ But if so, why did the apostle express it in this strange way—“use it rather”? why did he not say “seek it not,” “be content,” “abide still,” or some similar phrase? And then, only take this last clause parenthetically, as follows:—‘If called as a slave, think not that to serve Christ in that condition is hopeless (though, of course, if thou mayest be made free, that is to be preferred)—and the sense will at once be seen to be good, and quite consistent with the strain of the argument.’² This sense, too, is all the more probable, as the apostle is about to add (ver. 23), “Ye were bought with a price, become not bond-servants of men.”—Ver. 22. For he that was called in the

¹ Such is the right order of the words “Lord” and “God” here.

² The adversative conjunction (ἀλλὰ) ‘on the contrary’ has been urged as inconsistent with this view; but though *opposition* is undoubtedly expressed, all depends on *where* the opposition lies.

¹ Such is the striking reading here, the word “husband” easily creeping in, as of course meant, but poorly supported.

² So Estius, De Wette, Meyer, Stanley, Alford.

Lord, being a bond-servant, is the Lord's freed-man—or 'manumitted slave,'¹ liberated from the slavery of sin; for "whosoever committeth sin is the slave of sin" (John viii. 34; 2 Pet. ii. 19; 2 Tim. ii. 26).—likewise he that was called, being free, is Christ's bond-servant. Thus have these two very dissimilar conditions of life a beautiful meeting-place and bond of union in Christ. Well might it be said (Jas. i. 9, 10), "Let the brother of low degree glory in that he is exalted, and the rich in that he is made low"—both meeting on the platform of a common redemption.—Ver. 23. Ye were bought with a price; become not bond-servants of men. This does not mean, Get not into actual slavery, but, 'Being set inwardly free at such a cost, suffer not yourselves to be despoiled of this higher liberty by any party.'

Answers to Corinthian Questions regarding Marriage, 25-40.

Ver. 25. Now concerning virgins I have no commandment of the Lord: but I give my judgment, as one that hath obtained mercy of the Lord to be faithful. When the apostle thus sharply distinguishes between what he utters by authority—under immediate inspiration—and what, in the exercise of his own Christian wisdom, he judges to be right and recommends to be done, we may be sure that wherever no such intimation as this is given, he is to be understood as speaking authoritatively, both in the expression of truth and in the giving of commands.—Ver. 26. I think . . . this is good for the present distress.² What was that? Some say, the great dearth in the reign of Claudius (Acts xi. 28); others, the existing troubles in Corinth; others still, the calamities that were to usher in the destruction of Jerusalem, on the Lord's Second Advent. To us the reference seems rather to be to that breaking up of all social ties which Christianity was occasioning (Luke xii. 31-33; Acts xvii. 5), and the imminent convulsive overthrow of the whole Jewish state.—it is good for a man to be as he is—if married, to remain so; if single, single to remain, as is expressly said in ver. 27.—Ver. 28. . . . if thou marry, thou hast not sinned . . . Yet such shall have tribulation . . . and I would spare you—spare you this tribulation.

The next three verses are a digression, or rather a parenthetical episode, consisting of general counsels suggested by the unsettled and shifting condition of all things at that time, which may be summed up in *weariness* from all present objects, ties, affections, and pursuits—after which he returns to his details.—Ver. 29. But this I say, brethren, the time is shortened. It is not the general 'shortness of time' which is here expressed, but the great fact that since all preparatory economies have passed away, and the final one has come—there being nothing now between but the work preparatory to the second coming of Christ—we should now, more than ever, sit loose to earthly things.—that henceforth they that have wives may be as though they had none, etc.—Ver. 31. and those that use the world, as not abusing it. The word here used signifies either using it 'down,' that is, using it 'to the full,' or 'the uttermost,'

or 'misusing' or 'misapplying' it. This last is the most natural sense here.

After this digression the apostle now continues his answers to the inquiries of the Corinthians regarding marriage.—Ver. 32. But I would have you to be free from cares—that is, from the causes of them.—He that is unmarried is careful for the things of the Lord. . . . Ver. 33. but he that is married. . . how he may please his wife. In other words, the married have one care more than the single.—Ver. 35. And this I say . . . not that I may cast a snare (*Gr.* 'noose') upon you—not to interfere with your liberty to marry or remain single.—but for that which is seemly—suitable in present circumstances and most conducive to the ends of your Christian calling.

The next three verses—as they stand in our version, or any version strictly literal—are very liable to be misunderstood. The directions which they give are given to the Christian *father* with respect to his unmarried *daughter*. In the matter of marriage, the father—according to the custom of those times—had supreme control over his daughter. The supplement of one word to the translation—the word '*daughter*'—will make the real sense quite clear.—Ver. 36. But if any man thinketh that he becometh himself uncomely towards his virgin *daughter*, if she be past the flower of her age—past the usual age of marriage.—and if need so requireth—if there is any good reason for not delaying her marriage (such as in a vicious community may be easily conjectured).—let him do what he will, he sinneth not (in giving his consent): let them marry.—Ver. 37. But he that . . . having no necessity (to carry out the marriage) hath determined . . . to keep his own virgin *daughter*, shall do well.—Ver. 38. So then (to sum up) both he that giveth his own virgin *daughter* in marriage doeth well, and he that giveth her not . . . shall do better. To give her away would not be wrong, but in the trying circumstances supposed throughout this chapter, to keep her at home would, for many reasons, be better.

On one point more—the *re-marriage of widows*—a question would seem to have been asked, and is here answered.—Ver. 39. A wife is bound¹ for so long time as her husband liveth; but if he be dead—*Gr.* 'fallen asleep'—a phrase used in the New Testament only of believers, who, therefore, were no doubt here in view. And it is worthy of notice that in Rom. vii. 2, where the same statement is made, but of husband and wife *in general*, the word is not that used here, but the naked term 'dead' ("if the husband be *dead*").—she is free to be married to whom she will; only in the Lord—only to a believer.

This is a fundamental principle in the Christian life, having its ground in the necessity of entire sympathy in spiritual things, if the Christian life in the married is to be realized at all. So much was this in view, that some of the instructions given to the married presuppose and derive their emphasis from this. Thus: "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being *joint heirs* of the grace

¹ ἀνάγκη.
 ² In classical Greek the word here used (ἀνάγκη) more frequently denotes 'necessity'; but it is very often used in the sense of 'calamity,' 'straits,' 'distress,' in the LXX. and in Josephus.

¹ The words "by the law" in the received text have scarcely any authority, and have manifestly crept in from Rom. vii. 2, where the same statement about the married occurs.

of life, that your prayers (joint prayers) be not hindered" (1 Pet. iii. 7). *Disregard of this law of the Christian life has contributed more to blight the most promising appearances of living Christianity, and render sickly the real Christianity of the married, than almost any other cause.*

Ver. 40. But she is happier if she abide as she is—in her widowhood.—after my judgment: and I think that I also have the Spirit of God—'While others make high pretensions to Divine authority, I think it no presumption in me at least to claim it;' a mode of expression, the half irony

of which only marks the more strongly his consciousness of possessing it.

Note.—While here the re-marriage of widows is discouraged, the reverse seems to be counselled in 1 Tim. v. 14. But the difference lies in the circumstances. Here the advice to remain as they were is general; there the advice that younger widows should marry is grounded on certain things said about them in the preceding verses, in the light of which, viewed as a question of expediency in such circumstances, the advice would commend itself to every one.

FIFTH TOPIC.—COMPROMISES WITH IDOLATRY: CHAPTERS VIII.—XI. I.

It was impossible for Christians in almost any Greek or Roman colony, and least of all at Corinth, to avoid coming frequently in contact with idolatrous practices in various and ensnaring forms. In writing, therefore, for instruction and direction on various practical points, we can hardly suppose that this would be omitted. Here, accordingly, it is dealt with in great detail.

CHAPTER VIII.

The Duty of the Strong towards the Weak.

1 NOW ^a as touching things offered unto ¹ idols, we know that ^a Acts xv. 20.
we all have ^b knowledge. ^c Knowledge puffeth up, but ^b Rom. xiv. 14.
2 charity ² edifieth. And ³ if any man think that he knoweth ^c Rom. xiv. 3.
3 any thing, he knoweth nothing ⁴ yet as he ought to know; but ^d Ch. xii. 8, 12;
4 if any man love ⁵ God, ^e the same is known of him. As con- ^e Ex. xxxiii.
cerning therefore the eating of those things that are offered in ^{12, 17;}
sacrifice unto ⁶ idols, we know that ^f an idol *is* nothing ⁷ in the ^f Nah. i. 7.
5 world, ^g and that *there is* none other God ⁸ but one. For ^g Isa. xli. 24.
though there be that are ^h called gods, whether in heaven or in ^g Deut. iv. 39;
6 earth (as there be gods many, and lords many); but ¹⁰ *i* to us ^h Mk. xii. 29.
there is but one ¹¹ God, the Father, ^h of whom *are* ¹² all things, ^h Jo. x. 34.
and we in ¹³ him; and ^l one Lord, Jesus Christ, ^m by ¹⁴ whom ⁱ Mal. ii. 10.
7 *are* ¹² all things, and we by ¹⁴ him. Howbeit *there is* ¹⁵ not in ^h Acts xvii. 28.
every man ¹⁶ that knowledge: for some ⁿ with conscience of the ^l Jo. xiii. 13;
idol unto this hour ¹⁷ eat *it* as a thing offered unto ¹⁸ an idol; ^l Eph. iv. 5.
8 and their conscience being weak is ^o defiled. But ^p meat com- ^m Jo. i. 3.
mendeth us not ¹⁹ to God: for ²⁰ neither, if we eat, are we the ⁿ Ch. x. 28.
^o Rom. xiv. 14.
^p Rom. xiv. 17.

¹ sacrificed to

² love

⁸ omit And

⁴ not

⁵ loveth

⁶ of things sacrificed to

⁷ no idol is *any thing*

⁸ there is no God

⁹ on

¹⁰ yet

¹¹ there is one

¹² are

¹³ unto

¹⁴ through

¹⁵ there is

¹⁶ all men

¹⁷ being used until now to the idol

¹⁸ eat as of a thing sacrificed to

¹⁹ will not commend us

²⁰ omit for

9 better; neither, if we eat not, are we the worse. But ⁹ take ⁹ Gal. v. 13.
 heed lest by any means this liberty of yours become ⁷ a ⁷ Rom. xiv. 13.
 10 stumblingblock to them that are weak. For if any man see
 thee which hast knowledge sit at meat in the idol's temple,
 shall not ⁵ the conscience of him which ²¹ is weak be emboldened ⁵ Ch. x. 28.
 11 to eat those things which are offered ²² to idols; and ²³ ¹ through ¹ Rom. xiv. 15.
 thy knowledge shall the weak brother perish, for whom ²⁴ Christ
 12 died? But ¹⁶ when ye sin so against the brethren, and wound ¹⁶ Mat. xxv. 40.
 13 their weak conscience, ²⁵ ye sin against Christ. Wherefore, ¹⁷ if ¹⁷ Rom. xiv. 21.
 meat make ²⁶ my brother to offend, ²⁷ I will eat no flesh while
 the world standeth, ²³ lest I make my brother to offend. ²⁷

²¹ will not his conscience, if he ²² to eat things sacrificed ²⁸ For

²⁴ he that is weak perisheth, the brother for whose sake

²⁵ And thus, sinning against the brethren, and wounding their conscience
 when it is weak,

²⁶ maketh

²⁷ stumble

²⁸ for evermore

As part of the sacrificial victims went to the market, it was liable to be served to Christians at the tables of their heathen friends; and as festive entertainments were often held in the idol temples, as being the most spacious as well as most public places of meeting, this would inevitably raise the question, Should Christians go where such food might be presented to them? The more liberal Christians—regarding an idol as no god at all, and all wholesome food allowable to Christians—would say, Why not? Good, replies the apostle, but if by your participation in such cases the conscience of a weak brother is hurt and his soul endangered, you are not to exercise that liberty, and if you do, you sin.—On the abstract question, whether such entertainments ought to be countenanced by Christians, the apostle does not here enter—reserving that point for chapter x.

Ver. 1. Now concerning things sacrificed unto idols: we know that we all have knowledge—'Ye plead your knowledge; we are at one with you there; but this is a question, not of knowledge, but of love.'—Knowledge puffeth up, but love edifieth.—Gr. 'buildeth up.' The knowing are apt to put on an air of superiority to their less knowing brethren, whereas love—identifying itself by sympathy with all akin to itself, whether more or less enlightened—cements them like stones in one building.—Ver. 2. If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know—has not got upon the right track in his search after knowledge, for what inflates its possessor cannot be true knowledge: all knowledge worthy of the name begets such a consciousness of remaining ignorance as effectually checks self-sufficiency.—Ver. 3. but if any man loveth God, the same is known of him. See Gal. iv. 9. These preliminaries now bring the apostle to his point.

Ver. 4. Concerning therefore the eating of things sacrificed unto idols, we know that no idol is *any thing* in the world, and that there is no God but one.—Ver. 5. For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many.—Ver. 6. yet to us (Christians) there is one God, the Father, of whom are all things—as their primal

Source, and we unto him—as their last End; and one Lord Jesus Christ, through whom are all things—as the immediate Agent in their production, and we through him.¹

Note.—This statement embodies a profound truth, which however only close study of it reveals. It might have sufficed for the apostle's purpose to say—in opposition to the polytheism that reigned at Corinth—"To us Christians there is no divinity, and no object of worship, save the one living and true God." But instead of this, he breaks his statement into two distinct propositions, expressing two marked contrasts between Christianity and heathenism. First, by the "one God," of us Christians, we mean "The Father," in opposition to the "gods many" of the heathen. Next, in opposition to the "lords many" of the heathen, "to us there is one Lord, (even) Jesus Christ." Now, why so? Because there is in the human breast a deep conviction of the vast distance between God and men, but at the same time insatiable longing to have it bridged over, and a fond persuasion that this difficulty must and can be met. From this state of mind sprang the conception—pervading alike the East and the West in different forms, and far from being confined to the vulgar, nor originating with them—that there exist intermediate and subordinate divinities, or emanations from the supreme Divinity through whom the two extremities meet. Now what Christianity does is not to extinguish this conviction and this emotion, out of which the universe came to be thus ignorantly peopled, but to disclose the sublime Reality that underlies all these dreamings, namely, that while

¹ The use of the preposition "through," of Christ's agency, has been urged as shewing that the apostle viewed Him as a mere subordinate instrument of God in the production of all things. But even in classical Greek—and most certainly in the Greek of the New Testament—this preposition is used where immediate agency is intended: it being left to the context or the subject itself to determine whether immediate or subordinate agency is intended (see Winer, § 47; Jelf, § 627; and Fritzsche, *ad Rom.* i. 5, p. 15). In Rom. xi. 36, it is said of God, in the most absolute sense, "through whom are all things;" and in this very Epistle, "God is faithful, through whom ye were called" (i. 9). It is not that this preposition differs nothing from those which properly express primary causation, but merely that it is often used in place of such—and no doubt with a shade of meaning not easily conveyed in English.

there is one Fontal Source of all things, "one God, the Father, of whom are all things," there is also "one (Mediatorial) Lord, even Jesus Christ, through whom are all things," and through whose intervention "we through Him" are brought nigh to this "one God," otherwise unapproachable. See 1 John i. 1-4, where this same profound truth is expressed—in studied opposition to that subtle Gnosticism, which even in our apostle's time was stealing into the atmosphere of Christian thought (as is plain from the Epistle to the Colossians), but was threatening, in the beloved disciple's old age, when he wrote his first Epistle, to darken the air of the churches of Proconsular Asia and the surrounding region.

Ver. 7. Howbeit in all men there is not that knowledge: but some, being used¹ until now to the idol, eat as of a thing sacrificed unto an idol; and their conscience being weak is defiled. The "weak" here are Gentile converts who, being steeped in idolatry up to the time of their conversion, were unable as yet to shake off the impression that the idol, which by them had so long been regarded as a god, had after all something divine in it. In this view, the argument is, that when such weak brethren saw their stronger-minded brethren openly partaking of meat known to have been sacrificed to an idol, they would be emboldened by their example to do the same, while still regarding the act as idolatrous, and so would defile their conscience.—Ver. 8. But meat will not commend us to God: neither, if we eat, are we the better; nor if we eat not, are we the worse.²—Ver. 10. For if a man see thee who

hast knowledge—of the emptiness of idols and the lawfulness of all food—sitting at meat in an idol's temple. The word here used (in the Greek of the Old Testament and this one place of the New Testament) is used only for a *heathen* temple, to mark its idolatrous character; the word employed for the temple of the living God being studiously avoided on such a subject.—will not his conscience, if (or 'while') he is weak, be emboldened.—Gr. 'built up,' just as we speak of one built up in self-conceit—to eat things sacrificed unto idols?—Ver. 11. for through thy knowledge he that is weak perisheth, the brother¹ for whose sake Christ died. It might seem that "for" here is inappropriate; but the thought is this:—'The wrong you thus do, through your uncalled-for exercise of liberty, is far greater than you think; for whoever is thus the means of leading a Christian brother to violate his conscience is helping so far to destroy his soul.' Well might Olshausen say, in view of so affecting a statement, 'The worth of even the poorest, weakest brother could not be more emphatically expressed.'—Ver. 12. And (not only so, but) thus sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ—who is wounded in their wounds.—Ver. 13. Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble—a hyperbolic way of expressing the recoil of his soul from any act of selfish gratification by which the soul of a brother might be endangered.

The question of murderous Cain, and of his children in every age and country—"Am I my brother's keeper?"—is abhorrent to the whole spirit of Christianity, which is designed to kill that principle in the bosoms of men. Would that Christians would let that spirit reign in them, in their social intercourse!

¹ Such is the correct reading here.

¹ The received text here reads, "from conscience of the idol;" and Meyer and Alford think this right. But the above reading is decidedly better supported, and it is the text of Griesbach, Lachmann, Tregelles, and Tischendorf.

² The order of these clauses is reversed in some texts; but as the evidence is pretty equally balanced, the sense precisely the same, and the matter of no importance either way, the natural English order may be adhered to.

CHAPTER IX.

FIFTH TOPIC (*continued*).—DIGRESSION ON SELF-DENIAL.

1 ^a AM I not an apostle? ¹ am I not free? ² ^b have I not seen ^a Acts ix. 15;
Jesus Christ ³ our Lord? ^c are not ye my work in the ² Tim. i. 11.
2 Lord? If I be ⁴ not an apostle unto others, yet doubtless ⁵ I ^b Acts ix. 3, 17.
am to you: for ^d the seal of mine apostleship are ye in the ^c Ch. iii. 6.
3 Lord. Mine answer to them that do examine me is this. ^d 2 Cor. iii. 2.
4, ⁵ ^e Have we not power ⁶ to eat and to drink? Have we not ^e 1 Thes. ii. 6.
power ⁶ to lead about a sister, a wife, ⁷ as well as other ⁸ apostles,
6 and ⁹ ^f the brethren of the Lord, and ⁸ Cephas? Or I only ^f Lu. vi. 15;
7 and Barnabas, ^h have not we power ⁶ to forbear working? Who ^g Gal. i. 19.
ⁱ goeth a warfare any time ¹⁰ at his own charges? who ^h planteth ^g Mat. viii. 14.
ⁱ ² Thes. iii. 8.
^j ² Cor. x. 4;
^k ¹ Tim. i. 18.
^l Deut. xx. 6.

¹ free ² an apostle ³ omit Christ ⁴ am ⁵ at least
⁶ right ⁷ a wife that is a believer ⁸ even as the rest of the
⁹ omit as ¹⁰ What soldier ever serveth

a vineyard, and eateth not of¹¹ the fruit thereof? or who
 8 ^l feedeth a flock, and eateth not of the milk of the flock? Say ^lJo. xxi. 15;
 I these things as a man? or saith not the law the same also? ¹ Pet. v. 2.
 9 For it is written in the law of Moses, ^m Thou shalt not muzzle ^m Deut. xxv. 4.
 the mouth of the ox that ¹² treadeth out the corn. Doth God
 10 take care for oxen? or saith he *it*¹³ altogether for our sakes?
 For our sakes, no doubt, *this* is¹⁴ written: that ¹⁵ ⁿ he that ⁿ² Tim. ii. 6.
 ploweth should ¹⁶ plow in hope, and that ¹⁷ he that thresheth in
 11 hope should be partaker ¹⁸ of his hope.¹⁹ ^o If we have sown ²⁰ ^o Gal. vi. 6.
 unto you spiritual things, *is it*²¹ a great thing if we shall reap
 12 your carnal things? If others be partakers²² of *this* power⁶
 over you, *are* not we rather?²³ ^p Nevertheless we have not ^{p2} Cor. xi. 7, 9.
 used²⁴ this power; ⁶ but suffer all things, ^q lest we should ^{q2} Cor. xi. 12.
 13 hinder the gospel of Christ. ^r Do ye not know that they ^r Lev. vi. 16;
 which minister about holy²⁵ things live ²⁶ *of the things*²⁷ of the ^{Num. v. 9.}
 temple? and they which wait at the altar are partakers with
 14 the altar? Even so ^s hath the Lord ordained²⁸ ^t that they ^s Lu. x. 7,
 15 which preach the gospel should live of the gospel. But I have ^t Gal. vi. 6;
 used none of these things: neither have I written²⁹ these ¹ Tim. v. 17.
 things, that it should be so done unto me: for ^u *it were* better ^{u2} Cor. xi. 10.
 16 void. For though I preach the gospel, I have nothing to glory
 of: for ^v necessity is laid upon me; yea,³⁰ woe is unto me, if I ^v Rom. i. 14.
 17 preach not the gospel. For if I do this thing³¹ willingly, ^w I ^w Ch. iii. 8, 14
 have a reward: but if against my will, ^x a dispensation *of the*
 18 *gospel* is committed³² unto me. What is my reward then? ^x Gal. ii. 7;
^{Phil i. 17;}
^{Col. i. 25.}
*Verily*³³ that, ^y when I preach the gospel, I may make the ^{y2} Cor. iv. 5.
 gospel of Christ without charge, that I abuse not my power³⁴
 19 in the gospel. For though I be³⁵ free from all *men*, yet have
^z I made myself servant unto³⁶ all, ^a that I might gain the more. ^z Gal. v. 13.
 20 And ^b unto the Jews I became as a Jew, that I might gain the ^{a1} Pet. iii. 1-
 Jews; to them that are under the law, as under the law, that I ^b Acts xvi. 3.
 21 might gain them that are under the law; ^c to ^d them that are
 without law, as without law, (^e being not³⁷ without law to
 God, but under the law to Christ,) that I might gain them
 22 that are without law. ^f To the weak became I as weak,³⁸ ^f Rom. xv. 1.
 that I might gain the weak: ^g I am made³⁹ all things to all ^g Ch. x. 33
 23 *men*,⁴⁰ ^h that I might⁴¹ by all means save some. And this ^h Rom. xi. 14

11 omit of	12 when he	13 it	14 Yea, for our sake it was
15 because	16 ought to	17 omit that	
18 thresheth, to thresh in hope of partaking		19 omit of his hope	
20 we sowed	21 is it	22 partake	23 do not we yet more
24 did not use	25 sacred	26 eat	27 the things
28 did the Lord ordain	29 do I write	30 for	
31 omit thing	32 I have a stewardship intrusted to	33 omit Verily	
34 so as not to use to the full my right		35 was	
36 brought myself under bondage to		37 (not being	
38 I became weak	39 become	40 men	41 may

- I do ⁴² for the gospel's sake, that I might be partaker thereof with *you*.⁴³
- 24 Know ye not that they which run in a race run all, but
 25 one receiveth the prize? ⁱ So run, that ye may obtain. And ⁱ Gal. ii. 2;
 every man that ^h striveth for the mastery ⁴⁴ is temperate in ⁱ 2 Tim. iv. 7;
 all things. Now they *do it* to obtain a corruptible crown; ^k Eph. vi. 12;
 26 but we ^l an incorruptible. I therefore so run, ^m not as ⁴⁵ uncer- ^l 2 Tim. iv. 8;
 27 tainly; so fight I, not as one that beateth ⁴⁶ the air: ⁿ but I ¹ Pet. i. 4;
 keep under ⁴⁷ my body, and ^o bring *it* into subjection: ⁴⁸ lest ^m 2 Tim. ii. 5;
 that by any means, when ⁴⁹ I have preached to others, I myself ⁿ Rom. viii. 13;
 should be ^p a castaway.⁵⁰ ^o Rom. vi. 18.
- ^p Jer. vi. 30.
- ⁴² And I do all things ⁴³ that I may be a joint partaker thereof
⁴⁴ in the games ⁴⁵ as not ⁴⁶ as not beating
⁴⁷ buffet ⁴⁸ bondage ⁴⁹ after that ⁵⁰ rejected

The substance of this long digression—so far as the present chapter is concerned—may be thus expressed:—‘I have been urging on you the duty of refraining from things lawful when by indulging in them the consciences of your weaker brethren are wounded, and their souls imperilled. But in this I enjoin nothing which I myself do not practise. For example, though entitled, on every principle of natural right and Scripture precept, to temporal support from the churches to which I minister in holy things, I have studiously refrained from receiving it, both from you and from other churches, lest I should lay myself open to misconstruction, and thus hinder the Gospel of Christ. And on this principle I act in everything, striving only how best to win souls. Nor is this done only with a view to others’ good; for only by such a life of systematic and continued self-denial can I regard even myself to be safe for eternity.’

Ver. 1. **Am I not free? am I not an apostle?** In this order these two questions should undoubtedly stand, not only on the ground of textual evidence, but from the nature of the case. The subject to be handled being his own Christian freedom, he naturally starts with this, while the second and third questions are so closely connected that the third one comes in as the indispensable sequel to the second.—**have I not seen Jesus our Lord?** The word ‘Christ’ added here in the received text is out of place, not only because insufficiently attested, but because the clear allusion to the thrilling words heard by him on his way to Damascus—“I am *Jesus* whom thou persecutest”—would be lost by the insertion.—**are ye not my work in the Lord?**—Ver. 2. **If to others I am not an apostle, yet at least I am to you; for the seal of mine apostleship are ye in the Lord.** ‘Let who will dispute my apostleship, ye at least should be the last to do it.’—Ver. 3. **My defence to them that examine me is this—**not ‘this which I am *now* to give; for what follows is not an answer to such questioners, but this which I have *already* stated’ (in the preceding verses). Accordingly, ver. 3 is to be viewed as closing the subject of his apostleship, so far as any question could be raised about it, although in his Second Epistle he takes it up again.

Ver. 4. **Have we no right to eat and to drink?**—at the cost of the churches which we serve.—

Ver. 5. **Have we no right to lead about—to take along with us in our missionary journeys—a wife who is a believer—***Gr.* ‘a sister.’ An absurd interpretation of these words, which found support even among the best of the fathers, when once the ascetic principle had taken possession of the Church, led Christians to regard celibacy as a holier state than marriage, and by degrees threw discredit on the marriage of the clergy. The interpretation we refer to is, that the apostle is here claiming the right of preachers to follow our Lord’s example (Luke viii. 1–3), who allowed rich women to follow Him and His apostles, ministering to them of their substance. But on that view, what is this about “a wife”? For to translate it ‘a woman’ here is absurd. But absurd as it is, modern Romanists—even Cornelius à Lapide and Estius—are obliged to take refuge in it. In fact, the great fluctuation in the Greek readings of this verse—especially that strange reading ‘sisters, women’—is a proof (as has been well observed) of the desperate shifts to which people have been driven to obliterate the testimony against compulsory celibacy in the ministers of Christ which the true text of this verse contains.—**even as the rest of the apostles**—not necessarily each of them, but the class; for Paul himself was certainly not married (vii. 7).—**and the brethren of the Lord.** Though named here after “the apostles,” it would not necessarily follow that none of these were themselves apostles, for “Cephas,” one of the apostles, is named immediately after them. At the same time, the mode of expression more naturally suits with their *not* being apostles, as on other grounds we believe can be established.—**and Cephas**—whose marriage none can doubt of (see Mark i. 30).—Ver. 6. **Or I only and Barnabas, have we not a right to forbear working?**—for our maintenance, leaving our support to the churches we serve. The reasonableness of this as a principle is now illustrated from the case of (1) *soldiers*, (2) *husbandmen*, (3) *shepherds*, (4) the Levitical *priests*.

Ver. 7. **What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock,**

etc.—Ver. 8. Do I speak these things after the manner of men?—drawing my conclusions from human usage only?—or saith not the law also the same?—Ver. 9. For it is written in the law of Moses (Deut. xxv. 4), Thou shalt not muzzle the ox, etc.—a favourite illustration of our apostle, for he recurs to it in 1 Tim. v. 18; and no wonder; for it is one of the most beautiful proofs of the humane character of the Mosaic law, that in a matter seemingly so insignificant that even a considerate legislator might easily overlook it, provision was made against the injustice of gagging those animals on whose labour they were so dependent, when the very sight and scent of the corn they were threshing out with their feet would excite a constant craving after what was thus denied them.—Is it for the oxen that God careth? Yes, in the first instance (see Job xxxviii. 4; Ps. cxlvii. 9; Matt. vi. 26).—Ver. 10. or . . . for our sake?—to teach this general lesson, that he that ploweth ought to plow in hope . . . of partaking.¹ If we sowed unto you spiritual things, is it a great matter that we should reap your carnal things? What they owed to him as their spiritual father admitted of no comparison with anything they could do for him in things temporal, though they might express it in the supply of his temporal wants.—Ver. 12. . . . Nevertheless we did not use this right . . . that we may cause no hindrance to the gospel of Christ—to cut off the pretext of mercenary motives, slanderously insinuated against him by opponents.

Ver. 13. Know ye not that they which minister about sacred things eat of the things of the temple?—of the sacrificial offerings, expressly allocated to the priests. The Gentile converts are supposed to be aware of this, mixing constantly with their Jewish fellow-converts, not to speak of their presumed acquaintance to that extent with the Old Testament; and the practice in their own pagan worship was analogous.—and they which wait upon the altar have their portion with the altar?—certain parts of the victim expressly reserved for their use.—Ver. 14. Even so did the Lord ordain—in His instructions to the Twelve (Matt. x. 10) and to the Seventy (Luke x. 7), “The workman is worthy of his meat”—that they which proclaim the gospel should live of the gospel (see 1 Tim. v. 18, where this is quoted as a recognised maxim).—Ver. 15. But I have used none of these things—availed myself of none of these rights (the “I” here is emphatic)—and I write² not these things that it may be so done in my case; for it were good for me rather to die than, etc. So thankful was he that he has been led to act at Corinth on this independent principle, that he feels a satisfaction in holding it up as an unanswerable refutation of those base insinuations against his motives.—Ver. 16. For if I preach the gospel, I have nothing to glory of. ‘To glory in preaching without charge is reasonable enough, but to boast of preaching the Gospel itself were shameful.’—for necessity is upon me; for woe is unto me, if I preach not the gospel. ‘Shut up to it by the call of Heaven, it is at my peril if I shrink from it.’—Ver. 17. For if I do this of mine own will, I have a reward—the reward of serving gratuitously (as the next verse shews to be the meaning), and being able thus

triumphantly to vindicate the purity of my motives.—but if not of mine own will, I have a stewardship entrusted to me—the yoke of Heaven is upon me, even should I dislike it.—Ver. 18. What then is my reward? that when I preach the Gospel,¹ I may make the Gospel of Christ without charge—that for the good of others I forego an undoubted right. On this principle he would have them know that he acted in everything. In particular, Ver. 20. . . . to the Jews I became as a Jew, that I might gain the Jews—as when he circumcised Timothy (Acts xvi. 3), and when he went through certain Jewish rites during his last visit to Jerusalem (Acts xxi. 26).—to them that are under the law, as under the law, not being myself under the law,² that I might, etc.—Ver. 21. to them that are without (the) law—without the written law,—as without (the) law—reasoning with such on their own principles; as he did with the rude idolaters of Lycaonia (Acts xiv. 15-17), and with the cultivated Athenians on Mars Hill (Acts xvii. 22-31).—not being without (the) law to God, but under (the) law to Christ. This parenthetical clause, most warily expressed, conveys a weighty truth. To have said nakedly, ‘I am under the law to God,’ might seem in the teeth of his whole teaching, to the effect that he had through Christ become “delivered from” and “dead to the law.” He says, therefore, “I am under the law to Christ.” ‘O then (might it be said), you are under the law after all?’ ‘Granted: I am indeed “not without law to God;” I am no antinomian, lawless man—God forbid: but my subjection to law in the Person of Christ, whose yoke is easy and whose burden is light, transmutes its character out of law that killeth into love which is life.’—Ver. 22. To the weak I became weak, that I might gain the weak—the weak Christians.³—I am become all things to all men, that I may by all means gain some. Noble sentiment, and as nobly expressed. Those who are fond of quoting the first part of it are seldom heard quoting the second, which if only kept steadily in view, will never fail to guide straightforward Christians to the proper limits of the principle.—Ver. 23. And I do all things for the gospel’s sake, that I may be a joint partaker thereof—joint partaker of the Gospel’s blessed fruits and final joys with all who are saved by it.

Hitherto the apostle has dwelt on the duty of self-denial for the good of others. Now, however, he rises higher—to the absolute necessity of it to final salvation even in himself, as an indispensable feature of the Christian character. To set this forth, he refers the Corinthians to their own athletic contests—To whom does the prize go?—Ver. 24. Know ye not that they which run in a race—*Gr. stadion* or ‘race-course’—a space of little more than a hundred yards; and so called because the most noted race-course of the Greeks was of that length.—run all, but one—*one only*—receiveth the prize? So run—that is, ‘run as if ye could win the prize only by outstripping all

¹ The received text adds “of Christ,” but with scarce any authority.

² The whole of this very important clause is wanting in the received text; but it is found in the five oldest MSS., in most of the Cursive; and in all the oldest and best versions (the Peshito and Memphitic excepted). Beyond doubt, the apostle added it to prevent any misapprehension of his previous statement.

³ Meyer, De Wette, and Alford understand this, unnaturally, of the unconverted; Oslander and Stanley view it as above.

¹ Such appears to be the true reading here.

² The epistolary aorist, expressing present action.

your competitors in the race,—that ye may obtain. The aptitude and point of this and the following illustrations will be seen in the fact, that not only were the Grecian games of universal interest and familiar to all his readers, but that the most popular of them all—the Isthmian games—were celebrated in the immediate neighbourhood of Corinth.—Ver. 25. **And every man that striveth in the games is temperate in all things**—‘systematically practises every sort of self-restraint.’ A strict course of discipline had to be practised, failing which the candidate was said not to ‘strive lawfully,’ or according to the rules. In that, even though successful, he was not ‘crowned’ (2 Tim. ii. 5).¹ **Now they do it to receive a corruptible crown**—made of the pine, of which there were groves surrounding the Isthmian race-course. Even still, it seems, the same tree grows on the Isthmus of Corinth.² **but we an incorruptible**—“a crown of righteousness” (2 Tim. iv. 8), “a crown of glory that fadeth not away” (1 Pet. v. 4).—Ver. 26. **I therefore (for my part) so run, not as uncertainly**—without definite aim, regardless of what is at stake, and what is required in order to win.—**so fight I.** Here the figure changes from *running* to *wrestling*, from the speed of the racer to the aggressions of the pugilist—as not beating the air—who, taking an uncertain or inaccurate aim, misses his antagonist, and strikes only the air: not so do I fight; I put *skill* as well as *energy* into this

¹ Epictetus thus describes the rules:—“Would you conquer in the Olympic games . . . you must be orderly, live on spare diet, avoid confections, practise gymnastics at the appointed time, in heat and cold, and drink neither cold water nor wine; in a word, you must give yourself up to the training-master, as to a physician, and then enter the lists.” (*Ench. c. 35.*)

² Conybeare and Howson.

“good fight of faith.”—Ver. 27. **but (on the contrary) I buffet (or ‘beat down’) my body, and bring it into bondage**—as a slave into submission to his master. When he says, ‘I buffet my body,’ he plainly means ‘his whole embodied self,’ as acting and acted on through the body. So viewed, he expresses his determination to beat down relentlessly all those unho y inclinations of which the body is the external organ.—**lest by any means, after that I have preached to others, I myself should be rejected**—judged unworthy of the prize.

Note.—Here is a man who elsewhere expresses a confident and joyous assurance of his final *salvation*, while in this verse he holds forth his final *perdition* as equally certain, should certain indispensable preventives be neglected. Yes, his Christianity did not teach him that he was to be mechanically kept right, and passively landed on the eternal shore. God had given him, not only “the spirit of power and of love,” but the spirit of “a sound mind,” which led him, in the exercise of a sanctified common sense, to do as he taught his Philippian converts to do, to “work out his own salvation with fear and trembling,” and to do this—not the less but only the more—“because it is God who worketh in us both to will and to work” (Phil. ii. 12, 13). This is apostolic Christianity. But in luxurious times like ours the question may well be asked—Is the estimate of living Christianity here given—as inseparable from universal and continuous self-sacrifice, in supreme consecration to the one end for which we were “bought with a price”—realized and acted on by those who have experienced its saving power?

³ The verb means to ‘strike under the eye,’ the part aimed at by the pugilist.

CHAPTER X. 1-13.

FIFTH TOPIC (*continued*).—DIGRESSION ON SELF-DENIAL (*concluded*).

1 **M**OREOVER,¹ brethren, I would not that ye should be ignorant, how that all our fathers were under ^a the ^a Ex. xiii. 21
2 cloud, and all passed through ^b the sea; and were all baptized ^b Ex. xiv. 22.
3 unto ² Moses in the cloud and in the sea; and did all eat the
4 same ^c spiritual meat; and did all drink the same ^d spiritual ^c Ex. xvi. 15
drink: for they drank of that ³ spiritual Rock that followed ^d Ex. xvii. 6.
5 them: and that ³ Rock was Christ. But with many ⁴ of them
God was not well pleased: for they ^e were overthrown in the ^e Num. xiv.
6 wilderness. Now these things were our examples, to the intent ²⁹; Heb. ii. 17.
we should not lust after evil things, as ^f they also lusted. ^f Num. xi. 4.
7 Neither be ye idolaters, as ^{were} ⁵ some of them; as it is written,
⁸ The people sat down to eat and drink, and rose up to play. ^g Ex. xxxii. 6.
8 ^h Neither let us commit fornication, as some of them committed, ^h Rev. ii. 14.
9 and ⁱ fell in one day three and twenty thousand. Neither let ⁱ Num. xxv. 1

¹ For

² into

³ the

⁴ most

⁵ were

us tempt Christ,⁶ as ^k some of them also tempted, and ^l were ^m destroyed of ⁿ serpents. Neither murmur ye, as ^o some of them also murmured, and ^p were destroyed of ^q the destroyer. ^r Now all these things happened unto them for ensamples: ^s and ^t they are ^u written for our admonition, ^v upon whom the ends ^w of the world ^x are come. Wherefore ^y let him that thinketh ^z he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: ^{aa} but ^{ab} God ^{ac} is ^{ad} faithful, ^{ae} who will not suffer you to be tempted above that ye ^{af} are able; but will with the temptation also ^{ag} make a way to ^{ah} escape, that ye may be able to bear *it*.

^k Ex. xvii. 2, 7.
^l Num. xxi. 6.
^m Ex. xvi. 2.
ⁿ Num. xiv.
^o Ex. xii. 23.
^p Rom. xv. 4.
^q Phil. iv. 5;
^r Heb. x. 25;
^s Rom. xi. 20.

⁶ the Lord
⁹ by way of example
⁷ perished by the
¹⁰ ages
¹¹ as man can bear
⁸ perished by
¹² is

The substance of this closing portion of the digression may be thus expressed:—‘I have told you of the disastrous issue too sure to follow on a fearless, self-confident assertion of your Christian liberty, not only to the souls of your weaker brethren, but to your own souls as well; and, applying the same principle to my own case, I have told you how I act myself, whose danger is not less than your own. This may startle some of you who flatter themselves that they have been Christians long enough to make it pretty sure that they are safe for the future, their period of greatest danger being already over. But from the past history of the Church I will now show you how delusive this is.’ And it is worthy of notice that the apostle selects his first illustrations from those events in the Israelitish history which have their analogy in the *Baptismal commencement* and the *Eucharistic nourishment* of the Christian life.

Ver. 1. For I would not, brethren, have you ignorant, how that our fathers. Though writing to a Church mainly Gentile, he calls the ancient Israel “our fathers,” not so much because some of them had been proselytes to the Jewish faith before their conversion, but because—as he says to the Galatian converts (iii. 29), who were also mainly Gentile—“If ye are Christ’s, then are ye Abraham’s seed, and heirs according to the promise;” and to the Ephesians (ii. 19), “So then ye are no more strangers and sojourners, but fellow-citizens with the saints, and of the household of God.”—were all under the cloud—that “cloud” of glory which hovered over and went before them (Num. x. 34, xiv. 14; Ps. cv. 39).—and all passed through the sea.—Ver. 2. and were all baptized into Moses—*i.e.* into the Mosaic economy.—in the cloud and in the sea—even as the Christians had the starting-point of their new life when publicly “baptized into Christ.”—Ver. 3. and did all eat the same spiritual meat—the manna which, by a mysterious arrangement of heaven, fed them all their journey through.—Ver. 4. and did all drink the same spiritual drink—the water that gushed for them out of the flinty rock (Ps. cv. 41, cxiv. 8).—for they drank of the spiritual Rock that followed them: and the Rock was Christ. This “meat” and “drink” are called “spiritual,” perhaps primarily, as having been supplied supernaturally (as Meyer, after the

Greek fathers, and Alford take it), but mainly because under this merely outward and visible sustenance, by which the chosen people were enabled to pursue their way to the Promised Land, is couched the higher nutriment of God’s true people—which certainly is “Christ”—in their progress towards the “better country.” As to how “the Rock followed them,” it was certainly not in the fantastic sense of the Jewish legend (that a well, which was formed out of the spring in Horeb, followed Israel during all the forty years), which too many modern critics palm upon the apostle, as if it was to this, as a fact, that he here refers. The question is—as Neander pertinently asks—whether the tradition is not itself of later date than our Epistle, and was not suggested by it. As to the actual matter of fact, all we know for certain is, that they had two miraculous supplies of water—one, near the outset of their wilderness journey, at Horeb (Ex. xvii. 4-6); the other, at Meribah Kadesh, near its close (Num. xx. 11); and since without a supply of water all through they could not have subsisted for a week, and yet no such fatal want overtook them, one may well say that they had an unailing supply, or (in the apostle’s way of putting it), that “the Rock followed them.”

The reader should observe how, five times in the course of these four opening verses, the word “all” is ominously repeated, the more emphatically to make the sad contrast between the *commencement* and the *close* of the journey—how all had a common *start*, and, almost to the end, all made common *progress*, and yet, as is now to be added, in the case of most of them, far from a common *end*.

Ver. 5. Howbeit with most of them God was not well pleased—in point of fact, with all that came out of Egypt by Moses, save Caleb and Joshua, because they “had another spirit with them, and followed the Lord fully” (Num. xiv. 24).—for (as the issue shewed) they were overthrown in the wilderness.—Ver. 6. Now these things were our examples—historical ‘types’ or ‘figures’ permitted to occur, as beacons divinely held forth for all time—to the intent we should not lust after evil things, as they also lusted. Some of these “evil things,” fitted to come specially home to the Corinthian converts at that time, are now specified.—Ver. 7. Neither be ye idolaters, as

were some of them; as it is written (Ex. xxxii. 6). The people sat down to eat and drink, and rose up to play. The word means to 'play' anyhow; more especially to dance to the sound of music. Here it means to *dance religiously* round an idol; the idol in this case being the golden calf (Ex. xxxii. 6-19). And could any warning be more appropriate to those who thought themselves at liberty, as Christians, to sit down to an idol feast and partake of its idolatrous offerings—knowing them to be such—on the plausible pretext that an idol was nothing, and all wholesome food allowable to Christians? But this case only suggests another, no less appropriate.—Ver. 8. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Four and twenty thousand, says Num. xxv. 9; but as the actual number would probably be between the two, the thing is here stated in round numbers.—Ver. 9. Neither let us tempt the Lord,¹ as some of them² tempted, and perished by the serpents. The fact referred to is that in Num. xxi. 4-6.—Ver. 10. Neither murmur ye, as some of them² murmured, and perished by the destroyer. The reference here is not so much to the rebellion of Korah and Dathan (Num. xvi.), as most critics

¹ We adopt this reading with some hesitation, in place of the received reading—"Christ." For this reading, though weakly supported by Uncial MSS., is strongly sustained by the Versions; and Irenæus and Chrysostom so read. It has also strong internal evidence: (1) Being the more difficult reading, it might easily go out in favour of the easier reading "Lord." (2) Because, if the copyist remembered our Lord's quotation in the Temptation-scene—"Thou shalt not tempt the Lord thy God"—he might be led unconsciously to substitute "Lord" here for "Christ." On these grounds such critics as De Wette, Neander, Billoth, Oslander, and Stanley adhere to the received text here. Still, since the external evidence for "Lord" here decidedly preponderates, and there is nothing obliging us to resist it, we must adopt it. And Meyer does so, contrary to his usual practice in such cases.

² "Also" in the received text is certainly not genuine.

think,—for there was nothing in the Corinthian Church analogous to this,—but rather to that rebellion which broke out on the return of the spies, when the Lord "swore that they should not enter into His rest" (Num. xiii. xiv.), than which nothing could better fit in with the other warnings here given.

Now comes the application of all these cases.—Ver. 11. Now these things¹ happened unto them by way of example—*Gr.* 'typically' or 'figuratively,' as historical facts designed to teach great lessons for all time.—and they were written for our admonition, upon whom the ends of the ages (see note on "world," ch. i. 20) are come—the last and ripest of God's dispensations towards His Church, to which pointed all that went before, and for which all was designed to prepare (Heb. ix. 26; Gal. iv. 4; Eph. i. 10).—Ver. 12. Wherefore let him that thinketh he standeth take heed lest he fall—for since our greatest danger lies in a presumptuous confidence of our safety (of which Peter's fall is the great outstanding example), our true safety will be found to lie in a humble distrust of ourselves, and continual watchfulness.—Ver. 13. There hath no temptation taken you but such as man can bear—*Gr.* 'but what is human.'—but God is faithful, who will not suffer you to be tempted above that ye are able—to bear and overcome.—but with the temptation make also the way of escape. There seems here an evident reference to some special temptation, the severity of which was pressing upon the Corinthians at this time: and as in the next verse the apostle resumes the topic which gave rise to this long digression with the stringent call to "flee from idolatry," there can be no doubt that the "temptation," specially referred to here arose from difficulties on this subject which were pressing so hard as to endanger their whole Christianity, if not resolutely met.

¹ Not "all," as in the received text.

CHAPTER X. 14-XI. 1.

FIFTH TOPIC.—COMPROMISES WITH IDOLATRY (*resumed and concluded*).

14 **W**HEREFORE, my dearly¹ beloved,^a flee from idolatry. ^a 2 Cor. vi. 17.
 15 I speak as to ^b wise men; judge ye what I say. ^b Ch. viii. 1.
 16 ^c The cup of blessing which we bless, is it not the ² communion ^c Mat. xxvi. 26.
 of the blood of Christ? ^d The bread which we break, is it not ^d Acts ii. 42.
 17 the ² communion of the body of Christ? For ³ ^e we being⁴ ^e Rom. xii. 5.
 many are one bread, and⁵ one body: for we are all partakers
 18 of that ⁶ one bread. Behold ^f Israel^g after the flesh: ^h are not ^f Rom. iv. 12.
 19 they which eat of the sacrifices partakers of⁷ the altar? What ^h Lev. iii. 3.
 say I then? ⁱ that the idol is any thing, or that which is offered ⁱ Ch. viii. 4.
 20 in sacrifice to idols is⁸ any thing? But *I say*, that the things

¹ omit dearly

² a , ³ seeing that

⁴ who are

⁵ omit and

⁶ we all partake of the

⁷ have not they which eat the sacrifices communion with

⁸ that a thing sacrificed to idols is anything, or that an idol is

which the Gentiles ^k sacrifice, they sacrifice to devils, and not ^k Lev. xvii. 7. to God: and I would not that ye should have fellowship ⁹ with
 21 devils. ^l Ye cannot drink the cup of the Lord, and ^m the cup ^l 2 Cor. vi. 15. of devils: ye cannot be partakers of the Lord's table,¹⁰ and of ^m Deut. xxxii. 38.
 22 the table of devils. Do ¹¹ we ⁿ provoke the Lord to jealousy? ⁿ Deut. xxxii. 21. ^o are we stronger than he? ^o Ezek. xxii. 14.
 23 ^p All things are lawful for me,¹² but all things are not ¹³ ex- ^p Ch. vi. 12. pedient: all things are lawful for me,¹² but all things edify not.
 24 ^q Let no man seek his own, but every man another's *wealth*.¹⁴ ^q Rom. xv. 1; Phil. ii. 4, 21.
 25 ^r Whatsoever is sold in the shambles, *that*¹⁵ eat, asking no ^r 1 Tim. iv. 4.
 26 question for conscience sake: for ^s the earth *is*¹⁶ the Lord's, ^s Deut. x. 14; Ps. xxiv. 1.
 27 and the fulness thereof. If any¹⁷ of them that believe not ^t bid ¹⁸ you *to a feast*, and ye be¹⁹ disposed to go; ^t Lu. x. 7. ^u whatsoever ^u is set before you, eat, asking no question for conscience sake.
 28 But if any man say unto you, This is²⁰ offered in sacrifice unto ^v idols,²¹ eat not ^v for his sake that shewed it, and for conscience ^v Ch. viii. 10, 12. sake: for ^v the earth *is* the Lord's, and the fulness thereof: ^v Deut. x. 14.
 29 conscience, I say, not thine own, but of the other: ^w for ^w why ^w Rom. xiv. 16.
 30 is my liberty judged of another *man's* conscience? ^x For ^x if I by grace be a partaker,²⁶ why am I evil spoken of for that
 31 ^x for which I give thanks? ^y Whether therefore ye eat, or ^y Rom. xiv. 6. ^y Col. iii. 17.
 32 drink, or whatsoever ye do, do all to the glory of God. ^z Give ^z Rom. xiv. 13. none offence,²⁷ neither to the Jews, nor to the Gentiles,²⁸ nor to
 33 ^a the church of God: even as ^b I ²⁹ please all *men*³⁰ in all *things*, ^a Acts xx. 28. ^b Rom. xv. 2. not seeking mine own profit, but the *profit* of³¹ many, that they
 CHAP. XI. 1. may be saved. Be ^c ye followers³² of me, even as I ^c Eph. v. 1. also *am*³³ of Christ.

⁹ communion with ¹⁰ cannot partake of the table of the Lord
¹¹ prefix What? ¹² omit for me ¹³ not all things are
¹⁴ each his neighbour's good ¹⁵ omit that ¹⁶ is ¹⁷ one
¹⁸ biddeth ¹⁹ are ²⁰ hath been ²¹ omit unto idols
²² omit for . . . thereof ²³ but the other's ²⁴ by another conscience
²⁵ omit For ²⁶ partake ²⁷ no occasion of stumbling ²⁸ Greeks
²⁹ add also ³⁰ men ³¹ prefix the ³² imitators ³³ am

Attendance at Idolatrous Feasts, x. 14-xi. 1.

When the first love of the converts began to cool, and, as a natural consequence, they drew closer to their heathen acquaintances and fellow-citizens, invitations would be given them, in the first instance, to the private houses of their friends, and, by and by, to the religious festivals of their townsmen. For accepting such invitations plausible reasons would easily occur. How such inconsistency was viewed by our apostle we are now to see.

Ver. 14. Wherefore, my beloved, flee from idolatry.—Ver. 15. I speak as to wise men; judge ye what I say:—Apostolic authority I have no need to urge; to your own judgment as wise men I appeal.—Ver. 16. The cup of blessing. This was the name given by the Jews to the last and most sacred of those cups of wine which

were partaken of at the Paschal feast, and from that the expression was transferred to the Lord's Supper.—is it not a communion of (or 'participation in') the blood of Christ? The bread which we break, is it not a communion of (or 'participation in') the body of Christ? As all the four accounts mention the "breaking" of the bread, it is plain that this was meant to be no mere preliminary act, but an essential feature of the ordinance, considered as a *teaching* rite; proclaiming the fundamental truth that we are reconciled to God, not by the *life*, but by the *death* of Christ. "This is my body, broken for you."—Ver. 17. seeing that we, who are many, are one bread, one body: for we all partake of the one bread. In all ancient times friends were made one over a common meal; much more is this oneness manifested when, on some festal occasion, great principles are represented and celebrated by

those whose principles they are; and they become thereby afresh welded together, implicated to each other, and stimulated to common action in prosecution of those principles. How much more when Christians, as "one body," "eat of that bread" in which their Lord would have them see "His body broken for them," and "drink of that cup" in which they were to see "His blood of the new covenant shed for them." Thus was their common-ness with Him, in the first instance, and in virtue of this, their oneness among themselves, visibly set forth and palpably expressed.

Now comes the conclusion to be drawn from this in relation to idolatrous feasts—that, on the same principle, all who partake of idol feasts partake of the idolatries themselves, and have fellowship with the idol-deities there represented.—Ver. 18. **Behold Israel after the flesh: have not they which eat the sacrifices communion with the altar?** Part of the animal was consumed on the altar, and the rest was divided between the priest and the offerer (Lev. vii. 15, viii. 31). Thus both "had communion with the altar," that is, with the sacrifice laid on it, and, through it, with the glorious Object of all true worship.—Ver. 19. **What say I then? that a thing sacrificed to idols is any thing, or that an idol is any thing?**¹ That such an inference might be drawn from the strain of the apostle's reasoning, is only conceivable on supposition of a pretext being wanted to justify attendance on idolatrous feasts. No, says the apostle.—Ver. 20. **But I say, that the things which the Gentiles sacrifice, they sacrifice to devils (Gr. 'demons'), and not to God.** But has not the apostle been insisting that an idol is nothing in the world? and how (it may be asked) could they sacrifice to nothing? The obvious answer is, that in the preceding verses he was speaking of what an idol is *in itself*, whereas here he has in view the worshipper's *belief and intention*. In itself it is nothing, but to the sincere worshipper it is a living reality. And since, according to Bible teaching, the living God and "the god of this world"—"the spirit that now worketh in the children of disobedience"—are rival claimants to the worship and service of men, it follows that, according to the same teaching, all who serve not the One are in reality servants of the other; for "no man can serve two masters." It is on this principle that the whole system of idol-worship, in whose feasts the Christians of Corinth were tempted to join, is held up here as a detestable compound of devil-worship, which, as it robs the living God of the glory due to His name, is doubtless inspired by the wicked one to that very end. It may be added that the plural "demons" here used confirms the impression one gathers from other scriptures, that there exists an organized confederacy of evil, under the inspiration of one chief, "the prince of the power of the air."

and I would not that ye should have communion with devils:—'To think of my own children in the faith, after having been dragged out of the mire of a gross sensuality, again sinking, through these idol-feastings, into fellowship with those impure spirits, whose sole object is to pollute their minds, blast all their Christian hopes, and ruin their souls—how can I endure this?'—Ver. 21. **Ye cannot drink the cup of the Lord, and the cup of the devils.** Even the rabbins laid it down as a fixed principle, that to drink the

¹ Such is the correct order of these clauses.

wine of a libation to idols was to apostatize from the true faith. It is not only an incongruous and abhorrent fellowship, but it is an impossible fellowship; we cannot be Christ's and Belial's at one and the same time: the rightful Sovereign and the base usurper cannot shake hands.

Note.—If ever the *sacrificial* theory of the Lord's Supper might be expected to be put prominently forward, one would think it should have been here, if such were its true character. But here it is held forth in a very different light, as a *feast upon a sacrifice*, and a feast not laid upon an altar, but spread upon a "table." Never, in fact, is the word "altar" used in the New Testament to express that at which the Lord's Supper is celebrated (for no one who understands exegesis will call Heb. xiii. 10 an exception). And considering how frequent in the New Testament is the reference to Old Testament sacrifices, in immediate connexion with the sacrifice of Christ, can this avoidance of all that could suggest a sacrificial character in the Lord's Supper be other than intentional? In a word, if the Lord's Supper is *not* a sacrifice, the New Testament language about it is just what we should expect: if it is, that language is unaccountable.—Ver. 22. **What? do we provoke the Lord to jealousy? are we stronger than he?** The allusion is to Deut. xxxii. 21, and almost the words are from it. The word "jealousy," as applied to God, seems to express the sense of slighted love in one of two wedded parties towards the other; an idea familiar to the Old Testament with reference to Jehovah's relation to His people Israel, and their treatment of Him. Here this idea is transferred to *Christ*; for since "the table of the Lord" certainly means Christ's eucharistic table, "the Lord," whom they "provoked to jealousy" by partaking both of it and of idol-feasts, must be the Lord Jesus. (And so, with true critical instinct, De Wette, Meyer, Stanley, and Alford understand it.) In fact, as all the relations of Jehovah to His covenant people under the ancient economy were appropriated by our Lord to Himself—who *serv'd Himself Heir to them all*—so our apostle, applying these to Him as a matter of course, puts the question, Mean ye to try how far His patience will go? Would ye try your strength against His?

This whole subject is now closed with a brief recapitulation of the principles applicable to it, and the proper application of them.—Ver. 23. **All things are lawful; but all things edify not** (see on vi. 12 and ch. viii.).—Ver. 24. **Let no man seek his own, but each his neighbour's good**—Gr. 'his neighbour's things,' meaning his benefit, in the widest sense. As this is God's own design in all His works, but pre-eminently in redemption, so it is the grand law of the Christian life, and the chiefest ornament of the Christian character. Now for the application.—Ver. 25. **whatsoever is sold in the shambles—the flesh-market—eat, asking no question for conscience sake—not another's conscience, as in ver. 29.** Bengel, De Wette, and others so take it; but that would yield no proper sense here. The meaning is, 'for *your own* conscience sake.' 'If ye go to market, and there see flesh exposed for sale, inquire not whence it came; for should it turn out to have been sacrificed to an idol, your conscience would be defiled by purchasing it; but buy it simply as food, which you can do with a good conscience.' (So Neander, Meyer, Alford.)

What follows confirms this sense.—Ver. 26. for the earth is the Lord's, and the fulness thereof (Ps. xxiv. 1)—its contents, therefore, created for use, are free to all who gratefully own Him in it (1 Tim. iv. 4, 5).—Ver. 27. If one of them that believe not biddeth you to a feast—not an idolatrous festival, but a social feast.—and ye are disposed to go. Strange to say, this is understood by some (as Grotius and Alford) as a tacit way of dissuading them from going. Clearly it is a tacit permission to go, and is merely expressed to pave the way for the direction following.—whatsoever is set before you, eat, asking no questions for conscience sake.—Ver. 28. But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that shewed it—for your informant's sake.—and for conscience sake: conscience, I say, not thine own, but the other's—the conscience of some weak brother who might be present.¹—for why is my liberty judged by another man's conscience? 'When I eat what he knows to have been sacrificed to an idol, his conscience is hurt, but mine is not, provided I buy and eat it simply as wholesome food; for my liberty is not to be judged by his want of light on this subject.'—Ver. 30. If I by grace partake, why am I evil spoken of for that for which I give thanks? In short,—Ver.

31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 'To give specific directions for every supposable case is neither needful nor possible, for what is proper in one case may in another be the reverse; but, if only guided by the great principle of what is and what is not for the glory of God, you will be at no loss how to act.'—Ver. 32. Give no occasion of stumbling either to Jews or to Greeks—to pre-
 justice them against the Gospel.—or to the Church of God—
 or your Christian brethren.—Ver. 33. even as I also please all men in all things—all things indifferent (as the next verse makes plain).—not seeking mine own profit, but the profit of the many, that they may be saved. (See on ix. 22.) Within the limits of Christian consistency, and so far as was fitted to win others to Christ, he was ready to go; but concessions compromising his own conscience, and against the real good of others, he would never make. Indeed, on one occasion, when a fellow-apostle yielded on this point, his indignation was roused, and he was constrained to administer a rebuke (Gal. ii. 11, etc.).

CHAP. XI. 1. Be ye imitators of me, as I also am of Christ. This verse manifestly belongs to the former chapter, from which it has been unhappily severed. Having just told them how he himself acted in cases of the kind referred to, the apostle here simply bids them follow his example, as in so doing they would copy that of Christ Himself.

¹ The words following in the received text—"for the earth is the Lord's, and the fulness thereof"—are an unauthorised and meaningless repetition of the statement in ver. 26.

SIXTH TOPIC.—DISORDERS IN PUBLIC WORSHIP:
 CHAPTERS XI. 2-14.

This general topic embraces three distinct points: (1) *Female Dress*, xi. 2-16; (2) *The Lord's Supper*, xi. 17-34; (3) *Spiritual Gifts*, xii. and xiv.; with Episode on the "more excellent way" of *Love*, xiii.

CHAPTER XI. 2-16.

(1) *Female Dress.*

2 NOW I praise you, brethren, that ye remember me in all things, and keep the ordinances,¹ as I delivered them² to you. But I would have you know, that ^a the head of every man is Christ; and ^b the head of the woman *is*³ the man; and ^c the head of Christ *is*³ God. Every man praying or ^d prophesying, having *his*⁴ head covered, dishonoureth his head. 5 But ^e every woman that prayeth or prophesieth with *her*⁵ head uncovered dishonoureth her head: for that is even all one as if she were ^f shaven. For if the ^g woman be ³ not covered,⁷ let ^h her also be shorn: but if it be ³ ^g a shame for a woman to ^g be shorn or shaven, let her be covered.⁷ For a man indeed

¹ hold fast the traditions
⁵ her

² them
⁶ a

³ is
⁷ veiled

⁴ his

^a Eph. v. 23.
^b Gen. iii. 16;
¹ Pet. iii. 7, 5.
^c Jo. xiv. 28.
^d Ch. xii. 10.

^e Acts xxi. 9.
^h Deut. xxi. 12.
^g Num. v. 18.

ought not to cover *his* head,⁸ forasmuch as ^h he is the image ^h Gen. i. 26. and glory of God: but the woman is the glory of the man.
 8 For ⁱ the man is not of the woman; but the woman of the ⁱ Gen. ii. 21.
 9 man: ^k neither⁹ was the man created for the woman; but the ^k Gen. ii. 18.
 10 woman for the man. For this cause ought the woman ^l to ^l Gen. xxiv. 65.
 11 have power¹⁰ on *her*⁵ head ^m because of the angels. Never- ^m Eccles. v. 6.
 12 theless ⁿ neither is the man without the woman,¹¹ neither the ⁿ Gal. iii. 28.
 12 woman without the man,¹² in the Lord. For as the woman *is*³
 13 of the man, even so *is*³ the man also by the woman; ^o but all ^o Rom. xi. 36.
 13 things¹³ of God. Judge in yourselves: is it comely¹⁴ that a
 14 woman pray unto God uncovered?¹⁵ Doth not even nature
 15 itself teach you, that, if a man have long hair, it is a shame¹⁶
 15 unto him? But if a woman have long hair, it is a glory to
 16 her: for *her*⁵ hair is given her for a covering. But ^p if any ^p 1 Tim. vi. 4.
 16 man seem¹⁷ to be contentious, we have no such custom, ^q neither ^q Ch. vii. 17.
 the churches of God.

⁸ to have his head veiled
¹¹ woman without the man
¹⁴ seemly ¹⁵ unveiled

⁹ prefix for
¹² man without the woman ¹³ prefix are
¹⁶ dishonour ¹⁷ seemeth

After the severe censures with which the preceding chapter closes, the apostle seems glad to resume here that quiet tone in which he is most at home with his spiritual children. In fact, on the present subject it was not censure but direction that was wanted, as some difficulty might reasonably be felt.

Ver. 2. Now I praise you¹ that ye remember me in all things—all the instructions I gave you, and hold fast the traditions. The word means 'things delivered' in any way, whether orally or in writing, as is plain from what follows.—even as I delivered them to you. Even the Rhemish Version renders it "precepts," the Authorised Version "ordinances," that is, the directions which he gave them for their guidance.—Ver. 3. But (since on this point you may need further direction) I would have you know that the head of every man ('male') is Christ. Though this is true universally—for "He hath given Him power over all flesh," and to be "Head over all things to the Church," it is of Christians that the apostle is here speaking—in whose case it is used in a higher sense—and more particularly of the male sex.—and the head of the woman (under Christ) is the man, and the head of Christ is God—considered as the Father's Servant (Isa. xlii. 1, lii. 13), in which capacity He spake when He said, "I glorified Thee on the earth, having accomplished the work which Thou hast given me to do" (John xvii. 4). "Though He was a Son, yet learned He obedience by the things which He suffered," and "became obedient even unto death." It is in this aspect of mutual relation in the work of redemption that "the Head of Christ is God"—with which His proper Personal Divinity is in entire harmony. These general

truths are now applied to the case in hand.—Ver. 4. Every man ('male' person) praying or prophesying—that is, 'speaking by Divine Inspiration,' either to God in public prayer, or from God in preaching, having his head covered, dishonoureth his head—covering what God made to be exposed.—Ver. 5. But every woman praying or prophesying with her head unveiled dishonoureth her head. A number of critics take the word "head" in these two verses figuratively, as if the meaning were: The man dishonoureth Christ as *his* head, and the woman her husband as *her* head (Calvin, De Wette, Osiander, Stanley, Alford). But this seems to us very unnatural; whereas if we take the meaning to be that each sex disgraces itself by appearing in public unsuitably to what nature teaches to be the peculiarity of each, the words have their natural sense (and so Erasmus, Estius, Bengel, Meyer). The heathen priests of Rome officiated with covered heads (just as the modern Jews all pray with the *tallith* or veil over their heads); but the Greek priests officiated with uncovered head, as there is reason to think the ancient Jews also did. And since Christianity taught that "there is neither male nor female" in Christ, the Corinthians might think the Greek custom more accordant with the new religion than the other. Such an impression the apostle here corrects. That the male converts covered their heads in public worship there is no reason from the first words of this verse to think: the supposition is only made to illustrate the impropriety of the women doing the opposite.—for it is one and the same thing as if she were shaven:—'If she will officiate with bare head, she may just as well have it shaven;' the severest censure he could pass upon it. For while a shaven head was a sign of mourning both among the Jews (Deut. xxi. 12) and among the Greeks (as appears from Homer and Euripides), it was in unchaste women

¹ Though the word "brethren" occurs at the opening of chap. x. and chap. xii. with no counter evidence, it is wanting here in the four oldest MSS

a mark of shamelessness, and was a punishment for adultery.

Note.—As this seems to allow of women officiating in the public assemblies of the Church, whereas in chap. xiv. it is forbidden, some expositors think the apostle is here speaking of prophesying in private or at home. But no such limitation is here indicated; and it is more natural to suppose that the apostle deals here only with what is *abstractly* proper, reserving the question whether such female “praying or prophesying” in public was commendable or not to a subsequent stage of his argument (chap. xiv.). That the practice did exist at Corinth, the preceding verses seem clearly to shew; but that it should be done in so indecent a form he might at once forbid, without requiring to enter here on the general question.

Ver. 6. **For if a woman is not veiled, let her also be shorn.**—Ver. 7. **For, etc.** This whole view of the relation of the sexes is founded on a combination of Gen. i. and ii. As the first chapter gives the creation of man as man, both sexes are included (ver. 27); the woman, as an essential portion of humanity, created in Adam, being as truly “the image and glory of God” as the man. But in the second chapter, we have first the creation of the male, and then (not as a second creation, but) *out of and from* the man, the making of woman is recorded. Further, since Adam, though including the woman, was made to have dominion over all here below, the woman was made distinctively to be “a help meet” for “the man,” it being “not good for the man to be alone.” In these recorded facts, then, the apostle had the materials for his own statement made ready to his hand, which in substance is this:—“The man, as the image and glory of God, in having dominion over sublunary things, ought not to have his head—his noblest and most god-like feature—covered in the public assemblies of the Church; but since the woman is distinctively the glory of the man, out of and for whom she was formed, this glory, belonging all to her husband, should be reserved for him at home, and in the public assemblies she should be veiled.”—Ver. 7. **For this cause ought the woman to have a sign of authority on her head.** This verse has puzzled critics more than almost any other. To refute the almost endless interpretations, most of them manifestly false, would be needless. With the simple supplement here inserted, the words speak for themselves; the veil being viewed as the symbol of her subjection to her husband.—**because of the angels**—a statement which from its unusual character is apt to startle one. The meaning probably is, that as “ministering spirits

to do service to the heirs of salvation,” and so, present though unseen in their religious assemblies, they ought, in consideration of this, to avoid anything unbefitting the modesty of their sex.—Ver. 11. **Howbeit neither is the woman without the man, nor the man without the woman, in the Lord.**¹ Each sex is dependent on the other, and made to be so. And when it is added “in the Lord,” the apostle would intimate that Christianity, so far from changing the original plan of Humanity, recognises, strengthens, and ennobles it in all its features.—Ver. 12. **For as the woman is of (‘out of’) the man, so also is the man by (‘through’) the woman—in his birth; but all things are of God.**

Ver. 13. **Judge ye in yourselves: is it seemly that a woman pray unto God (in public) unveiled?**—Ver. 14. **Doth not even nature itself teach you, that, if a man have long hair, it is a dishonour to him?** The Roman satirist lashes the effeminacy of some men in his day who wore their hair long (Juv., *Sat.* ii. 96).—Ver. 15. **But if a woman have long hair, it is a glory to her: for, etc.** After laying down the *principle* that should guide each sex in such matters, he now appeals to their own sense of decency and propriety (compare x. 15).—Ver. 16. **But if any man seemeth to be contentious, we have no such custom, neither the churches of God:—**‘If in the spirit of contradiction a man will not yield to such considerations, let him know at least that he is setting himself against the universal practice, and disturbing the peace of God’s churches.’

Note.—To those who, in a narrow spirit, insist on having Divine prescription for the most insignificant details of religious life and public worship, this appeal to “nature itself,” as a great guide in relation to the decencies of public worship, should read a wholesome lesson. Nature, though uniform in its essential features, varies in all that is subordinate in different regions and at different periods. In matters of feeling, taste, and decorum, as to the way in which the relation of the sexes should be expressed, eastern and western ideas notoriously and widely differ, and they should be allowed their natural and proper development. This applies to all arrangements for public worship as well as social usage. Whatever in church organization and public worship is injurious to vital Christianity—to spiritual life—is to be discountenanced, as sacrificing the end to the means; but within those limits, not a little variety, suggested by national taste or climatic conditions, is surely admissible.

¹ This is the genuine order of the text.

CHAPTER XI. 17-34.

(2) *The Lord’s Supper.*

17 **N**OW in this that I declare *unto you*¹ I praise *you*² not,
 18 worse. For first of all, when ye come together in the church,
 “I hear that there be³ divisions among you; and I partly a Ch. i. 10, 11.

¹ in giving you this charge

² you

³ exist

19 believe it. For ^b there must be also heresies among you, ^c that they which are approved may be made manifest among you. ^d Mat. xviii. 7; ^e 2 Pet. ii. 1, 2. ^f Lu. ii. 35; ^g 1 Jo. ii. 19.

20 When ye come together therefore into one place, ⁴ *this* is not ⁵

21 to eat the Lord's supper: for in ⁶ eating every one taketh before *other* his own supper: and one is hungry, and ^d another is ^{d2} drunken. What? have ye not houses to eat and to drink in? or despise ye ^e the church of God, and ⁷ ^f shame them that have not? What shall I say to you? shall I praise you in this? I ^g Ch. x. 32. ^h Jas. ii. 6.

23 praise *you* ⁸ not. For ^g I have ⁹ received of the Lord that which also I delivered unto you, ^h That the Lord Jesus ¹⁰ the *same* ¹¹ night in which he was betrayed took bread: and when he had given thanks, he brake *it*, ¹² and said, Take, eat: ¹³ this is my body, which is broken ¹⁴ for you: this do in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament ¹⁵ in my blood: ¹⁶ this do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew ¹⁷

27 the Lord's death ⁱ till he come. ^k Wherefore whosoever shall eat this ¹⁷ bread, and drink *this* ¹⁷ cup of the Lord, unworthily, ^j Jo. xiv. 3; Acts i. 11; ¹ Thes. iv. 16; Jude 14. ^k Num. ix. 10, 13; Jo. vi. 51. ^l 2 Cor. xiii. 5.

28 shall be guilty of the body and blood of the Lord. But ^l let a man examine ¹⁸ himself, and so let him eat of *that* ¹⁷ bread, and ¹⁹ drink of *that* ¹⁷ cup. For he that eateth and drinketh unworthily, ¹⁹ eateth and drinketh damnation ²⁰ to himself, not ²¹ discerning ²¹ the Lord's ²² body. For this cause many ²³ *are* ²⁴

31 weak and sickly among you, ²⁵ and many ²⁶ sleep. For ^m if we ^m Ps. xxxii. 5; ¹ Jo. i. 9.

32 would judge ²⁷ ourselves, we should not be judged. But when we are judged, ⁿ we are chastened of the Lord, that we should ²⁸ not be condemned with the world. Wherefore, my brethren, ²⁹ when ye come together to eat, tarry one for another. And if any man hunger, ²⁹ let him eat at home; that ye come not together unto condemnation. ³⁰ And the rest ^o will I set in order when ³¹ ^p I come. ⁿ Ps. xciv. 12. ^o Tit. i. 5. ^p Ch. iv. 19.

⁴ assemble yourselves together

⁵ it is not possible

⁶ prefix your

⁷ prefix put to ⁸ you

⁹ omit have

¹⁰ prefix in

¹¹ omit same ¹² it

¹³ omit Take, eat

¹⁴ given

¹⁵ covenant ¹⁶ ye proclaim

¹⁷ the

¹⁸ prove

¹⁹ omit unworthily ²⁰ judgment

²¹ if he discern not

²² omit Lord's

²³ add among you ²⁴ are

²⁵ omit among you

²⁶ not a few

²⁷ But if we discerned

²⁸ may

²⁹ If any man is hungry

³⁰ your coming together be not unto judgment

³¹ whensoever

The immediate object of this section is to denounce certain gross disorders in the celebration of this ordinance which had crept into the Corinthian church; but this gives occasion to so comprehensive and remarkable an account of the original institution and design of that ordinance, that it is fitted to settle all the questions about it which have divided Christians, and every clause of it has riveted the attention of earnest Christians,

and helped them much in their conception and observance of it.

Ver. 17. But in giving you this charge, I praise you not, ¹ that ye come together not for the better, but for the worse. The "charge" or "command" is not what went before (as most modern interpreters understand it), but—as will appear on careful study, we think—the whole

¹ Such appears to be the true reading.

directory here following, as to the celebration of the Lord's Supper.—Ver. 18. For first of all, when ye come together in the church—*Gr.* 'in church,' ('to meeting,' as we might say), for there is next to no authority for the Greek article before "church," I hear that divisions exist among you; and I partly believe it—a delicate way of saying what was unpleasant. For he is going to speak in no pleasant manner of their behaviour in relation to the Lord's Supper.—Ver. 19. For there must be also heresies among you. The word signifies, first, a 'taking' or 'choice'; then, the thing chosen, and (in matters of judgment) an 'opinion' or set of opinions: here it is used in a bad sense, as in Gal. v. 20, for opinions tending to rend the Church.—that they which are approved (of God) may be made manifest among you—by contrast with the others.

Ver. 20. When therefore ye assemble yourselves together, it is not possible to eat the Lord's Supper.—Ver. 21. for in your eating, each one taketh before other his own supper: and one is hungry, and another drinketh freely. To understand how such a state of things could exist, we must bear in mind the way in which the Lord's Supper was then observed. In apostolic times it was never observed by itself, so far as appears, but always in connection with those friendly meals called 'Agapæ' or 'Love Feasts,' designed partly to exhibit and exemplify the equality of all Christians—rich and poor, slaves and masters alike—but also as a way of helping the poorer members without creating the feeling of pauperism. Accordingly, the rich brought of their abundance to these tables, and the humbler classes what they could. Moreover, the Lord's Supper was not celebrated before such meals, nor, strictly speaking, after them, but in close juxtaposition with them—sitting at the same table at which these meals were spread out. The idea of this was taken from the way in which the Jewish Passover was celebrated—a sumptuous meal at which were taken successive cups of wine with bread, after a fixed form, and with eucharistic chantings of portions of the Psalms. In this view, it is easy to see how some, having no very high views of the ordinance, might come to the table, "not to eat the Lord's Supper," but to get a good meal; and how they might come dropping in, and take their places one after another, as ver. 22 shows that they actually did. Thus, in place of a simultaneous observance of the Lord's Supper, every one might be seen "taking his own supper before other"—"one hungry," namely, the poor, who were put off with a sorry portion, another "drinking freely."—Ver. 22. Have ye not houses to eat and to drink in? or despise ye the church of God?—emphatically so named here, as in ver. 16, to express the affront put upon God Himself, regarded as present in their assemblies.—and put them to shame that have not—namely, the poor, by exposing their poverty and making them feel it.

Since all these disorders sprang from their forgetting what they had been taught on this subject, the apostle now formally and at some length repeats it.

¹ The Greek word need not be taken in its extreme sense, "is drunken," as in the Authorised Version, and as it certainly means in Matt. xxiv. 49, Acts ii. 15, 1 Thess. v. 7; for the same word in another form is used in John ii. 10, and in the LXX. of Cant. v. 1, where the extreme sense is unsuitable.

Ver. 23. For I received of the Lord—the Lord Jesus, as the next clause shows.—that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, This is my body, which is given for you: this do in remembrance of me. Language could not make it more clear than it is here, that the memorial design of this institution is the primary one.—Ver. 25. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do ye, as oft as ye drink it, in remembrance of me. Here the memorial design of the Lord's Supper is reiterated, as if to teach that, if this was not its sole design, yet any view of it, which either sinks this altogether or throws it into the shade, must be erroneous.—Ver. 26. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death—hold it forth as, to you, a certain fact—till he come.⁶ This clearly shows not only that the observance of this ordinance was designed to continue from the very time of its first institution till the second appearing of the Lord Jesus, but that the belief of the one as the great accomplished fact of the past, and of the other as the great expected fact of the future, was—as the sub-

¹ That this communication was a direct one is denied by Meyer and others; because the preposition used would in that case have been different (not *ἀπό* but *παρά*). But not only is the preposition here not employed in good classical Greek, where no such restriction of its sense is implied, but in New Testament Greek this preposition is beyond doubt employed to express direct communication, as in 1 John ii. 27, "But the anointing which ye received of Him," etc. Besides, the emphatic "I" (*ἐγώ*) clearly implies that the revelation came direct from Christ to the apostle himself; and that such direct communications by the Lord Jesus from His unseen glory to our apostle were no strange thing, we know for certain from Acts viii. 9, 10, xxii. 17-21, xxiii. 11.

² The evidence against the genuineness of the two introductory words of the received text—"Take, eat"—is overwhelming. They have doubtless crept in from Matt. xxvi. 26.

³ There is something perplexing about what word—or whether any word at all—was used here by the apostle. The received text has "broken" (*κλάωμενοι*), but not on very good authority. For the word "given" there is no authority, and the four oldest MSS. have no word at all—reading simply, "which is for you." But it is difficult to believe that the apostle so wrote; and when it is observed that wherever the first and second Gospels differ from the third in their account of the Lord's Supper, there it will be seen that Luke and our apostle agree, we cannot but think that the apostle did use the word "given" (*δοῦμενοι*), since his constant companion uses it (Luke xxii. 19); and knowing, as Luke doubtless did, that the apostle had his account of it from the Lord Himself, and probably repeated it in the same form whenever he for the first time "broke bread" with any company of disciples, we venture to insert the word "given," though in italics, in place of either "broken" or no word at all.

⁴ The word here rendered "covenant" is that which the Greek of the Old Testament constantly uses for the Hebrew word "covenant," and as there is here a manifest allusion to Ex. xxiv. 8—"Behold the blood of the covenant, which the Lord hath made with you concerning all these words"—we cannot doubt that the word should be rendered "covenant" here. But since in classical Greek this word signifies a 'testament,' 'disposition,' or 'will,' and since in Heb. ix. 16, 17, the writer seems clearly to avail himself of both ideas—gliding out of the covenant idea into that of testament—it is not necessary altogether to exclude that idea here. For since it is by the death of Christ that the eternal inheritance becomes ours who believe, one can hardly resist regarding that death as *in its effect*, that of a testator, bequeathing to us the eternal inheritance.

⁵ The oldest MSS. want "this" here.

⁶ The scholar should observe that *ἕως* before *ἐλθῆναι* is justly omitted in the best text (including the oldest MSS.). Its presence in the received text obscures the certainty of the event, which its absence conveys.

stance of all Christianity—proclaimed by every participant of the Lord's Supper, and the *faith* of the one and the *hope* of the other are the two "wings as eagles," on which the Christian mounts up heavenward.

Ver. 27. Wherefore whosoever shall eat the bread¹ or² drink the cup of the Lord unworthily—'unsuitably;' out of keeping in mind and heart with the design of this ordinance, not "as it becometh the Gospel" (Phil. i. 27), not "walking worthily of the Lord" (Col. i. 10), not "bringing forth fruits worthy of repentance" (Luke iii. 8).—shall be guilty of the body and the³ blood of the Lord—guilty, that is, of His death. So Chrysostom and Grotius, we think, correctly understand this. The only objection is, that it seems too harsh to charge this upon unworthy communicants. But to eat and drink at the Lord's Table as at a common meal (for that is the case supposed) is certainly to put an affront upon the body and blood of Christ; and since, in the Epistle to the Hebrews (x. 29), those who "sin willfully after having received the knowledge of the truth," are said to "count the blood of the covenant a common thing" (*i.e.* nothing differing from other blood), the two expressions seem so entirely akin, in the general conception intended by them, that there seems no good reason for shrinking from this as the idea in view.—Ver. 28. But let a man examine himself—since on himself will rest the ultimate responsibility, whoever else may examine him.—and so (supposing the result satisfactory) let him eat of the bread and drink of the cup.—Ver. 29. For he that eateth or drinketh, eateth and drinketh judgment unto himself, if he discern not the body. (The evidence for the omission of "unworthily" and "Lord's" before "body" is, we think, conclusive; but the sense is the same.) "Discerning the body" sounds very abrupt to us who are accustomed to the fuller form; but it is perhaps all the more emphatic.⁴ By "eating and drinking judgment" is meant incurring the effects of the Divine displeasure.—Ver. 30. For this cause many among you are weak and sickly, and not a few fall asleep. Physical weakness, sickness, and death are undoubtedly meant here. Possibly some marked calamitous visitations of that church may be in view, the nature of which, however, it were in vain to conjecture.—Ver. 31. But⁵ if we discerned ourselves, we should not be judged. 'If we did but take the case of our spiritual condition faithfully into our own hands, we should thus take it (so to speak) out of God's hands, and so avert the tokens of His Fatherly displeasure.'—Ver. 32. But when we are judged, we are chastened of the Lord, that we may not be condemned with the world. It is to prevent our being condemned with the unbelieving world that

¹ Not "this" bread, as in the received text; "the cup" stands even in the received text.

² The Authorised Version has "and drink this cup," though the text before them had "or." No doubt this was done from fear of giving countenance to the Romish practice of withholding the cup from the laity. But besides that it is the duty of translators to let the text speak for itself, they needed to have no such apprehension, since the next verse expressly supposes the communicant to partake of both elements—"so let him eat of that bread and drink of that cup." Tyndale, with a noble fidelity, has "or" in his version, and so have Calvin and Beza.

³ The article before "blood" is according to the true text.

⁴ Stanley's idea—that "the body" here means the Christian society—seems too far-fetched to require notice.

⁵ "For" is not correct here.

our Father lovingly chastens when we need it.—Ver. 33. Wherefore, when ye come together to eat, wait for one another—instead of your unseemly practice of "each one eating before other his own supper."—Ver. 34. If any man is hungry, let him eat at home. 'The religious gatherings of believers are for higher purposes than satisfying the cravings of natural appetite:—this should be done at home.'—that your coming together be not unto judgment—do not issue in blighting rather than blessing.—And the rest—any other matters on this subject requiring to be looked into—will I set in order whensever I come—implying a shade of uncertainty as to the event.

Note.—If the two opposite theories of the Lord's Supper, which have occasioned such protracted controversy in the Church, are brought face to face with the strange abuses of that ordinance at Corinth which are here depicted, we cannot but think that it would go far to show with which of them the apostle's teaching best accords. The *one* theory is, that under the forms or elements of bread and wine the body and blood of Christ are really—corporeally—present, given, received, and partaken of by the communicants, whether worthy or unworthy, believing or not believing. But while the Church of Rome holds and teaches that, after consecration, the elements are 'transubstantiated' into the body and blood of Christ—existing no more save in their 'form' or appearance—and that in the Lord's Supper 'there is made a true, proper propitiatory sacrifice for the sins both of the living and the dead;' the Lutheran Church holds and teaches that the elements remain the same after consecration as before, but that 'in, with, and under' them Christ is really corporeally present, offered, and received; and they utterly repudiate the sacrificial theory of the Eucharist, as dishonouring to the one all-perfect sacrifice of the Cross. What is common, however, to both these Churches is their doctrine of a *material presence* of Christ in the Lord's Supper. The *opposite* of this theory is, that the Lord's Supper was designed to represent and set forth through the senses to the minds of believing communicants the one sacrifice for sins, which "for ever perfects them that are sanctified;" that while on the communion table there is only bread and wine, the faith of the devout communicant pierces through the outward elements to that of which they are the instituted symbols, and discerns "Jesus Christ openly crucified before his eyes;" and opening his soul to Him, there and thus set forth, he holds living fellowship with Him, "receives of His fulness and grace for grace;" by faith he eats the flesh and drinks the blood of the Son of man—in all the sacrificial significance and precious fruits of His atoning death—in a fresh sense of pardon, peace, access to God, newness of life and hope of glory.

Now suppose that the first theory was what the apostle taught to the Corinthian Church, the question arises, What sort of *abuse* would this be likely to generate? Could they possibly confound it with an ordinary meal, and come dropping in one after another, each to satisfy his own appetite? Is the thing conceivable? Nay, if they but vividly realised what this theory supposes—that Christ Himself is corporeally on the communion table—would they not draw near with an awe approaching to dread as they took into their

hands so 'tremendous a mystery'—as the phrase is?¹ But since the very opposite of all this was what the Corinthians did, we confidently affirm that no such view of the Lord's Supper *was* or

¹ The following account of part of the ceremonies with which Archbishop Laud consecrated Creed Church (the church of St. Catherine Cree), when Bishop of London, on 16th January 1630, was attested on oath by eye-witnesses before the Lords at the Archbishop's trial. (It is an extreme case, but will all the better illustrate the *tendency* of the Real-Presence theory):—As he approached the communion table, he bowed very near to the ground six or seven times; and coming up to one of the corners of the table, he there bowed himself three times; then to the second, third, and fourth corners, bowing at each corner three times; but when he came to the side of the table where the bread and wine were, he bowed himself seven times; and then, after reading many prayers by himself and his two chaplains (they all this time on their knees by him, in their surplices, hoods, and tippets), he himself came near the *Bread*, which was cut and laid in a fine napkin, and then he gently lifted up one of the corners of the said napkin and peeped into it, till he saw the bread, and presently he let it fall, and flew back a step or two, and then bowed very low three times towards it and the table; when he beheld the bread, then he came near and opened again, and bowed as before. Next he laid his hand upon the gilt cup, which was full of wine, with a cover upon it. So soon as he had pulled the cup a little nearer to him, he let the cup go, flew back, and bowed again three times towards it. He approached again, and lifting up the cover of the cup, peeped into it. Seeing the wine, he let fall the cover, flew nimbly back, and bowed as before. After these and many other gestures, he himself received, and then gave the Sacrament to several principal men, only they devoutly kneeling near the table." (Prynne's *History of the Trial*, etc. fol. Lond. 1646, p. 114.)

could have been taught by the apostle at Corinth. Well, let us next try the other theory, bringing it face to face with the Corinthian abuses. According to that theory, the apostle taught that nothing is on the Lord's table, from first to last, but bread and wine, and that Christ is present there only to the faith which realises it through the instituted symbols. In that case, of course, unbelieving and unspiritual communicants would discern no Christ there at all, nor draw forth through it aught of His fulness as the Lamb of God that taketh away the sins of the world. Even real converts, but slightly affected with the death there held forth, and the glory of His promised presence there, would pay more attention to the outward scene, in its varied arrangements and impressive actions, than to what it was designed to convey. Above all, since we know that the celebration of this ordinance was associated with an *ordinary meal*, would not the danger be great that superficial communicants would forget that they "had houses" of their own "to eat and drink in," and come to the Lord's table rather to satisfy the cravings of nature than to "shew the Lord's death"? Beyond all reasonable doubt, if *any such* abuses crept in as this chapter tells us existed at Corinth, this second theory is that alone which could explain it; on the other theory we confidently say the thing is inconceivable.

CHAPTER XII.

SIXTH TOPIC (*continued*).—DISORDERS IN PUBLIC WORSHIP (*continued*).

(3) *Spiritual Gifts.—The Doctrine of them.*

1 NOW ^a concerning spiritual *gifts*, brethren, I would not ^a Ch. xiv. 1,
 2 have you ignorant. Ye know ^b that ye ¹ were Gentiles, ^b ¹ Thes. i. 9;
 carried ² away unto these ³ ^c dumb idols, even as ye were ⁴ led. ^c Tit. iii. 3.
 3 Wherefore I give you to understand, ^d that no man speaking ^d ¹ Jo. iv. 2, 3,
 by ⁵ the Spirit of God calleth Jesus accursed: ⁶ and ^e *that* ⁷ no ^e ¹ Jo. xv. 26;
 man can say that ⁷ Jesus is the ⁸ Lord, but by ⁵ the Holy ² Cor. iii. 5.
 4 Ghost. Now ^f there are diversities of gifts, but ^g the same ^f ¹ Heb. ii. 4.
 5 Spirit. ^h And there are differences of administrations, but the ^g ¹ Eph. iv. 4;
 6 same Lord. And there are diversities of operations, ⁹ but it is ^h ¹ Rom. xii. 6;
 7 the same God ⁱ which worketh all in all. ^h But the manifesta- ¹ Eph. iv. 11.
 8 tion of the Spirit is given to every man to profit withal. For ⁱ ¹ Eph. i. 23.
 to one is given by ¹¹ the Spirit ^j the word of wisdom; to another ² Rom. xii. 6;
 9 ^m the word of knowledge by ¹² the same Spirit; ⁿ to another ¹ Eph. iv. 7;
 faith by the same Spirit; to another ^o the ¹³ gifts of healing by ¹ Eph. iv. 7;
 10 the same Spirit; ^p to another the ¹⁴ working ¹⁴ of miracles; to ¹ 1 Pet. iv. 10.
¹ Ch. ii. 6, 7;
² Ch. i. 5;
² Cor. viii. 7;
² Ch. xiii. 2;
² Cor. iv. 13;
^o Mk xvi. 18;
¹ Jas. v. 14;
^p Mk. xvi. 17.

¹ prefix when
⁸ in
⁹ omit the
¹² according to

² ye were led
⁶ saith, Jesus is anathema
⁹ workings
¹³ omit the

³ those
¹⁰ omit it is
¹⁴ workings

⁴ howsoever ye might be
⁷ omit *that*
¹¹ through

another ^q prophecy; ^r to another discerning¹⁵ of spirits; to another ^s *divers* kinds of tongues; to another the interpretation
 11 of tongues: but all these worketh that one and the selfsame¹⁶ Spirit, ^t dividing to every man severally ^u as he will. ^q Rom. xii. 6;
ch. xiii. 2.
^r 1 Jo. iv. 1.
^s Acts ii. 4

12 For ^v as the body is one, and hath many members, and all the members of that one body,¹⁷ being many, are one body:
 13 ^w so also *is*¹⁸ Christ. For ^x by one Spirit are we all baptized into one body, ^y whether *we be*¹⁹ Jews or Gentiles, whether *we be*¹⁹ bond or free; and ^z have been²⁰ all made to drink into
 14 one Spirit. For the body is not one member, but many.
 15 If the foot shall say, Because I am not the hand, I am not of
 16 the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body;
 17 is it therefore not of the body? If the whole body *were*²⁰ an eye, where *were*²⁰ the hearing? If the whole *were*²⁰ hearing,
 18 where *were*²⁰ the smelling? But now hath ^a God set the members every one of them in the body, ^b as it hath pleased
 19 him. And if they were all one member, where *were*²⁰ the
 20 body? But now *are they*²¹ many members, yet²² but one body.
 21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.
 22 Nay, much more²³ those members of the body, which seem to
 23 be more feeble, are necessary: and those *members*²⁴ of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have
 24 more abundant comeliness; for²⁵ our comely *parts* have no need: but God hath²⁶ tempered the body together, having
 25 given more abundant honour to that *part* which lacked; that there should be no schism in the body; but *that* the members
 26 should have the same care one for another. And whether one member suffer,²⁷ all the members suffer with it; or one
 27 member be²⁸ honoured, all the members rejoice with it. Now
 28 ^c ye are the body of Christ, and ^d members in particular. And ^e God hath set some in the church, first ^f apostles, secondarily ^g prophets, thirdly teachers, after that miracles, then gifts of
 29 healings, ^h helps, ⁱ governments, diversities²⁹ of tongues. *Are*³⁰ all apostles? *are*³⁰ all prophets? *are*³⁰ all teachers? *are*³⁰ all workers of miracles? Have all the¹³ gifts of healing? do all
 30 speak with tongues? do all interpret? But ^k covet³¹ earnestly the best³² gifts: and yet shew I unto you a more³³ excellent way.

^t Rom. xii. 6;
^u 2 Cor. x. 13.
^v Heb. ii. 4.
^w Rom. xii. 4.
^x 5; Eph. iv. 4.

^y Gal. iii. 16.
^z Rom. vi. 5.
^a Gal. iii. 28;
Eph. ii. 13.
^b Jo. vi. 63.

^c Ver. 28.
^d Rom. xii. 3.

^e Eph. i. 23;
Col. i. 24.
^f Eph. v. 30.
^g Eph. iv. 11.
^h Eph. ii. 20.
ⁱ Acts xiii. 1.
^j Num. xi. 17;
^k Rom. xii. 8;
1 Tim. v. 17;
Heb. xiii. 17,
24.

^l Ch. xiv. 1,
39.

15 discernings
19 omit *we be*
23 rather
27 suffereth
31 desire

16 same
20 were
24 *parts*
28 is
32 greater

17 the body
21 are they
25 whereas
29 *divers* kinds
33 *prefix* still

18 is
22 omit *yet*
26 omit *hath*
30 *Are*

Ver. 1. Now concerning spiritual gifts,¹ brethren, I would not have you ignorant.—Ver. 2. Ye know that when² ye were Gentiles (heathen), ye were led away unto those dumb idols, howsoever ye might be led:—‘As for your gods, they were “dumb idols” which, whatever crafty priests and interested statesmen might say, never uttered a word to their votaries. Our worship, as children of Israel, imperfect as it was, was intelligent; yours was blind and senseless: we, when we hearkened to our prophets, were listening to the voice of the living God; ye were imposed upon by your “blind guides” at their will. No wonder, then, that in the exercise of spiritual gifts some confusion should arise among you, and some instruction should be needed how to use them.’ Accordingly, under three general principles such instruction is now given.

First principle:—‘Recognition of “Jesus as the Lord” is an unfailing test of the reality of spiritual gifts.’—This is stated both negatively and positively.—Ver. 3. Wherefore I give you to understand, that no man speaking in (or ‘by’) the Spirit of God saith, Jesus is anathema³ (see Rom. ix. 3; Gal. i. 8, 9); and no man can say, Jesus is Lord, but by the Holy Spirit. It is not of ordinary utterances that this is said, or could be; for many that have not the Spirit of Christ, and are none of His, are ready enough to call Jesus “Lord” (Matt. vii. 22), while some who in their inmost souls adore Him may, like Peter, in a moment of temptation, come near to cursing Him. It is of *divinely inspired* utterances that this is said. For such to curse Christ would amount to a deliberate and reckless denial of Him—this, says the apostle, is impossible. But equally certain is it that that inspiration which recognises and bows to Him as Lord, can have no other than a Divine source—can proceed only from the Holy Ghost. See I John iv. 1-3, where the same sentiment is repeated in a slightly different and more expanded form. We have a remarkable illustration of this statement in a case where no inspiration is supposed to exist. We refer to the celebrated letter of Pliny the Younger to the Emperor Trajan (about A.D. 110), during a persecution of the Christians which that emperor had ordered—in which Pliny asks instructions how to proceed against those accused of being Christians. In this letter, that eminent man explains in detail how he had already acted in this difficult matter. When some who were brought before him denied that they were or ever had been Christians, he tested them by making them perform acts of worship to the gods and the emperor’s own image; and as a last test, he ordered them to curse Christ, which (he was told) none who were real Christians could be made to do; and if they were prepared even to do that, he thought they might be safely dismissed.

Second principle:—‘Spiritual gifts, though diverse in character, have one Divine source.’—Ver. 4. Now there are diversities of gifts, but

the same Spirit—to whose peculiar department it belongs, in the economy of grace, to impart all spiritual gifts.—Ver. 5. And there are differences of administrations, but the same Lord (Jesus)—to whom, as the Church’s Head, it belongs to institute such ministries and appoint the men to discharge them (Eph. iv. 11).—Ver. 6. And there are diversities of workings, but the same God, who worketh all things in all—as the absolute Fountain of all good, with whom, by eternal arrangement, all the functions of the Son and of the Spirit are regarded as originating. The systematic precision of these statements—as to the way in which the operations of grace for behoof of the Church are distributed among the Persons of the one Godhead, is eminently noteworthy.

Third principle:—‘All spiritual gifts are imparted for the common benefit of the body of Christ.’—Ver. 7. But to each one is given the manifestation of the Spirit—whatever may be his special gift—to profit withal—for the common good.—Ver. 8. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge by the same Spirit. The former of these (according to New Testament usage, including that of our apostle), appears to mean the ability to open up Divine truth in its deeper principles; the latter, the aptitude to apply it to the affairs of life (see Col. ii. 3).—Ver. 9. To another faith in (or ‘by’) the same Spirit—not the faith which saves, for that is common to all Christians, and is the root of every Christian grace, but that faith which “removes mountains” (xiii. 2; Matt. xvii. 20); that faith which, in the confident assurance that the effect would follow, had but to give the word of command, and be straightway obeyed—and to another gifts of healings in (or ‘by’) the one Spirit—healings in various forms (Mark xvi. 18; Jas. v. 14).—and to another . . . prophecy—uttering by inspiration the mind of God about things past, present, or future; and to another discernings of spirits—the gift of laying bare the secrets of others’ hearts (Acts v. 3, 9); but here, perhaps, meaning the gift of penetrating to the heart and mind of persons professing to speak by inspiration, and discovering whether they were actuated by the Spirit of God, or by an evil spirit, or by their own inflated spirit (xiv. 29; I Tim. iv. 1; I John iv. 1; I Kings xxii. 19-25).—to another divers kinds of tongues—real languages, unknown to themselves (Acts ii. 4, 7, 8); and to another the interpretation of tongues—the power of interpreting to the audience that unknown tongue.

Note.—Three distinct kinds of gifts are here enumerated—embracing probably all the supernatural endowments of the primitive Church, though not professedly with that view. And though the attempts that have been made to show that there is here a systematic arrangement of these gifts seem quite forced, there are some features common to them all, and some which are peculiar to one or two of them. They all suppose utterance in the gifted, directly or indirectly. “Wisdom” and “knowledge,” though in their own nature internal, behoved—as gifts intended for edification—to find utterance; and so they are termed “the word of wisdom,” and “the word of knowledge.” The “faith” meant here gives the word of command. As for “healings” and “workings of miracles,” they were exercised in the way of something *spoken* to the objects of

¹ That “gifts,” not “persons,” is the proper supplement here, there can be no reasonable doubt, and chap. xiv. confirms it.

² That ὅτι is the true reading here (“that when”) is quite clear; and though the construction in this case is imperfect, requiring another ὅτι (“ye were”) to be understood, this deviation from the natural tense, after “that,” is not unexampled in good Greek.

³ The four oldest MSS. give this as a direct speech, and so in the second clause.

them. Then "prophecy," "tongues," and "interpretation of tongues," were of course uttered; while "discernings of spirits" came forth in audible expression (Acts v. 3, 9).—Note further, that spiritual edification was the direct object of three of those gifts—"wisdom," "knowledge," and "prophecy;" that other three were designed to attest the presence of God with the gifted person, or the Divine authority of His message—"faith," "healings," and "workings of miracles." As for "tongues," and "interpretation of tongues," they had a somewhat analogous object; while "discernings of spirits" was a sort of crowning gift. But all were Divine in their source, as is now to be emphatically repeated.

Ver. 11. but all these worketh the one and the same Spirit, dividing to each one severally even as he will—and if so, to set one gift above another, in a spirit of rivalry among their possessors, how offensive must that be! Now follows a graphic illustration of this.—Ver. 12. For as the body is one, and hath many members, and all the members of the body,¹ being many, are one body; so also is Christ—who with the Church is an organic whole.—Ver. 13. For in (or 'by') one Spirit were we all baptized into one body . . . and were all made to drink of² one Spirit. The figure of "drinking" of the Spirit may have been suggested by the allusion to their water baptism at the time of their conversion; only that was external, whereas the thing here meant by the figure is internal, and in that view of it such language was familiar in the Old Testament (Isa. xii. 3, xlv. 3, lv. 1).—Ver. 15. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?³—Ver. 17. If the whole body were an eye, where were the hearing? If . . . hearing, then where were the smelling? How preposterous then this rivalry between different gifts of the one Spirit, different functions of the one body of Christ!—Ver. 18. But now—as the case stands—hath God set the members . . . even as it hath pleased him—each in his own place, each with his own function, and all of the Lord's sovereign arrangement for His own wise ends.—Vers. 19–21. And if they were all one member, etc. As in vers. 15, 16, the rebuke seems to be for *envying* the gifts of the more eminent, so here the rebuke is addressed to the more gifted for *despising* those of lesser gifts—the "eye" as compared with the "hand," the "head" with the "feet."—Ver. 22. Nay, much rather those members . . . which seem . . . more feeble, are necessary—even more than eyes,

¹ The received reading, "of the one body," has very weak support

² Not "in" one Spirit," the evidence against which is decisive.

³ Some excellent critics read this and the following question affirmatively—"it is not therefore not of the body." Winer and Buttman hold that the interrogative sense is against the usage of the Greek language with two such negatives (*ou-ou*). Bengel was the first to affirm this, and he was followed by Billroth, Rückert, Hofmann, and Meyer, while Lachmann and Tischendorf print their Greek text affirmatively. The grammatical principle is undoubtedly correct; but since very much depends in such cases on how the statement is *conceived* by the writer, we incline to think that the real sense is conveyed quite as correctly by the interrogative form as by the affirmative. And if legitimate at all, there can be little doubt that it is most accordant with the lively style and strain of the argument; and so judge the majority of the best critics—Erasmus, Beza, Griesbach, De Wette, Osiander, Alford. Stanley, while in his notes he leaves the choice to the reader, renders it interrogatively in his translation.

hands, feet.—Ver. 23. and those . . . we think less honourable, upon these we bestow more abundant honour—in covering and care—and our uncomely parts have more abundant comeliness—to protect them from unjust disparagement in relation to other parts of the body.—Vers. 24–26. whereas our comely parts have no need, etc. The language, it will be observed, is studiously so framed as to apply equally to the natural and the spiritual body.—Ver. 27. Now ye are the body of Christ, and severally members thereof—and so what is true of the natural is analogously true of the spiritual body.

From the foregoing general statements the apostle now returns, in conclusion, to the specific gifts before enumerated, for the purpose of pressing the lessons he had been inculcating.—Ver. 28. And God hath set some in the church, first (some to be) apostles, secondly prophets—the prophets of the New Testament (not of the Old Testament), on whose functions see on ver. 10. They came in order next to the apostles (see Eph. ii. 20). It was at the word of these inspired utterers of the mind and will of God that some of the most important movements of the apostolic Church were adopted (as may be seen in Acts xiii. 1–4; 1 Tim. iv. 14).—helps, governments—*i.e.* persons to 'help,' and persons to 'govern.'—divers kinds of tongues—including (as is plain from ver. 30) the "interpretation" of them.

Note.—On comparing this list with that in vers. 8–10, it will be seen that here we have both the gifts and the gifted; there the gifts only: also, two gifts in the first list—"faith" and "discerning of spirits"—are omitted in the second; whereas in the second list there are two which are wanting in the first—"helps," "governments." This shows how little completeness and systematic arrangement were aimed at. Nor are permanent offices and temporary functions nicely separated: indeed, in the first list they are not distinguished at all, and but faintly in the second. And though a certain descending scale is observable—from the primary offices to the inferior—yet since they are followed by diversified forms of supernatural energy, there is no reason to suppose that anything more was intended than a rapid allusion to the gifts exuberantly manifested in their church. That "helps" mean the Diaconate, and "governments" mean the "ruling" as distinguished from the "teaching" ministers, we cannot think; for—besides that if this had been intended, it could have been expressed more simply, as elsewhere—if we refer to the corresponding and more precise statement in Eph. iv. 11, it would be difficult in it to find a place for those offices. Any and every kind of "helping" and "governing" needed in the Church seems to be the things in view. In fine, all the supernatural endowments of the early Church will be found to have their counterpart in the ordinary work of the Church of Christ, modified according to circumstances; while the Spirit of all grace—whose supernatural manifestations in the early Church were mainly designed to give it a startling and resistless impulse—is still in and with the Church, and according to the promise of its Head, will abide with it for ever.

Vers. 29, 30. Are all apostles, etc. If not, then why suppose that all possess and were intended to exercise every gift, or imagine that this would benefit the Church?—Ver. 31. But desire earnestly

the greater¹ gifts—referring to those mentioned in chap. xiv., which were such as tended to edify both the audience and the gifted themselves, in preference to those which merely evinced supernatural power. But ere this comes to be formally handled, an episode on something incomparably “greater”

¹ Not the “better gifts,” as in the received text.

than even these “greater gifts” is here introduced, an episode of surpassing grandeur—the way of LOVE. (That chap. xiii. is strictly parenthetical, is plain from the first verse of chap. xiv., which links itself on, not to xiii., but to xii. 31, as its immediate sequel.)—and a still more excellent way shew I unto you.

CHAPTER XIII.

SIXTH TOPIC (*continued*).—DISORDERS IN PUBLIC WORSHIP (*continued*).

(3) *Spiritual Gifts* (*continued*).—*Episode on the ‘More Excellent Way’ of Love.*

1 **T**HOUGH I speak with the tongues of men and of angels, and have not charity,¹ I am become as² sounding brass,
 2 or a tinkling cymbal. And though I have *the gift of*^a prophecy, and understand³ all mysteries, and all knowledge; and though I have all faith,^b so that I could remove mountains,
 3 and⁴ have not charity,¹ I am nothing. And^c though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and⁴ have not charity, it profiteth me nothing.
 4 ^dCharity¹ suffereth long, *and* is kind; charity¹ envieth not; ^dcharity¹ vaunteth not itself, is not puffed up, doth not behave itself unseemly, ^eseeketh not her⁵ own, is not easily⁶ provoked,
 6 thinketh no evil; ^frejoiceth not in iniquity,⁷ but ^grejoiceth in⁸ the truth; ^hbeareth all things, believeth all things, hopeth all things, endureth all things. Charity¹ never faileth: but whether *there be* prophecies, they shall fail;⁹ whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish¹⁰
 9 away. ⁱFor we know in part, and we prophesy in part:
 10 but when that which is perfect is come, then¹¹ that which is in part shall be done away. When I was a child, I spake as a child, I understood¹² as a child, I thought as a child: but¹³
 12 when I became¹⁴ a man, I put¹⁵ away childish things. For ^know we see through a glass,¹⁶ darkly; but then ^lface to face:
 now I know in part; but then shall I know even as also I am¹⁷
 13 known. And now abideth faith, hope, charity,¹ these three; but the greatest of these *is*¹⁸ charity.¹

^a Ch. xii 8, 9, 10, 28, xiv. 1, etc. See Mat. vii. 22.
^b Mat. xvii. 20; Mk. xi. 23; Lu. xvii. 6.
^c Mat. vi. 1, 2.
^d Prov. x. 12; 1 Pet. iv. 8.
^e Ch. x. 24; Phil. ii. 4.
^f Ps. x. 3; Rom. i. 32.
^g 2 Jo. 4.
^h Rom. xv. 1; Gal. vi. 2; 2 Tim. ii. 24.

ⁱ Ch. viii. 2.
^k 2 Cor. iii. 18, v. 7; Phil. iii. 12.
^l Mat. xviii. 10; 1 Jo. iii. 2.

¹ love ² omit as ³ know ⁴ but ⁵ its ⁶ omit easily
⁷ unrighteousness ⁸ with ⁹ be done away ¹⁰ be done
¹¹ omit then ¹² felt ¹³ omit but ¹⁴ now that I am become
¹⁵ prefix have ¹⁶ in a mirror ¹⁷ have been ¹⁸ is

The surpassing beauty of this chapter has been felt and expressed wherever it has been read, by persons of the most opposite religious views, and by those who can appreciate only its literary qualities. In the chapters that go before it there

is eloquence too, but of a very different kind—keen, impassioned, vehement; the next chapter but one also rises to the height of sublimity; but here all is serene. The opening verses are a grand introduction to what follows, sweeping away as

worthless the very best things which want the cardinal principle of love. This is then defined by no fewer than fifteen characteristics—eight negative, and seven positive. The terse precision and wonderful completeness of these strike every discerning reader; while the periods roll on in rhythmic melody, to the end of the chapter, like a strain of richest music dying away, or a golden sunset; and everything is seen out save Love, which is found standing alone as the enduring life of heaven. No other grace of the Christian character is so celebrated in Scripture. The first of the graces, certainly, is *humility*; as for *faith*, it is the saving grace, by which the soul passes from death to life; while in the grace of *hope* lies the spring of all activity; but it is Love alone which is so sung of as here. The chapter naturally falls asunder into three parts: first, the worthlessness of all gifts and all sacrifices, even that of life itself, in the absence of Love (1-3); next, the characteristics of Love (4-7); lastly, the perpetuity of Love.

The word "charity," which our Authorised Version uses for the grace here described, is simply the Latin word *caritas*, which the Vulgate did well to employ instead of the corresponding word *amor* (= *ipsos*), a word which then suggested to Christians a corrupt sense of 'love.' Wiclif—who translated the New Testament not from the original Greek but from the Vulgate Latin—naturally converted *caritas* simply into its English form, "charity;" and in this, as was to be expected, he was followed by the Rhemish translators. But since this word had become associated with misleading ideas, Tyndale did well to depart from it, substituting the Saxon word "love." In this he was followed by the version that goes under the name of Cranmer, and by the Geneva Version. That the Authorised Version went back to "charity," is, we think, to be regretted. It is a beautiful word, and it has its own uses, for which no other word would suffice; and such is its musical roll, as one uses it in the reading of this chapter, that it will not be surrendered without a grudge. But while it is most desirable that the modern sense which is largely attached to it should be banished from the mind, as applicable here, it will gradually be seen that Tyndale's noble word "love," while expressing all that is here celebrated, reads quite as well.

Ver. 1. **Though I speak with the tongues of men.** The gift of tongues seems to have been largely possessed and eagerly exercised in the Corinthian church.—**and of angels**—who doubtless have a way of holding mutual communication, though here the reference seems quite general, for 'the most exalted form of creature utterance.'—**and have not love, I am become sounding brass or a clanging cymbal**—giving forth no real music but mere jumbling sounds.—Ver. 2. **And though I have the gift of prophecy**—a gift above tongues (chap. xiv.), for uttering the mind of God by immediate inspiration, but often for the opening of the Scriptures, to which the reference is here, as appears from the next words.—**and understand all mysteries, and all knowledge:**—'Though I could lay bare the whole scheme of God towards the Church, from its most rudimentary to its ripest form in Scripture, without love I am nothing' (sec Matt. vii. 22).—**and though I have all faith, so as to remove mountains**—that gift of which our Lord speaks (Matt. xvii. 20, and see on xii. 9), which enabled its possessor, on

giving the word of command, to work stupendous miracles (an example of which may be seen in Peter, Acts iii. 6, etc.).

Ver. 3. **And though I bestow¹ all my goods to feed the poor, and though I give ('deliver up') my body to be burned²**—a practice not unknown even to heathenism, as witness *Sutteeism* in India, happily now abolished. In the early Church, martyrdom was held in such honour as at length to be fanatically coveted. Yet without love, this will avail me nothing.

But what is the love meant here? Certainly, not mere natural benevolence, even in its most disinterested form. Fundamentally, it can only be what Israel was familiar with even from the days of their wilderness journeyings:—"Thou shalt love the Lord thy God with all thy heart and soul and mind and strength, and thy neighbour as thyself." Of this—which in itself was matter of obligation, as the all-comprehensive law of every reasonable creature—God promised that under the new covenant He would put it in their inward parts and write it in their heart (Jer. xxxi. 33). Essentially it must have dwelt in who were "circumcised in heart;" but in its peculiarly evangelical sense it was not under the ancient economy the characteristic term for saintship, which "the fear of the Lord" was. It was reserved for the lips of Love Incarnate to introduce and inaugurate this term, when in His interview with Nicodemus He told the astonished ruler that "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life;" and he who drank the deepest of his Master's spirit echoes this in the inspiring words, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." This love takes possession of our hearts by being shed abroad in them by the Holy Ghost "given unto us" (Rom. v. 5), whereupon "we love Him because He first loved us;" and from Him this love flows down upon our fellow-men; for "this commandment we have from Him, that he who loveth God love his brother also." "Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God: he that loveth not knoweth not God; for God is love" (1 John iv.).

Such then, is the love here opened up in its varied outgoings towards our fellow-men, and held forth as indispensable, incomparable, eternal.

¹ The word primarily means to 'feed by little morsels,' as one does children; and Stanley, in illustration of this, quotes from Coleridge a striking *ms.* note on the passage as follows: "The true and most significant sense is, 'Though I dole away in morsels all my property or estates.' Who that has witnessed the almsgiving in a Catholic monastery or the court of a Sicilian bishop's or archbishop's palace, where immense revenues are syringed away in farthings to herds of beggars, but must feel the force of the apostle's half satirical word (*ψυμωρα*)?" But since the same word is used in Rom. xii. 20, where no such idea can be intended, we must not put into the translation of it more than the word "bestow" conveys.

² The true reading here is obviously that of the received text. But there is another reading differing from it only by a single letter, for which there is much stronger external evidence, but the sense of which is intolerable—"though I give my body that I may glory." And we note it here as one example of a class of readings in which common sense ought to outweigh the strongest external evidence. We may not be able to explain how such readings came to receive such support as they have; but we are not on that account to be forced into the acceptance of violent readings. Tischendorf and Meyer justly regard it as a copyist's blunder, repeated by successive copyists in moments of haste or weariness.

Ver. 4. **Love suffereth long.** This long-suffering is the protracted endurance of wrong, such as is fitted to provoke resentment. It is that command over natural impulse which keeps just displeasure from breaking forth into action. This is one of Jehovah's most conspicuous names: "The Lord, the Lord God, merciful and gracious, long-suffering" (Ex. xxxiv. 6); "slow to anger" (Ps. ciii. 8). Moses had more of this than any other of his day, yet to his cost he once failed in it. Indeed, of One only could it be said in the fullest sense, "When He was reviled, He reviled not again" (see Col. iii. 12, 13).—**and is kind.** The word means to 'shew oneself benignant, gentle, good, meek.' Though used only here as a verb, it occurs frequently as an adjective, and precisely as it occurs here, in conjunction with long-suffering, the one being the negative, the other the positive side of the same quality; shewing that though there is no conjunction between them in the original, they were intended to go together, and therefore that the Authorised Version has rightly added the connecting "and." Thus: "The fruit of the Spirit is long-suffering, gentleness" (Gal. v. 22); "By long-suffering, by kindness" (2 Cor. vi. 6); "Despistest thou the riches of His goodness and forbearance and long-suffering?" (Rom. ii. 4).—**love envieth not.** The word signifies both "envy" and "jealousy," qualities which though distinct are inseparable, so that only the context can shew which in any given case is intended. Here "envy" is plainly meant—that miserable feeling of chagrin at the good of another, not possessed by ourselves, which corrodes the heart, and is "the rottenness of the bones" (Prov. xiv. 30); that murderous principle of "Cain, who was of that wicked one and slew his brother; and wherefore slew he him? because his own works were evil and his brother's righteous" (1 John iii. 12; and see Prov. xxvii. 4; Acts vii. 9, xvii. 5).—**love vaunteth not itself,** is not puffed up—does not ostentatiously parade its superiority to others, whether real or supposed, priding itself on it. Perhaps there is here some allusion to that unseemly display of spiritual gifts in the Corinthian church to which reference is elsewhere made. This quality is exactly the opposite of envy; the one envying in another what is not possessed by ourselves, the other looking down on another for the want of something which we possess. Ahab, though a king, mastered by the hateful passion of envy, throws himself on his bed, turns his face to the wall, and will eat no bread, because Naboth his neighbour will not disobey a Divine commandment by giving up to him "the inheritance of his fathers" (1 Kings xxi. 3, 4). On the other hand, "I am better than you (says the whole air of the puffed-up vaunter), for I have this and that which you possess not." Selfishness is at the bottom of both alike, while love sees its own good in the good of another, and another's in its own.—Ver. 5. **doth not behave itself unseemly**²—indecorously, unbefitting oneself and towards others unbecoming. There is in the Christian character a beautiful symmetry, instinctively suggesting what is befitting, and what is out of harmony with propriety and de-

gency: it is sensitive to the amenities and courtesies of social intercourse.—**seeketh not its own**—is unselfish, disinterested (x. 24; Rom. xii. 10). And who so eminent in this as our apostle himself—next to Him "who, though He was rich, yet for our sakes became poor"? How often is this grace inculcated (x. 33; 2 Cor. vii. 3, etc.); and yet even then, as alas still, rarely found noticeably among Christians (Phil. ii. 21).—**is not provoked.** To distinguish this from long-suffering is not easy. But if we take long-suffering to denote the length of endurance, and this other the self-restraint required to practise it (Prov. xiv. 29), we shall have the thing intended. "He that is slow to wrath is of great understanding," and "is better than the mighty," and "he that ruleth his spirit than he that taketh a city" (Prov. xv. 29, xvi. 32). It is Jehovah's glory to be "slow to anger," a quality much dwelt on in the Old Testament (Neh. ix. 17; Jon. iv. 2; Nah. i. 3). In Christ this was exemplified in perfection (1 Pet. ii. 23; Isa. liii. 7). See also Prov. xix. 11, xxv. 28; James i. 19.—**imputeth not evil.** Most modern critics take this to mean 'taketh not account of evil' done by another, so as to harbour resentment on account of it. This seems to us unnatural, and the Authorised Version seems to us to give the true sense—'imputeth not ill intention' or 'motive.' This is the sense given by the Vulgate, which is here followed by all the old English versions (as also by Luther, Calvin, Beza, and Bengel). Love puts the most favourable construction on another's actions; while the absence of love is always indicated by the disposition, when any action is to be accounted for, of two motions always to fasten on the worst.—Ver. 6. **rejoiceth not in unrighteousness, but rejoiceth with the truth.** Love's native element is goodness and truth; apart from the truth it knows neither father nor mother, husband nor wife, son nor daughter; its antipathies are only with evil, its sympathies with truth and with those who believe and know the truth, who are ready to "contend earnestly" for it, and if need be to suffer for it. "Thou canst not bear them that are evil," is the noble testimony borne from heaven to the church of Ephesus (Rev. ii. 2). The home of love is among the truthful, the believing, the holy; it breathes its own air in the "kingdom of righteousness and peace and joy in the Holy Ghost."³

The four concluding characteristics of love are the crowning ones; and, in view of this, the style changes, and in the successive clauses there is a fine roll, singularly musical and uplifting.—Ver. 7. **beareth all things**—from the wronging party.—**believeth all things** about him that are at all believable; such as that he has been misled, that he is prejudiced, that he is better than his actions, and may live to repent of it and do better. Accordingly, **love hopeth all things**—even "against hope;" and when even that fails, and all hope of amendment is cruelly disappointed, it still **endureth all things** without revenging the wrong done. There would seem some tautology in the first clause and the last—"beareth all," "endureth all." To avoid this, some would translate the first clause "covereth all things," which certainly is the primary sense of the Greek word, and gives a good echo to Prov. x. 12—"Love covereth all sins"—which is quoted in 1 Pet. iv. 8. But our apostle uses this word always in the sense of 'bearing' or 'forbearing'

¹ The word here used occurs here only. It comes from a word which signifies 'vain boaster.'

² As a verb this word is used elsewhere only in vii. 26, where it means "uncomely." As a noun it is used only in the worst sense, as in Rom. i. 27, "that which is unseemly," meaning "indecent."

(ix. 12; 1 Thess. iii. 1, 5). Admitting this, some would refer the two clauses to different kinds of wrong—the first private wrongs, the last public. But all the four clauses plainly refer to the same kind of wrongs. The difference, then, we take to be this, that in the first clause love “bears all” in the belief or hope of some good in the wronging party existing or to come; in the last, when all faith in him and hope of him has departed, love still persists in “enduring.”

The last thing in this grand chapter—in contrast not only with all gifts, but with all other graces—is the *perpetuity* of love.

Ver. 8. **Love never faileth**—neither absolutely ceases, nor passes into any other and higher phase. This general proposition is next broken up into three details, referring to three of the gifts already dealt with.—but whether *there be prophecies . . . tongues . . . knowledge, it shall be done away* (the reference is to vers. 1, 2). The reason for this is now stated.—Ver. 9. **For we know in part**—even in respect of the supernatural gift of knowledge—and **we prophesy in part**—in necessarily broken, fragmentary utterances, giving at best but imperfect views of Divine truth.—Ver. 10. **but when that which is perfect is come, that which is in part shall be done away**—the partial of necessity giving place to the perfect, the temporary to the enduring. In the next two verses this is beautifully illustrated by the change that takes place from childhood to manhood, in ideas, in interests, in occupations.—Ver. 11. **When I was a child, I spake as a child—prattling; I felt as a child, I thought (or ‘reasoned’) as a child.** My thoughts were all a child’s thoughts, my notions of persons and things were childish, and my way of connecting things—as causes and effects, premises and conclusions—was ludicrous.—**now that I am become a man, I have put away childish things**—wondering ever so spake, felt, and thought.—Ver. 12. **For now we see in a mirror¹ darkly—or ‘dimly:’ Gr. ‘in a riddle.’** The mirrors of those days were not like ours, but polished metallic surfaces, reflecting objects but imperfectly; and since the figure seemed to be *behind* the mirror, the observer seemed to see “through” it. Bengel notes an allusion here to Num. xii. 8, “With him (Moses) will I speak face to face, and not in *dark speeches*” (or ‘in enigmas’).—**but then face to face**—without a veil, with no obscurity.—**now I know in part, but then shall I know (or ‘know fully’) even as also I have been known (or ‘known fully’).** As we are here perfectly known of God, so hereafter we shall ourselves know perfectly; in the sense, however, not of absolute but of relative perfection.

Ver. 13. **And now abideth faith, love, hope, these three; but the greatest of these (Gr. ‘greater than these’) is love.** Most modern interpreters take “abideth” here to mean ‘are of equal duration’—eternal. Some (as De Wette, Stanley, Alford) understand “faith” and “hope” as eternally “abiding,” inasmuch as they pass in the future world into sight. But in that sense (as Meyer replies) it should rather be said that they disappear than “abide.” See Rom. viii. 24;

Heb. xi. 1. The only other sense in which these graces could be said to “abide” eternally is, that since the whole of the unseen future can never be taken in at once, there must ever be room for “faith” in a coming future, and “hope” of what bliss will then be disclosed and experienced. But though there is a truth in this, it seems to us a more metaphysical thought than the apostle was likely to mean here; and he who wrote Rom. viii. 24—“What a man *seeth*, why doth he yet *hope* for?”—would scarcely have put “faith” and “hope” in the same category with so very different a grace as “love,” as having a common independent existence and eternal duration. A far simpler and more natural interpretation, we think, may be given to this verse. The instincts of some of the early interpreters (as Chrysostom) guided them rightly, we believe, to put the emphasis upon the first word “Now”—in contrasting the supernatural *gifts*, which were soon to disappear from the Church, with the permanent *graces* of “faith and hope and love;”—“All these supernatural gifts were designed only for the first starting of the Church, and are gradually to cease; but the cardinal graces of faith and hope and love, without which the Christian character cannot exist, will abide on earth as long as the Church itself is left there.” In this view concur some modern expositors (as Neander). But what—it may be asked—is to become of “faith” and “hope” hereafter? A reasonable enough question *in itself*, but one on which no light is cast by this verse, as we understand it; the one object being to affirm that those three *graces* will outlive all mere *gifts*. As to the future of those graces, the truth would seem to be that since “faith” and “hope” will certainly pass into sight, and so be lost in any distinctive sense, they are to be viewed as, in their very nature, temporary means towards something else into which they are destined to pass; while love, from its very nature, though admitting of indefinite increase, can never pass into anything else and higher, and so is necessarily eternal.

Note.—When one surveys the ethics of Paganism, even at its best, and observes how fragmentary it is, and how halting, how it glorified revenge as sweet and noble, while the patient endurance of wrong was regarded as unmanly and pusillanimous, in how Divine a light does that Religion stand forth which gives such a view of Love as we have in this chapter! In every other Religion and Ethical system, the true *foundation* of such a character is wanting, and the true source of the *power* to realise and exemplify it is unknown. Those Jewish scholars who refuse to accept Christians may produce from their rabbinical writings single passages embodying maxims akin to those of the New Testament; and wonderful indeed it would be if their writings should contain no such passages with the Old Testament in their hands, and those “read in their synagogues every sabbath day,” not to speak of the light of the New Testament reflected on them and insensibly influencing them. But the two have only to be put together to shew which alone has the stamp of Heaven upon it. Whoever will read this chapter with a simple mind will be unable to resist the conviction that the true secret of what alone unites all hearts was in possession of the writer of it, that he felt himself commissioned to open this secret to others, and that he even exulted in doing it. Christians in the first ages of the Gospel were proverbial for their

¹ The word certainly means “mirror” here, as in Jas. i. 23, with which may be compared the Greek verb of the same in 2 Cor. iii. 18,—not “window,” as some have been led to think from the word “through” being used with it.

Love one to another. Now, alas, many would think them proverbial rather for the reverse. In view of this may we not hear the apostolic inference as verified in ourselves, "Whereas there is among you jealousies and strife, are ye not carnal, and walk as men?"

CHAPTER XIV.

SIXTH TOPIC (*continued*).—DISORDERS IN PUBLIC WORSHIP.

(3) *Spiritual Gifts* (*continued*).—*The Exercise of them.*

1 FOLLOW after charity,¹ and ² ^a desire ³ spiritual *gifts*, ^b but
 2 rather that ye may prophesy. For he that ^c speaketh in
 an *unknown* tongue⁴ speaketh not unto men, but unto God:
 for no man understandeth *him*; ⁵ howbeit in the spirit he
 3 speaketh mysteries. But he that prophesieth speaketh unto
 4 men *to*⁶ edification, and exhortation, and comfort.⁷ He that
 speaketh in an *unknown* tongue⁴ edifieth himself; but he that
 5 prophesieth edifieth the church. I would that ye all spake⁸
 with tongues, but rather that ye prophesied:⁹ for¹⁰ greater *is*¹¹
 he that prophesieth than he that speaketh with tongues, except
 6 he interpret, that the church may receive edifying. now,¹²
 brethren, if I come unto you speaking with tongues, what shall
 I profit you, except I shall speak to you either by ^d revelation,¹³ ^d Ver. 26.
 or by¹⁴ knowledge, or by¹⁴ prophesying, or by doctrine?¹⁵
 7 And¹⁶ even things without life giving sound, whether pipe or
 harp, except they give a distinction in the sounds, how shall it
 8 be known what is piped or harped? For if the trumpet give
 an uncertain sound, who shall prepare himself to¹⁷ the battle?
 9 So likewise ye, except ye utter by the tongue words easy to
 be understood, how shall it be known what is spoken? for ye
 10 shall speak into the air. There are, it may be, so many kinds
 of voices in the world, and none of them *is*¹⁸ without significa-
 11 tion. Therefore if I know not the meaning of the voice, I shall
 be unto him that speaketh a barbarian, and he that speaketh
 12 *shall be*¹⁹ a barbarian unto me. Even so ye, forasmuch as ye
 are zealous of spiritual *gifts*, seek that ye may excel²⁰ to the
 13 edifying of the church. Wherefore let him that speaketh in an
 14 *unknown* tongue⁴ pray that he may interpret. For if I pray in
 an *unknown* tongue,⁴ my spirit prayeth, but my understanding
 15 is unfruitful. What is it then? I will pray with the spirit, and
 I will pray with the understanding also: ^e I will sing with the

^a Ch. xii. 31.
^b Num. xi. 25,
^c Acts ii. 4,
^d 29.
^e x. 46.

^e Eph. v. 19;
 Col. iii. 16.

1 love	2 yet	3 add earnestly	4 in a tongue
5 omit <i>him</i>	6 omit <i>to</i>	7 comfort and consolation	
8 Now I would have you all speak		9 should prophesy	10 and
11 is	12 prefix But	13 prefix way of	14 of
15 of teaching	16 omit And	17 for	18 no <i>kind</i> is
19 will be	20 abound		

16 spirit, and I will sing *f* with the understanding also. Else when *f* Ps. xlvii. 7.
 thou shalt bless with the spirit, how shall he that occupieth the
 room ²¹ of the unlearned say Amen ²² *g* at thy giving of thanks, *g* Ch. xi. 24.
 17 seeing he understandeth ²³ not what thou sayest? For thou
 18 verily givest thanks well, but the other is not edified. I thank
 19 my God, I speak with tongues more than ye all: yet in the
 church I had rather speak five words with my understanding,
 that *by my voice* ²⁴ I might teach ²⁵ others also, than ten thousand
 words in an *unknown* tongue.⁴
 20 Brethren, *h* be not children in understanding: ²⁶ howbeit in *h* Ps. cxxxix. 2;
 21 malice *i* be ye children, ²⁷ but in understanding ²⁶ be men. *k* In Mat. xi. 25,
 the law it is *l* written, With *men of* other tongues and other xviii. 3, xix.
 lips ²⁸ will I speak unto this people; and yet for all that will 14; Rom.
 22 they not hear me, saith the Lord. Wherefore tongues are for xvi. 19; ch.
 a sign, not to them that believe, but to them that believe not: iii. 1; Eph.
 but prophesying *serveth* not for them that believe not, but for iv. 14; Heb.
 23 them which believe. If therefore the whole church be come v. 12, 13.
 together into one place, ²⁹ and all speak with tongues, and there *z* Mat. xviii. 3;
 come in *those that are* ³⁰ unlearned, or unbelievers, ³¹ will they *1* Pet. ii. 2.
 24 not say that ye are mad? But if all prophesy, and there come *k* Jo. x. 34.
 in one that believeth not, or *one* ³¹ unlearned, he is convinced ³² *l* Is. xxviii. 11,
 25 of all, he is judged of all: and thus ³³ are the secrets of his 12.
 heart made manifest; and so falling down on *his* ³⁴ face he will
 worship God, and report *n* that God is in ³⁵ you of a truth. *n* Is. xlv. 14;
 26 How is it then, brethren? when ye come together, every one Zech. viii. 23.
 of you hath a psalm, *o* hath a doctrine, ³⁶ hath a tongue, hath a
 revelation, ³⁷ hath an interpretation. *p* Let all things be done *o* Ver. 6; ch.
 27 unto edifying. If any man speak ³⁸ in an *unknown* tongue, ⁴ *let* xii. 8, 9, 10.
it be by two, or at the most *by* three, and *that* by course; ³⁹ and *p* Ch. xii. 7;
 28 let one interpret: but if there be no interpreter, let him keep 2 Cor. xii. 19;
 silence in the church; and let him speak to himself, and to Eph. iv. 12.
 29 God. *let* ⁴⁰ the prophets speak two ⁴¹ or three, and *q* let the *q* Ch. xii. 10.
 30 other judge. ⁴² If *any thing* be revealed ⁴³ to another that sitteth
 31 by, *r* let the first hold his peace. For ye may ⁴⁴ all prophesy *r* 1 Thes. v. 19.
 one by one, that all may learn, and all may be comforted;
 32 and *s* the spirits of the prophets are subject to the prophets; *s* 1 Jo. iv. 1.
 33 for God is not *the author* ⁴⁵ of confusion, but of peace, *t* as in all *t* Ch. xi. 16.
 churches of the saints.
 34 "Let your ⁴⁶ women keep silence in the churches: for it is *u* 1 Tim. ii. 11.

21 fillet the place	22 <i>prefix</i> the	23 knoweth	24 omit <i>by my voice</i>
25 instruct	26 mind	27 babes	
28 By men of strange tongues, and by the lips of strangers			
29 assembled together ³⁰ in men	31 omit <i>one</i>	32 reproved	
33 <i>omit</i> and thus	34 his	35 among	36 a teaching
37 a tongue, a revelation		38 speaketh	39 in turn
40 <i>prefix</i> And	41 <i>prefix by</i>	42 discern	
43 But if a revelation be made	44 can	45 <i>a God</i>	46 the

not permitted unto them to speak; but ^v they are commanded ^v Eph. v. 22;
 35 to be under obedience,⁴⁷ as also saith the ^w law. And if they ^w Gen. iii. 16.
 will ⁴⁸ learn any thing, let them ask their husbands at home:
 for it is a shame ⁴⁹ for women ⁵⁰ to speak in the church.
 36 What? came ⁵¹ the word of God out from you? or came it
 37 unto you only? ^x If any man think ⁵² himself to be a prophet, ^x 2 Cor. x. 7;
 or spiritual, let him acknowledge that ⁵³ the things that I write ¹ Jo. iv. 6.
 38 unto you are ⁵⁴ the commandments of the Lord. But if any
 39 man be ¹¹ ignorant, let him be ignorant. Wherefore, brethren,
^y covet ⁵⁵ to prophesy, and forbid not to speak with tongues. ^y Ch. xii. 31;
 40 Let all things be done decently and in order. ¹ Thes. v. 20.

- | | | |
|---|--------------------------------|--------------------------------|
| ⁴⁷ let them be in subjection | ⁴⁸ would | ⁴⁹ shameful |
| ⁵⁰ a woman | ⁵¹ went forth | ⁵² thinketh |
| ⁵³ take knowledge of | ⁵⁴ prefix that they | ⁵⁵ desire earnestly |

Ver. 1. Follow after love, yet desire earnestly spiritual gifts:—‘If I exalt love above all mere gifts, this is not meant to disparage the gifts, nor to quench the desire to possess and exercise them; only in doing so, forget not that the best and most useful of them all is prophecy.’—Ver. 2. For he that speaketh in a tongue speaketh not unto men, but unto God—the Giver of that gift;—for no man (in the absence of an interpreter) understandeth him; but in the spirit (as distinct from his conscious understanding) he speaketh mysteries (see vers. 14, 15). By “mysteries” is meant truths which, under the ancient economy, were but partially understood, but now fully disclosed (see on ii. 7).—Ver. 3. But he that prophesieth speaketh unto men edification (in general), and comfort, and consolation.—Ver. 4. He that speaketh in a tongue edifieth himself—even when not understanding his own words (as the next verse shews to be meant). But how so? Feeling himself to be the immediate organ of the Spirit of God, he would be filled with awe, as standing very near to God,—but he that prophesieth edifieth the church (as already stated, ver. 3).—Ver. 5. Now I would have you all speak with tongues, but rather that ye should prophesy—‘because tongues require an interpreter, else they are a heap of unmeaning sounds, whereas by prophecy all may at once benefit.’

Note.—Could anything make it clearer that “speaking with tongues” meant speaking in articulate and actually spoken languages, unknown to the speaker save through an interpreter—himself or another? All other explanations are forced and inconsistent with the plain facts of the case, while some of them carry absurdity on their face.

Ver. 6. But now, brethren, if I come unto you speaking with tongues, what shall I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching?—four things nominally, but in reality only two distinct ways of edifying by the exercise of spiritual gifts: the first pair (“revelation” and “knowledge”), those by which the speaker received supernaturally what he had to impart to others; the second pair (“prophesying” and

“teaching”), those by which he gave it forth to his audience.—Ver. 7. Even things without life giving sound, whether pipe or harp—the only kind of musical instruments known to the Greeks.—if they give not a distinction in the sounds—or ‘notes,’ such as to denote some musical ideas,—how shall it be known what is piped or harped?—what are the ideas intended.—Ver. 8. For if the trumpet give an uncertain sound, who shall prepare himself for the battle?¹ Since in all ages the advance and retreat of armies have been directed by sound of trumpet, it is indispensable that the notes expressing each should be sufficiently distinct, the one from the other, and easily understood.—Ver. 9. So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into the air—‘speaking to no one’ (as “beating the air,” ix. 26, means ‘hitting no one’).—Ver. 10. There are so many kinds of voices (articulate languages²) in the world, and no kind is without signification—without definite meaning.—Ver. 11. If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian—a foreigner, understanding not the language used (by this name all foreigners were called by the Greeks and Romans, Acts xxviii. 2),—and he that speaketh will be a barbarian unto me.—Ver. 12. So also ye, since ye are zealous of spiritual gifts (Gr. ‘spirits’), seek that ye may abound (in them) unto the edifying of the church—not for display.—Ver. 13. Wherefore let him that speaketh in a tongue pray—i.e. pray ‘in the spirit,’—that he may interpret—not ‘pray for the gift of interpretation’ (as most of the old interpreters understood it), but so pray in the unknown tongue as having in view the need of interpretation to give the sense of his prayer. What follows shews this to be the meaning (and so in substance Bengel, De Wette, Osiander,

¹ The word signifies ‘war’ in general, but is also used for ‘battle’ in particular, as seems plainly the sense here. So in the best classical writers, and Heb. xi. 34; 1 Macc. ii. 41; and surely also in Rev. ix. 7, xvi. 14. So Meyer, Osiander, Stanley.

² In the LXX, this word is so used; and in 2 Pet. ii. 16 the ass that reproved Balaam is called the voiceless ass, because its bray is no articulate language.

Meyer, and Alford understand it).—Ver. 14. For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful—‘my rational intelligence is unavailing to explain myself to others.’

Ver. 15. What is it then?—‘As the result of all I have said, how am I to act, supposing me thus gifted?’—I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also—so pray and sing (in the spirit) as that others may get the sense of my utterances.—Ver. 16. Else if thou shalt bless—probably the Eucharistic blessing, though equally applicable to blessing at any meal (see Acts xxvii. 35),—with the spirit—speaking the blessing in an unknown tongue,—how shall he that filleth the place of the unlearned—the place of one unacquainted with the language used,—say the Amen (the accustomed response) at thy giving of thanks, seeing he knoweth not what thou sayest? This practice of giving the audible response was borrowed from the synagogue, in which all the worshippers were expected to utter the Amen with such heartiness as to shew that they entered fully into what was said. In the Christian assemblies, says Justin Martyr (*circa* A. D. 150), “after prayers bread and wine are offered, and water, and the president, according to his ability, offers up prayers and thanksgivings at once.” (*Apol.* c. 65, 67.) This allusion of the apostle to the cordial response of the hearers was much to the point, since it would be meaningless mockery if the thing uttered were unintelligible. In the light of these facts those churches have not done well, we think, that have dropped out the audible response—the uttered “Amen”—of the congregation, by which alone they have it in their power to express their cordial sympathy with what is uttered in prayer by the officiating minister.—Ver. 17. For thou verily givest thanks well, but the other is not edified—‘Your own part may be done out of a full heart, but all in vain to your hearers.’—Ver. 18. I thank God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding—so as to be understood by others (see on ver. 14).—that I might instruct others also, than ten thousand words in a tongue.

Ver. 20. Brethren, be not children in understanding—‘power of judging,’—howbeit in malice be children, but in understanding be men (*Gr.* ‘perfect,’ ‘mature’): let your manly sense be applied to this subject, and ye will need neither direction nor persuasion from me: to babble in an unintelligible tongue better becomes children than men; but in that malice which rivalry, envy, and jealousy beget, ye do well to be as babes.—Ver. 21. In the law (the Old Testament Scriptures) it is written, By men of strange tongues, and by the lips of strangers (*Gr.* ‘of others’) will I speak unto this people; and yet for all that will they not hear me, saith the Lord (Isa. xxviii. 11, 12). The Jews were there warned that since they refused the simple teaching of God’s prophet, they should be taught in a tongue they understood not (that of the Assyrians). See Isa. xxxvi. 11. And since this use of an “unknown tongue” was sent in judgment, see (says the apostle) that ye avoid using a tongue which none understand.—Ver. 22. Wherefore tongues are for a sign, not to them that believe,

but to the unbelieving—who, on hearing their own language spoken by those who themselves understood it not, would be filled with awe,—but prophesying is for a sign, not to the unbelieving, but to them that believe.—Ver. 23. If therefore the whole church be assembled together, and all speak with tongues, and there come in men unlearned or unbelieving—not members of the church, and not understanding the tongues, yet not hostile or captious, but such as those in Acts ii. 13,—will they not say that ye are mad?—to the scandal of the Christian name.—Ver. 24. But (on the other hand) if all prophesy—in succession, as directed, vers. 30–33—and there come in one unbelieving or unlearned (the same two classes as in the foregoing verse), he is reproved (or ‘convicted’), he is judged (‘searched,’ ‘discovered’) by all—his state and character are laid bare to himself by all the inspired speakers (compare John iii. 19, 21; Heb. iv. 12, where the same searching, self-discovering character of the Divine word is strikingly expressed).—Ver. 25.¹ the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed—probably by an open confession, giving vent to the irresistible conviction that had seized him. (The words are taken from Isa. xlv. 14.) Such self-revealing effects of Divine truth upon an audience are still to be seen, and hearers of the word are ready to charge the preacher with laying bare certain bad features of their own private character which could only be known to them by some tell-tale.

Ver. 26. What is it, then, brethren?—Does your practice correspond with the principles now expounded and enforced? Nay,—when ye come together, each one² hath a psalm—to “sing in the spirit” (see ver. 15),—hath a doctrine—some truth to utter “in the spirit,”—hath a revelation—something revealed to him to be imparted to others,—hath a tongue, hath an interpretation³—to speak in, while another has the interpretation to give; and each is eager to exercise his own gift, and all to speak at once, or one to step in before another. In place of this confusion, Let all things be done unto edifying— a sufficient general direction for the ordering of public worship. But since specific directions on some points of difficulty seem to have been asked, these are now subjoined.—Ver. 27. If any man speaketh in a tongue, let it be by two or at the most by three—that is, only so many at one meeting should exercise their gift,—and that in turn; and let one interpret—even though more than one should have that gift.—Ver. 28. but if there be no interpreter, let him keep silence in the church: and let him speak to himself, and to God—in the way explained on ver. 4.—Ver. 29. And let the prophets speak by two or three—at one meeting, and only in turn,—and let the others judge—‘let the other prophets discern whether it proceeds from the Spirit of God.’—Ver. 30. But if a revelation is made to another sitting by—in the attitude of a hearer, while another prophet is speaking,—let the first keep silence—probably on some hint to that effect being given to the speaker.—Ver.

¹ “And thus” of the received text is insufficiently attested.

² “Of you” is wanting in the best text.

³ This natural order of the clauses—putting “tongues” and the “interpretation” of them together—has decisive textual authority; the received order has scarcely any good support.

31. For ye all may prophesy one by one—who possess that gift,—that all may be comforted (see ver. 3).—Ver. 32. and (bear in mind that) the spirits of the prophets are subject to the prophets—not to other prophets (as unhappily is the view of Calvin, Beza, Estius, and one or two recent critics),—else how could the apostle have said, “let the first keep silence”? as Meyer well asks, —but ‘subject to their own control.’ The statement is thus in glorious contrast with demoniacal impulses, under no control of consciousness and rational will (such cases, for example, as Acts xvi. 16–18, xix. 13–16), and with all wild, uncontrollable ravings. The Divine gift of prophecy left the gifted in full possession of their own faculties, enabling them to regulate and exercise their gift according to their own judgment of propriety as to the time and the mode of its exercise.—Ver. 33. for God is not a God of confusion, —but of peace—such as His organs therefore ought to be,—as in all the churches of the saints—and so surely in yours.¹—Ver. 34. Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law—referring probably to Gen. iii. 16, of which idea all subsequent passages of the same import are but repetitions and expansions.—Ver. 35. And if they will learn anything—an explanation of something spoken at the meeting,—let them ask their own husbands at home: for it is shameful for a woman² to speak in the church.

Note.—On the subject of women officiating in the public assemblies, there is an apparent discrepancy between chap. xi. and chap. xiv. In the one chapter they are supposed to “pray” and “prophesy” in the public assemblies, without a word of disapproval, nay, with directions how to do it: here, the thing is expressly forbidden. That the female sex were to be endowed with the gift of prophecy, and this of course to be exercised, was predicted as one of the characteristics of the dispensation of the Spirit (Joel ii. 28, 29); and on the day of Pentecost it was realised (Acts ii. 4, 16–18), as afterwards (Acts xxi. 9), and in the Church of Corinth (xi. 5). What forced on the question whether such a gift should be exercised in the public assemblies, was a certain unseemliness about it, as practised at Corinth, which so impressed some in that Church as to occasion one of their questions for the apostle to answer. The practice of these prophesying females at Corinth seems to have been to put off their head-dress on rising to “pray” or “prophesy in the spirit,” that being the usual practice of the male speakers. But in a woman that would be instinctively felt to be indecorous, and the impression would gradually arise that by such public appearances woman was drawn out of her natural sphere. Supposing, then, that this was the actual state of things at Corinth, and the apostle had to deal with it in this form, the method actually taken here seems most natural—to deduce, first, from the relation of

¹ The last clause of this verse is made the first of the following sentence by a number of critics (De Wette, Billroth, Meyer, and formerly Stanley)—reading thus: “As in all the churches of the saints let the women keep silence,” etc., and so Lachmann and Tischendorf print it in their texts: but not Tregelein. Their grounds appear to us weak, and the proposed connection seems far from natural. All the elder interpreters adhere to the punctuation of the received text, and they are followed by Neander, Osiander, and latterly by Alford.

² The singular here is best supported.

the sexes to each other. how each should exercise those gifts in public, *if so exercisea at all*, namely, by the males uncovered, and the females covered; reserving for a subsequent stage the consideration of the further question, whether such a practice should at all be encouraged in the Church. And that further question comes in most suitably where we find it—ch. xiv.—under the head of how those extraordinary spiritual gifts, which were so abundantly possessed at Corinth, should be exercised so as most to promote spiritual edification. And the decision here given is so explicit and so peremptory, that the only wonder is how any candid reader should question it. To Timothy the prohibition to females of the right to exercise their gifts in the public assemblies is even more explicit:—“I desire therefore that the *men* (Gr. ‘the males’) pray in every place. . . . In like manner, that *women* (the other sex) adorn themselves in modest apparel. . . . Let a woman learn in quietness, with all subjection. But I permit not a woman to teach, nor to have dominion over a man.” Attempts have been made to shew that only despotic teaching is meant; but the next words—“but to be in quietness,” should shew that entire silence in the public assemblies, in the exercise of gifts, is manifestly intended. Doubtless there are exceptional cases, as in everything else. And to disown all saving benefit experienced in exceptional ways is to sacrifice the end out of concern for the means. It is the truth that saves and sanctifies; and howsoever that truth enters any heart, if the result is undeniable, the hand of God in it is to be recognised, even though the instrumentality employed should be inconsistent with good order.

Having finished these directions, the apostle has a word to say to those who would demur to them.

Ver. 36. What? was it for you that the word of God went forth, or came it unto you alone?—‘Do other churches need to learn of you how God would have the services of His Church conducted?’ Ver. 37.¹ If any man thinketh himself to be a prophet, or spiritual (spiritually gifted), let him (shew it by being ready to) acknowledge that the things that I write unto you are the commandment² of the Lord—for inspiration cannot disown inspiration.—Ver. 38. But if any man is ignorant, let him be ignorant:—‘If he will persist in his ignorance and obstinacy, let him remain so.’—Ver. 39. Wherefore (to wind up), my brethren, desire earnestly to prophesy: ‘If bent on the possession and exercise of spiritual gifts, let prophecy be that which ye most covet,—and (at the same time) forbid not to speak with tongues—though an inferior gift; for that would be to “quench the Spirit.”—Ver. 40. But (whatever ye do in particular cases) let all things be done decently and in good order—alike as to time, manner, and measure.

Note.—This chapter discloses a state of things so singular—to which no parallel can be found in later times, and one never to be looked for in future—that one might think it furnishes no abiding instruction. But its spirit and principles will be found to go far beyond its details, and to have a voice for every age. For example, is *edification* the great thing to be aimed at in the public services of the Church? Surely, then, whatever is uttered

¹ This is not a new topic, as some deem it, but a sequel to the question of the verse before.

² The plural here is ill supported.

should be intelligible to the worshippers, and hence to conduct the service in a dead language—as is done over all Roman Christendom—is to incur the apostolic rebuke :—“ If I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh will be a barbarian to me ” (ver. 11). Again, if edification is the standard by which to try all methods of public service, then, while everything in oratory, argument, and emotion which is fitted to carry home more powerfully the great truths and duties of the

Gospel, is to be encouraged as gifts consecrated to the Master’s use—all mere display of such gifts is not only out of place, but offensive alike to the eyes of God’s glory and the better feelings and even good taste of the hearers. Finally, those who subordinate, and all but extrude, preaching and teaching in the public assemblies of the Church—giving an all but exclusive place to liturgical and eucharistical services—have certainly neither imbibed the apostolical spirit nor copied the primitive model.

SEVENTH AND LAST TOPIC.—THE RESURRECTION.

CHAPTER XV.

- 1 **M**OREOVER,¹ brethren, I declare² unto you the gospel
 2 ^a which I preached unto you, which also ye have ^a Gal. i. 11.
 3 received, and ^b wherein ye stand ; ^c by which also ye are saved, ^b Rom. v. 2.
 if ye keep in memory what I preached³ unto you, unless ^d ye ^c Rom. i. 16.
 4 have⁴ believed in vain. For ^e I delivered unto you first of all ^d Gal. iii. 4.
 that ^f which I also received, how that Christ died for our sins ^e Ch. xi. 2, 23.
 5 ^g according to the scriptures ; and that he was buried, and that ^f Gal. i. 12.
 6 he rose again⁵ the third day ^h according to the scriptures ; ^g Ps. xxii. 15,
 7 that he was seen of⁶ Cephas, then ⁱ of⁷ the twelve ; after that,⁸ ^h Isa. liii. 5 ;
 he was seen of⁶ above five hundred brethren at once ; of whom ⁱ Zech. xiii. 7 ;
 the greater part remain unto this present, but some are fallen ^j Acts iii. 18 ;
 8 asleep ; after that,⁸ he was seen of⁶ James ; then ^k of⁷ all the ^k 1 Pet. i. 11.
 9 apostles ; ^m and last of all he was seen of⁶ me also, as of one ^l Ps. ii. 7 ;
 born out of due time. For I am ⁿ the least of the apostles, ^m Isa. liii. 10 ;
 that am not meet to be called an apostle, because ^o I persecuted ⁿ Lu. xxiv. 26.
 10 the church of God. But ^p by the grace of God I am what I ^o Lu. xxiv. 34.
 am : and his grace which *was bestowed*⁹ upon me was not in ^p Mat. xxviii.
 11 vain ; ^q but ^q I laboured more abundantly than they all : ^r yet ^q 17 ; Jo. xx.
 not I, but the grace of God which was with me. Therefore, ^r 19 25 ;
 whether *it were*¹¹ I or they, so we preach, and so ye believed. ^r Acts x. 41.
 12 Now if Christ be¹² preached that he rose¹³ from the dead, ^s Lu. xxiv. 50.
 how say some among you that there is no resurrection of the ^t 1 Thes. iv. 14.
 13 dead ? But if there be¹² no resurrection of the dead, ^s then is ^t 14.
 14 Christ not risen :¹⁴ and if Christ be not risen,¹⁵ then *is* our ^t 15.
 15 preaching vain, and ¹⁶ your faith *is* also¹⁷ vain. Yea, and we ^t 16.
 are found false witnesses of God ; because ¹⁸ we have testified¹⁸ ^t 17.

¹ Now

² make known

³ I make known, I say, in what words I preached it

⁴ omit have

⁵ hath been raised on

⁶ appeared to

⁷ to

⁸ then

⁹ was bestowed

¹⁰ not found vain

¹¹ it be

¹² is

¹³ hath been raised

¹⁴ neither hath Christ been raised

¹⁵ also is

¹⁶ we witnessed

¹⁶ hath not been raised

¹⁶ omit and

of God that he raised up Christ : whom he raised not up, if so
 16 be that the dead rise not.¹⁹ For if the dead rise not,¹⁹ then is
 17 not Christ raised :¹⁴ and if Christ be not raised,¹⁵ your faith is
 18 vain ; " ye are yet in your sins. Then they also which are *u* Rom. iv. 25.
 19 fallen asleep in Christ are ²⁰ perished. *v* If in this life only we *v* 2 Tim. iii. 12.
 have hope²¹ in Christ, we are of all men most miserable.²²
 20 But now ²⁰ is Christ risen ²³ from the dead, *and* become ²⁴ *x* the *w* 1 Pet. i. 3.
 21 first-fruits of them that slept.²⁵ For ²³ since by man *came* death, *x* Acts xxvi.
 22 ²³ by man *came* also the resurrection of the dead. For as in *23*; Rev. i. 5.
 Adam all die, even so²⁶ in Christ shall all be made alive. *y* Rom. v. 12.
 23 But ²⁶ every²⁷ man in his own order : Christ the first-fruits ; *z* Rom. vi. 23.
 24 afterward²⁸ they that are Christ's at his coming. Then *cometh*
 the end, when he shall have delivered²⁹ up ^b the kingdom to
 God, even the Father ; when he shall have put down³⁰ all rule
 25 and all authority and power. For he must reign, ^c till he hath *c* Ps. cx. 1 ;
 26 put all³¹ enemies under his feet. ^d The last enemy *that*³² shall *Acts* ii. 34.
 27 be destroyed³⁰ *is*¹² death. For he ^e hath³³ put all things³⁴ *d* 2 Tim. i. 10.
 under his feet. But when he saith all things are put³⁴ under *e* Heb. ii. 8 ;
him,³⁵ *it is* manifest³⁶ that he is excepted, which³⁷ did put all *f* 1 Pet. iii. 22.
 28 things under him. ^f And when all things shall be subdued³⁸ *f* Phil. iii. 21.
 unto him, then ^g shall the Son also himself be subject unto³⁹ *g* Ch. iii. 23.
 him that put all things under⁴⁰ him, that God may be all
 in all.
 29 Else what shall they do which are baptized for the dead, if
 the dead rise not¹⁹ at all ? why are they then baptized for the
 30 dead ?⁴¹ And ^h why stand we⁴² in jeopardy every hour ? *h* 2 Cor. xi. 26.
 31 I protest by ⁱ your rejoicing⁴³ which I have in Christ Jesus our *i* 1 Thes. ii. 19
 32 Lord, ^k I die daily. If after the manner of men ^l I have⁴⁴ *k* Rom. viii.
 fought with beasts at Ephesus, what advantageth it me, if⁴⁵ *36* ; 2 Cor.
 the dead rise not ? ^m let⁴⁶ us eat and drink ;⁴⁷ for to-morrow *iv.* 10.
 33 we die. Be not deceived : ⁿ evil communications⁴⁸ corrupt *l* 2 Cor. i. 8.
 34 good manners. ^o Awake to righteousness, and sin not ; ^p for *m* Is. xxii. 13,
 some have not the⁴⁹ knowledge of God : ^q I speak *this* to *lv.* 12 ;
 your⁵⁰ shame. *Eccl.* ii.
 35 But some *man*⁵¹ will say, ^r How are the dead raised up ?⁵² *24* ; *Lu.* xii.
 36 and with what⁵³ body do they come ? *Thou* fool,⁵⁴ ^s that which *n* Ch. v. 6.
o Rom. xiii. 11 ;
 Eph. v. 14.
p 1 Thes. iv. 5.
q Ch. vi. 5.
r Ezek. xxxvii.
 3.
s Jo. xii. 24.

19 are not raised	20 have	21 hoped	22 pitiable
23 hath Christ been raised	24 omit <i>and</i> become	25 are asleep	29 shall deliver
26 so also	27 each	28 then	33 omit hath
30 abolished	31 add his	32 that	36 it is evident
34 add in subjection	35 omit under <i>him</i>	33 omit under <i>him</i>	39 subjected to
37 who	38 have been subjected	39 subjected to	42 why do we also stand
40 that did subject all things unto	41 for them	42 why do we also stand	44 omit have
43 by that glorying in you, brethren,		44 omit have	47 drink,
45 what doth it profit me ? If	46 are not raised, let	47 drink,	50 move you to
48 evil company doth	49 have no	50 move you to	53 add manner of
51 one	52 omit up	53 add manner of	
54 foolish one			

37 thou sowest is not quickened, except it die: and that which thou ⁵⁵ sowest, thou sowest not that ⁵⁶ body that shall be, but bare ⁵⁷ grain, it may chance of wheat, or of some other *grain*: ⁵⁸

38 but God giveth it a body as ⁵⁹ it hath pleased him, and to every 39 seed his own body.⁶⁰ All flesh *is* not the same flesh: but *there is* ⁶¹ one *kind of* flesh⁶² of men, another ⁶³ flesh of beasts, another ⁶³ 40 of fishes,⁶⁴ and another of birds.⁶⁵ *There are* ⁶⁶ also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* ¹² 41 one, and the *glory* of the terrestrial *is* ¹² another. *There is* ⁶⁷ one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* ⁶⁸ star differeth from 42 *another* ⁶⁹ star in glory. ^l So also *is* ¹³ the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 ⁿ it is sown in dishonour; it is raised in glory: it is sown in 44 weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and ¹⁶ there 45 is ⁷⁰ a spiritual body.⁷¹ And so ⁷² it is written, The first man Adam ^v was made a living soul. ^w The last Adam *was made* ^v 46 ^x a quickening ⁷³ spirit. Howbeit that *was* ¹² not first which is spiritual, but that which is natural; and afterward ⁷⁴ that which 47 is spiritual. ^y The first man *is* ¹² of the earth, ^z earthy: the 48 second man *is* ¹² the Lord ^a from heaven.⁷⁵ As *is* ¹² the earthy, such *are* ⁷⁶ they also that are earthy; ^b and as *is* ¹² the heavenly, 49 such *are* ⁷⁶ they also that are heavenly. And ^c as we have borne the image of the earthy, ^d we shall also bear the image of the heavenly.

50 Now this I say, brethren, that ^e flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 51 Behold, I show ⁷⁷ you a mystery: ^f We shall not all sleep, ^g 52 ^h but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: ^h for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and ⁱ this mortal 54 *must* ⁷⁸ put on immortality. So ⁷⁹ when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought ⁸⁰ to pass the saying that is 55 written, ^k Death is swallowed up in victory. ^l O death, where 56 *is* ¹³ thy sting?⁸¹ O grave,⁸² where *is* ¹² thy victory?⁸³ The sting of death *is* ¹² sin; and ^m the strength ⁸⁴ of sin *is* ¹² the law.

^l Dan. xii. 3;
Mat. xiii. 43.

ⁿ Phil. iii. 21.

^v Gen. ii. 7.
^w Rom. v. 14.
^x Jo. v. 21;
Phil. iii. 21;
Col. iii. 4.

^y Jo. iii. 31.
^z Gen. ii. 7.
^a Jo. iii. 13.

^b Phil. iii. 20.

^c Gen. v. 3.

^d Rom. viii. 29; 2 Cor. iii. 18;
^e Jo. iii. 2.

^f Mat. xvi. 17.

^g 1 Thes. iv. 15, 16, 17.
^h Phil. iii. 21.

ⁱ Zech. ix. 14;
^j 1 Thes. iv. 16.

^k 2 Cor. v. 4.

^l Is. xxv. 8;
Heb. ii. 14.
^m Hos. xiii. 14.

ⁿ Rom. iv. 15,
v. 13.

⁵⁵ add thyself
⁵⁹ prefix even
⁶² one *flesh*
⁶⁶ There are
⁷⁰ prefix also
⁷⁴ then
⁷⁸ must
⁸² death

⁵⁶ the
⁶⁰ to each seed a body of its own
⁶³ prefix and
⁶⁷ There is
⁷¹ body
⁷⁵ is of heaven
⁷⁹ But
⁸³ sting

⁵⁷ prefix a
⁶⁴ birds
⁶⁸ one
⁷² So also
⁷⁶ are
⁸⁰ shall come
⁸⁴ power

⁵⁸ kind
⁶¹ there is
⁶⁵ fishes
⁶⁹ another
⁷³ became a life-giving
⁷⁷ tell
⁸¹ victory

57 ⁷ But thanks *be*⁸⁵ to God, which giveth us ^o the victory through ^z Rom. vii. 25.
 58 our Lord Jesus Christ. ^z Therefore,⁸⁶ my beloved brethren, ^o 1 Jo. v. 4.
 be ye steadfast, unmoveable, always abounding in the work of ^z 2 Pet. iii. 14.
 the Lord, forasmuch as ye know ^q that your labour is not in ⁷ Ch. iii. 8.
 vain in the Lord.

⁸⁵ be

⁸⁶ Wherefore

The religion of Greece was but the worship of Nature in all its chief features, through symbolic forms. To the genuine Greek, therefore, the resurrection of the dead could not but be repulsive. Presupposing, as this doctrine did, the vanity of all present things, as blighted and doomed on account of sin, and holding forth as the grand object of just desire a *life out of death*, this view of things was in the teeth of all his modes of thinking and feeling, and gave the death-blow to his most cherished ideas. No wonder then that the doctrine of a resurrection from the dead—and this based on the fact that it had actually occurred in the resurrection of Christ—was “to the Greeks foolishness,” and had to encounter the contempt of pleasure-loving Corinth. In these circumstances we might expect that among the converts, after the novelty of the Gospel had begun to abate, there would be found some who, by mixing too freely for their own good with their lax-living, scoffing fellow-citizens, would have their principles shaken (ver. 33), and be tempted to refine and explain away the obnoxious doctrine, as meaning no more than that new life *here* which every Christian experiences. As this was to undermine Christianity itself, and with it all assurance of pardon, and of power to conquer the last enemy, the apostle was too jealous for the truth to close his Epistle without dealing thoroughly with it. But he reserves this topic to the last, not only because it belongs to the ‘Last Things,’ but because by so doing he would be able to rise to the highest views of the purposes of God towards the Church, and open up the whole subject, so far as it had been revealed to himself. Here, accordingly, we have brought before us the resurrection of the dead—in the certainty of it, its relation to death as the wages of sin, the order and issues of it in the Divine economy, the objections urged against it, the nature of it, the glory of it, and its practical power in the Christian life. As a Pharisee, the apostle had, before his conversion, held it as an abstract doctrine, in opposition to the Sadducees, and by his avowal of it before the Sanhedrim gained thereby the support of the Pharisees (Acts xxiii. 6-9). But not thus did he now preach the resurrection. In the light of the undeniable historical fact of the resurrection of Christ did he hold it forth, as not only demonstrating the doctrine in a palpable form, but as assuring believers of pardon through His death, and of eternal glory with their risen Lord.

The certainty of the Resurrection of Believers from the Resurrection of Christ, 1-23.

Ver. 1. Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, by which also ye are saved (*Gr.* ‘being saved,’ see on i. 18), I make known, I say, in what words I preached it unto you—that is, ‘on what footing I placed it,’ namely,

on the fact of Christ’s resurrection—if ye hold it fast, except ye believed in vain (2 Cor. vi. 1). The construction of the sentence is involved, but this seems clearly the sense. — Ver. 3. For I delivered unto you first of all—as being of primary importance (not ‘first’ in point of time)—that which I also received—by immediate revelation (Gal. i. 12)—how that Christ died for our sins according to the scriptures;¹— Ver. 4. and that he was buried—and how buried? “As the manner of the Jews is to bury” (John xix. 40). All the Evangelists record the burial so circumstantially as to shew that the object was to preclude possible doubt of the reality of the burial. The body being taken down from the cross, when the death had been certified by the centurion, and committed into the hands of two of his disciples, a profusion of rich aromatics was rubbed into the body, and all the orifices being closed, it was swathed from head to foot in fine linen, and then laid in a new tomb of Joseph of Arimathea, hewn out of a rock, a tomb wherein was never man before laid, and a great stone was rolled against the door of the sepulchre. The chief priests and Pharisees—remembering His prediction that He would rise the third day, and fearing lest His disciples should come by night and steal Him away, and trump up a story that He was risen from the dead—got Pilate’s permission to place their own guard of Roman soldiers to watch the spot and see that all remained undisturbed until the third day. After this day, if He was found alive, since the reality of His death was beyond dispute, His actual resurrection could with no decency be questioned. So vividly did the apostles realize the importance of this fact being quite certain, that they glory in using the naked word “death” in His case, while the death of believers they hesitate not to call a “sleep.” And in one case the term is significantly changed, in passing from the death of the One to that of the others:—“If we believe that Jesus DIED and rose again, even so them also that are FALLEN ASLEEP, *n* Jesus will God bring with Him” (1 Thess. iv. 14). Here also we have the naked terms—“How that Christ *died* for our sins, . . . and that He was *buried*,”—and that he hath been raised² on the third day according to the scriptures; and that he appeared to Cephas (on this name of the

¹ Four Greek prepositions are used in the New Testament to express the relation of Christ’s death to men as sinners, or to sin itself:—(1) ‘instead of’ (*ἀντι*), Matt. xx. 28; (2) ‘on behalf of’ (*ὐπὲρ*), Luke xxii. 19, 20, and here; (3) ‘on account of’ (*διὰ* with the accus. *propter*), Rom. iv. 25; (4) ‘about,’ ‘on the business of’ (*σὺν*), Rom. viii. 3. The English word “for” expresses what is common to all these shades of meaning; but that which marks the distinction between them could only be expressed in English by a clumsy circumlocution.

² Note the perfect tense here, in place of the usual *aorist*—denoting His *now abiding* condition:—“Christ being raised from the dead, dieth no more; death no more hath dominion over Him” (Rom. vi. 9).

Apostle Peter, see on i. 12). To Luke xxiv. 34 we are indebted for the thrilling information that the risen Lord specially manifested Himself to that one of all the eleven who when He was on trial for His life before the Sanhedrin had thrice disowned Him. What passed at that interview is not—probably could not have been—described. This, indeed, is one of those, not few, cases in which the silences of Scripture are as grand as its utterances—then to the twelve—the original number being here retained, as a general and familiar designation (like the Decemviri and Duumviri in Latin), though as was well known, “Judas by transgression fell”—then he appeared to above five hundred brethren at once; of whom the greater part remain until now, but some are fallen asleep. An attempt has been made to find a contradiction here to Acts i. 15, where they are said to be only a hundred and twenty. But that those assembled in the “upper room” were the whole surviving disciples of Christ there is no reason to believe. Whether the appearance here referred to in Galilee, or in the neighbourhood of Jerusalem, before the vast numbers then at Jerusalem to keep the Passover had dispersed, is uncertain. Anyhow, it is not at all probable that it was the occasion referred to in Matt. xxviii. 16. However the matter be, no sensible writer could have ventured on such a statement—virtually calling in some hundreds of living witnesses to attest the fact—if he had not been sure of his ground.—Ver. 7. then he appeared to James—the James of the Acts (xii. 17, xv. 13, xxi. 18—not xii. 2). This James, we believe, was “James the Lord’s brother,” not James the apostle. It has been thought that this special manifestation was what removed his last misgivings as to the claims of Jesus (Meyer); for up to a pretty late period of His public ministry, “even His brethren did not believe in Him” (John vii. 5)—that is, they were from time to time shaken by unfavourable appearances. It has been thought, too, that this special manifestation to James—no doubt communicated to the apostles—along with his blood-relationship to the Lord Himself, had something to do with the leading place assigned to him at Jerusalem.—Ver. 8. and last of all, as unto one born out of due time (*Gr.* ‘the abortion,’ ‘the mistimed birth’), he appeared to me also. The allusion is no doubt to the great manifestation at Damascus.—Ver. 9. For I am the least of the apostles—though still I am one. While deprecating the occupant, he magnifies the office.—Ver. 10. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; I laboured more abundantly than they all, yet not I, etc. With perfect freedom does he at once abuse himself for what he had done against Christ in the days of his ignorance, and claim through grace to have after the change outstripped all the apostles in self-denying labours for Christ.—Ver. 11. Whether then *it be I or they*—no matter who the preachers,—so we preach (as said ver. 3), and so ye believed.

Note.—Observe here what the primitive apostolic Gospel consisted of—a connected series of *historical facts*, the story of Christ’s life in its main features: dying for our sins according to the Scriptures; His resurrection from the dead attested by a multitude of competent witnesses; His ascension and session at the right hand of

God, as evinced by the promised descent of the Spirit at Pentecost which was to be the proof of it; and His final coming again to judge the quick and the dead, always held forth. In this historical sense our Lord Himself had used the word “Gospel” (Mark xiv. 9). But not as bare historical facts were these held forth. The *truths* which the facts embodied constituted their whole value, and these—as richly developed in the apostolic epistles—were imparted along with the facts, as the converts were able to receive them, as is plain from this very epistle.

Ver. 12. Now if Christ is preached that he hath been raised (see on ver. 4) from the dead, how say some among you that there is no resurrection of the dead?—Ver. 13. But if there is no resurrection of the dead, neither hath Christ been raised—for, as logicians say, the *genus* being destroyed, the *species* of necessity goes with it; the root and the branches, the head and the members, stand and fall together.—Ver. 14. and . . . then is our preaching vain, your faith also is vain—all Christianity, as a historical fact, is subverted.—Vers. 15-17. Yea, and we are found false witnesses of God, etc. The repetition and reiteration, in slightly varied forms, of the same truth gives to the statement momentous emphasis. How strikingly the expiatory character of Christ’s death, as taught at Corinth, and there joyfully embraced, comes out here, and quite incidentally, in connection with the resurrection of Christ—which if not true, argues the apostle, “we are yet *in our sins*”—must strike every candid reader.—Ver. 19. If in this life only we have hoped in Christ, we are of all men most pitiable—building our hope of a future resurrection on a mere delusion, to die at length as a fool dieth.

Ver. 20. But now hath Christ been raised from the dead. As if impatient at having to linger over such wretched speculations, with what a bound does the apostle here spring on the firm ground and into the clear air of an indubitable resurrection in the Person of Christ—the first-fruits of them that are asleep. The allusion here is as obvious as it is beautiful. On the morrow after the first Sabbath of the Passover, a sheaf of the first-fruits of the barley harvest was reaped and “waved before the Lord,” as a joyful pledge of the full harvest to come (Lev. xxiii. 10, 11, 15, 16). Even so, on the morrow after the first Sabbath of that Passover when our Lord was crucified—being the first day of the week—did He rise “the First-fruits of His sleeping people.”—Ver. 21. For since by man came death—a grandly rhythmical expression of the grand truth, that the ruin and recovery of humanity spring alike *from within itself*.—Ver. 22. For as in Adam all die, so also in Christ shall all be made alive.

Note.—It has been the Divine plan from the first, and will be to the last, that mankind shall be dealt with under two heads—Adam and Christ—hence called “the first man” and “the second man;” as if there never had been, nor ever will be more than those two men. In the one all die, in the other all are made alive. But this universality is very differently understood by different schools of theology: (1) According to some, the death meant being that of the whole human race, the life intended must be co-extensive with it, and so the ultimate salvation of the whole human race must be that which is here meant. But this being contrary to both the spirit and letter of all Scrip-

ture elsewhere, many others believe (2) that though the life meant here is indeed co-extensive with the death spoken of, it does not mean the life actually conferred upon any one, but the life procured and made available for all on condition of their believing. But this fatally destroys the analogy between the *death*, which certainly was *real* to all, and the *life*, which is thus only made *available* to all, and in the case of many will never become a real, but to them a missed life. One other way of explaining these words remains, which at once preserves the strict analogy between the death and the life—and so is alone (as we think) exegetically tenable—and is at the same time in harmony with all other Scripture: (3) that the death by Adam and the life by Christ, here intended, mean death and life in their whole extent, as actually experienced. It is Humanity as actually lost in Adam and as *actually recovered* in Christ, that the apostle is here treating of—the whole ruin expressed by the all-comprehensive word “death,” and the whole recovery expressed by the equally comprehensive word “life.” Accordingly the word “all,” applied to both parties in ver. 22, is carefully explained in ver. 23 as not meaning all *numerically*. For instead of saying, ‘Christ the first-fruits, then *all men* at His coming,’ he warily changes his terms, thus:—Ver. 23. **But each in his own order: Christ the first-fruits, then they that are Christ’s at his coming**—not each individual of the human race, but each party represented by its respective head. The one head involves “them that are his” in “death;” the other, for “them that are His” secures “life.” But it is *Humanity* that is meant in both cases—as actually lost in Adam, and as actually recovered in Christ. But in this case, where (it may be asked) is the resurrection of the wicked here? The true answer is, Nowhere *here*. “Life” is a word which, when meant of the future state of believers, is *never used of that of the wicked*. (See John v. 24, vi. 47, 54, 56, 57, xi. 26, xvii. 3; Eph. ii. 1-4, 7; Col. iii. 1-4.) So plain is this, that some now allege that the wicked will either not rise at all, or rise to be thereafter annihilated. But this not only is a baseless inference from anything said here, and contrary to the general teaching of all Scripture, but our Lord, while teaching the resurrection of all, expressly re-uses to the wicked a resurrection to *life*: “The hour cometh in which all that are in the grave shall come forth; they that have done good unto the resurrection of *life*, and they that have done evil unto the resurrection of *judgment*” (John v. 29).

The Issues of the Resurrection, 24-28.

This is a digression, involving disclosures so mysterious—there being nothing elsewhere with which to compare and throw light upon it—that we must, in interpreting it, keep very close to the text.—Ver. 24. **Then cometh the end**—that is, when the saints are raised; not after a whole dispensation of risen saints ruling the earth has elapsed after their resurrection, as Alford and such as hold the ‘premillennial’ theory maintain,—when he shall deliver up the kingdom to God, even the Father—in what sense may appear at ver. 28,—when he shall have abolished all rule, and all authority and power—all hostile power, as is plain from what follows.—Ver. 25. **For he must reign, till he hath put all his enemies under his feet.** The “must” here seems a predictive

“must,” as if he had said Ps. cx. 6 *must* be fulfilled; though there is a deeper necessity still, in the nature of the thing—God cannot let His enemies for ever prevail. The “He” is not God the Father (as Beza, Bengel, and others take it), but Christ—till *He* has subjugated all the enemies of His authority (as Chrysostom and the best modern interpreters hold).—Ver. 26. **The last enemy that shall be abolished is death.** Though death to the believer, stripped of its sting, only ushers him into the presence of his Lord, yet in itself and to nature instinct with the love of life, it is utterly repulsive, rupturing a tie formed for perpetuity: it is the unnatural and abhorrent divorce of parties formed for sweet and uninterrupted fellowship. Viewed thus, it is even to the believer an “enemy,” but it is “the last.”—Ver. 27. **For** (as it is written, Ps. viii. 6; Heb. vii.) **he put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted, who did put all things under him.** The Son, as Mediator, is with His own royal hand to put all enemies under His feet. But since even this mediatorial authority of His is an authority *delegated* to Him by an eternal arrangement for saving purposes (John iii. 35, v. 22, 23, xvii. 2), this universal subjugation by the Son cannot include the subjugation of the Father to the Son. A strange truism this might seem; but it is only to pave the way for the remarkable piece of information which follows.—Ver. 28. **And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all—all things in all persons.**

Note.—To those who deny the supreme Divinity of Christ, this ultimate subjection of the Son to the Father involves no difficulty; it is to them only a confirmation of their view of His Person. But to those who find the supreme Divinity of Christ in every account of His work, and who cannot rest on a Saviour without absolutely Divine properties, the following remarks may prove helpful. This “delivering up of the kingdom” must be (1) that He is to “give an account of His stewardship” to Him who entrusted Him with it. It would seem a fitting thing that in some formal, august style His intrusions should be subjected to public inspection, that judgment should be passed upon His fidelity and success, and that the whole work to which He was appointed should (so to speak) be taken off His hand, with a “Well done, good and faithful Servant!” But (2) the “delivering up of the kingdom” will not, it seems, be so “the end” of the kingdom as that the Son’s connection with it shall altogether cease. For then, how should it be called “the everlasting kingdom of our Lord and Saviour Jesus Christ”? and how is it that in those Apocalyptic scenes which depict the eternal state “the Lamb” is introduced as exercising active functions, “in the midst of the throne”—“feeding and leading” the redeemed “to living fountains of waters” (vii. 17), as “the Lamb” from which shines “the glory of God” over the new Jerusalem to lighten it (xvi. 23), and as having His “throne” as “(the Lamb) along with God’s throne, there (xxii. 3)? The kingdom itself, then, and Christ as the principle of all its highest activities, is never to disappear if anything certain can be gathered from these disclosures.

But (3) all that is preparatory and provisional will undoubtedly be merged in the consummated and enduring state of the kingdom, and the great Gatherer in and Perfecter of the redeemed will have no more to do of that nature. He surrenders, therefore, the seals of office; and as He was "exalted to be a Prince and Saviour" for all saving purposes, He will, when these ends have been fully achieved, "be subjected unto Him that did subject all things unto Him," and, as the grand result, GOD, in the most absolute sense—Father, Son, and Holy Ghost—will be all in the entire new creation. But since "here we see through a glass darkly," with what caution and reverence should one venture to speak on such high themes!

After this digression, the apostle returns to his argument on the resurrection, beginning with six obfurgatory verses.

A Remonstrance, 29-34.

Ver. 29. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?—a most difficult verse, of which the interpretations that have been given are endless. Some excellent expositors think it refers to the practice of Christians allowing themselves to be baptized as substitutes for converts who were candidates for baptism, but died before being baptized, in order thereby to complete their Christian standing and future prospects. That such a strange practice did exist in the early Church there can be no doubt; but among whom? Only among the heretical followers of Cerinthus, if we may credit Epiphanius (*Hær.* xxviii. 7) and Tertullian (*adv. Marc.* v. 10). There is no ground to believe that it was practised in the orthodox churches, and the writers now quoted plainly regarded it as antichristian. But though this is admitted, it is urged that the apostle does not say, 'What shall *we*, or *ye*, do?' and as this seems a tacit rebuke of the practice, it may have soon ceased. Surely this scarcely deserves notice. Plainly, the allusion is to some act performed in expectation of future benefit to themselves, which benefit would be lost if the dead did not rise. And the following view—which is that of all the best interpreters, ancient and modern—alone suits the argument and agrees with the context:—Foreseeing that their faith would cost them the loss of all things, perhaps of life itself, not a few converts, in proceeding to baptism, went to it as their virtual death-warrant, saying virtually with the apostle—who knew not how soon it might become a reality—"We who live are always delivered unto death for Jesus' sake" (2 Cor. iv. 11). Our verse would then mean: 'What is to become of those who in advancing to baptism do so as not knowing that it may not prove their death-warrant, if the dead rise not?' What follows seems to confirm this.—Ver. 30. Why do we also (we preachers) stand in jeopardy every hour? 'If their conduct, supposing there is no resurrection, is folly, are we preachers, in hourly peril of our lives, any wiser?'—Ver. 31. I protest by that glorying in you which I have in Christ Jesus our Lord—*Gr.* 'by your glorying' (as in xi. 24; Rom. xi. 31),—I die daily. By the joy and glory which I have in you as my children in Christ, I protest I am in daily peril for Jesus' sake.—Ver. 32. If after the manner of men (if speaking humanly) I

fought with beasts at Ephesus. To take this literally is most unnatural. For, besides that as a Roman citizen the apostle would be exempt from such a thing, we can hardly suppose that such an occurrence, if it did take place, would never have been mentioned in the Acts, nor included in the minute detail of his perils, which he gives in 2 Cor. xi. 23-29. Clearly, the statement is to be understood in a figurative sense, thus: 'If after encountering, as I did at Ephesus, such a furious opposition as was more like a rush of wild beasts than the hostility of reasonable men.'—Compare chap. iv. 9; 2 Tim. iv. 17—what doth it profit me, if the dead are not raised? Let us eat and drink, for to-morrow we die.¹ This maxim, though found in a fragment of the Greek poet Menander (about B.C. 280), was not likely taken directly from him by our apostle; for it is just such a proverbial saying as, when once penned, would be sure to be caught up and repeated from mouth to mouth.—Ver. 34. Awake to righteousness,² and sin not—'These opinions spring not from honest conviction, but are bred of too intimate association with men of free thought and lax life, sucking you down into their corrupt atmosphere, and deadening your Christian instincts. Shake yourselves from this, and rouse up your Christian energies,'—for some have no knowledge of God: I speak this to move you to shame. 'Only gross ignorance of God can account for sentiments so shameful arising in a Christian community.' But, loth to confound the good with the bad in this severe censure, the apostle delicately ascribes this gross ignorance of God only to "some."

The Mode and Issues of the Resurrection,
35-57.

The invaluable information on the subject of the resurrection here given is drawn forth in the way of reply to objections, arising from the difficulty of conceiving how such a thing can be—a form of objection urged in our day with a plausibility which scientific discoveries are thought to render very formidable.

Ver. 35. But some one will say, How are the dead raised up? and with what manner of body do they come? Two questions are asked here. The first—"How are the dead raised?"—is answered half scornfully.—Ver. 36. Senseless man! "Fool" is too strong a rendering of the word here used (which is not that rightly rendered "fool" in Matt. xxiii. 17, 19; Luke xi. 40, xii. 20)—that which thou thyself sowest is not quickened, except it die (com-

¹ A different punctuation of this verse is adopted by many of the best interpreters, thus:—"what doth it profit me? If the dead are not raised, let us eat," etc. So Chrysostom of the fathers, and of the moderns Beza, Bengel, De Wette, Meyer, Stanley, and Alford, supported by the punctuation of the Vulgate, which is adopted by Griesbach, Lachmann, Tregelles, and Tischendorf. But the sense given by the punctuation of the received text—adopted by Erasmus and our Authorised Version—seems to us more natural.

² The words in the original might seem to mean, 'Awake up righteously,' or 'in a right frame.' But as the compound verb (*εγρησθε*) is used in the LXX. (1 Sam. xxv. 37; Joel i. 5) to express recovery from the effects of wine by sleeping it off, the rendering of our Authorised Version (after the Geneva Version) seems to give the true meaning, 'righteously,' in this case, meaning 'so as to become righteous' (a *proleptic* sense of the adjective or adverb not uncommon in classical Greek, and not unknown even in Latin: see Donaldson's *Gr. Gramm.* 497, and Jelf, 439, 2

pare John xii. 24). 'Not more truly does the grain require to die in the ground, to yield the bread we live on, and not more certainly does it yield it when thus first buried in the earth, than must this mortal body die in order to live again, nor more surely will it then rise to life.' The next objection—"with what manner of body do they come?"—is answered more respectfully; for even Christians themselves may be troubled with it—and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind. What is reaped is not precisely what is sown.—Ver. 38. but God giveth it a body even as it hath pleased him—at its original creation,—and to each seed a body of its own. 'In the vegetable world the Creator has shown inexhaustible resources in point of variety; how easy then to give to the body at its resurrection other properties than those of its mortal state, without destroying its essential identity?'—Ver. 39. All flesh is not the same flesh. 'Take the members of the animal creation too; neither are they, any more than those of the vegetable world, all of one type,'—but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes.¹ In the next two verses the illustrations rise into a higher region.—Ver. 40. There are also celestial bodies—not those of good angels (as Alford, after De Wette and Meyer, unnaturally), but, as the next verse clearly shews, what we call the 'heavenly bodies'—sun, moon, and stars (as Bengel, Neander, and Stanley), and bodies terrestrial—embracing all that distinguishes the organisms of earth from those of the heavens,—but the glory of the celestial is one, etc.—Ver. 41. There is one glory of the sun, etc. There is here no reference to the different degrees of glory among the saints in heaven (as some of the Greek fathers thought, and some moderns think). It is simply the amazing variety observable in the spangled vault above us, suggesting the reasonableness of expecting that the resurrection body will differ greatly from the mortal body, consistently with its essential identity. Accordingly, it is added—Ver. 42. So also is the resurrection of the dead. It is sown. Observe the word "sown" here, not 'buried,' for the similitude of seed cast into the earth is purposely continued,—in corruption—going quickly to decay,—it is raised in incorruption—undecaying.—Ver. 43. It is sown in dishonour—becoming so repulsive that one is fain to say with Abraham, of the dearest object in life, "Bury my dead out of my sight,"—it is raised in glory—resplendent and ravishing to behold (compare Matt. xviii. 3; Luke ix. 29-31; 1 John iii. 2), it is sown in weakness—the lifeless corpse absolutely powerless,—it is raised in power—ended with inexhaustible energy.—Ver. 44. It is sown a natural body—*Gr.* 'an animal body,' animated by the same vital principle which we have in common with the entire animal kingdom,—it is raised a spiritual body—not meaning a body simply of finer material than the present (the contrast does not lie in that), but a body whose animating principle is "the spirit," or rational nature in its entirely purified and perfected condition; (a body all whose organs and properties will be adapted to the inner and higher nature whose handmaid it is to be. (To be sober and

¹ The two last clauses stand in this order in the true text.

safe on such a subject, one needs to keep strictly within the lines of these definitions.)—If there is a natural body, there is also a spiritual body¹—the one no less certain than the other—and simply an advance from the lower to the higher.—Ver. 45. So also it is written, The first man Adam became a living soul (Gen. ii. 7). The last Adam became a life-giving spirit. "The last Adam," as a name for the promised Messiah, is not unknown to the rabbinical writers, though that feature in His constitution which is here expressed—His becoming the second Head of humanity, who would more than undo the evil done by the first—was never dreamt of by them.—Ver. 46. Howbeit that is not first which is spiritual, but that which is natural—by an ascent from the lower to the higher, as is the law of all God's works.—Ver. 47. The first man is of the earth. The word signifies 'rubbish,' 'loose earth,' 'dust' (as in Gen. ii. 7; Eccles. xii. 7 in LXX.),—the second man is of heaven.² The reference here is not to the properties of Christ's flesh, as received from the Virgin, but to the properties of His resurrection or spiritual body, as is plain from what follows.—Ver. 48. As is the earthy (man)—the first Adam,—such . . . the earthy; and as is the heavenly (One), such are they also that are heavenly—the risen saints shall be invested with heavenly properties, like their Head (see Phil. iii. 21).—Ver. 49. And as we have borne the image of the earthy, we shall also bear³ the heavenly.

Note.—So far is the question—"with what body do they come?"—from being unnatural, that after all the explanation now given, the difficulty will recur in this form: 'If that which is sown is not that which dies, in what sense is it the resurrection of the dead?' In other words, 'what is that in the two states which constitutes their identity?' The best answer to this question is, that the same difficulty applies to our personal identity throughout the present life. From infancy to old age there is a constant flux in the particles of our natural body; inasmuch that it is never at any one period in all respects precisely what it was at any other period; yet in every human being, by a law of his nature, there is an irresistible conviction that whether as child, youth, or man, he is *the same individual* that he was from the first. Beyond that there is no need to go, nor perhaps shall we ever discover wherein precisely the *principle* of personal identity consists.

Now come sublime disclosures.—Ver. 50. Now this I say, brethren, that flesh and blood—*i.e.* humanity as now constituted, "mortal," "corruptible," "weak," etc. (James i. 10; 1 Pet. i. 24)—cannot inherit the kingdom of God—which is "incorruptible, undefiled, unfading," 1 Pet. i. 4.—Ver. 51. Behold, I tell you a mystery—in

¹ Such is certainly the correct reading.

² "The Lord," in the received text of this verse, is plainly an addition to the true text; and the remarks above will shew, we think, that it is not wanted.

³ Nothing better illustrates the vicious tendency of the early interpreters of the Epistles to give a hortatory turn to statements manifestly affirmative, than the reading "let us bear" in this verse; a reading which is much better supported by external evidence than the affirmative reading—"we shall bear." Critical editors who allow external evidence to overbear the most convincing internal evidence—as Lachmann, Tregelles, and Tischendorf—adopt this hortatory reading, making the duty of bearing the *moral* image of Christ to be what the apostle is expressing; and strange to say, Stanley follows them.

the sense so often explained—a thing hitherto undisclosed, and even now known only by revelation. The disclosure here referred to, and the corresponding one in 1 Thess. iv. 15, appears to have been made exclusively to the apostle himself.—**We shall not all sleep**—the sleep of death; for a generation of believers will be “alive and remain when the Lord comes” (1 Thess. iv. 15),—**but we shall all be changed**¹—from mortality to immortality, from corruption to incorruption; a change which in the living will be equivalent to both death and resurrection all but instantaneously occurring, while they are standing, it may be, on their feet, expecting nothing, and working their ordinary work.—**Ver. 52. in a moment, in the twinkling of an eye**—a sublime expression of all but instantaneousness. There will, indeed, be an interval between the “resurrection” of the dead and the “changing” of the living saints—for “the dead in Christ shall rise *first*” (1 Thess. iv. 16), but so brief as to be but as the “twinkling of an eye,”—**at the last trump** (“the trump of God,” 1 Thess. iv. 16), **for the trumpet shall sound**—audibly, it would seem, as the signal for the winding up of all present things,—**and we (the living) shall be changed**.—**Ver. 53. For this corruptible must put on incorruption, and this mortal (of ours)² put on immortality.** The same figure—of “putting off” and “putting on” the *dress* of our present and future state is found in 2 Cor. v. 2-4.—**Ver. 54. And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written (Isa. xxv. 8), Death is swallowed up in victory.**³ Having closed his argument with these sublime words of one prophet, the apostle’s bosom seems to have so swelled with emotion as to vent itself in the exultant exclamation of another prophet.—**Ver. 55. O death, where is thy victory? O death, where is thy sting?** (Hos. xiii. 14). The textual evidence for this reading of so familiar a verse is decisive; and though it may be less grateful to the ear accustomed to the old form of it, it will be

found on reflection to be more expressive. The challenge to “death,” to say where is now its “victory,” seems the natural sequel of the immediately preceding words, “Death is swallowed up in victory;” as if he had said, “The tables are turned upon thee now: till now the victory was thine indeed; for “the wages of sin was death,” and thou hadst a right to see them duly paid. But thy sting has been extracted, and where is it now?” And this view of the exclamation explains sufficiently the emphatic repetition of “death” in both members of the question, instead of “grave” in the second question (an addition from the LXX.); for the dreaded enemy is really “death,” the grave being but its sequel.

Ver. 56. The sting of death is sin—as it inflicts on the sinner a wound which is mortal (Rom. vi. 23),—**and the power of sin is the law.** Law is the expression of sovereign authority. A law which has “no power” to avenge the breach of itself is no law at all. But the Divine law has deadly “power,” since the breach of it is “death.” It will be seen that “sin” here is viewed in its *penal*, not its *moral* character; as criminal, as damnable, as, in its desert, deadly rather than as hateful (as in Rom. iv. 15, v. 13; 1 John iii. 4); though these two features of sin are of course inseparable.—**Ver. 57. But thanks be to God, which giveth us the victory through our Lord Jesus Christ**—whose full name in this closing word the apostle expressively gives.

Inference from the whole subject, 58.

Ver. 58. Wherefore, my beloved brethren—in view of all that has been held forth to you on this subject—**be ye steadfast, unmovable**—not moved either by the specious reasonings or by the lax life of “men of corrupt minds and destitute of the truth” (1 Tim vi. 5),—**always abounding in the work of the Lord.** The way not to *go back* is to *go forward*, the way to be “unmovable” is to be “always abounding.” The secret of stability is progress. The progressive principle is the grand conservative principle. Not to *advance* is to *recede*,—**forasmuch as ye know that your labour is not in vain in the Lord.** Woefully “in vain” would their “labour” be if there were no resurrection. But holding this for a settled point, the apostle says, “ye know” it is “not vain;” and “the Lord,” he says, is pledged that it shall not be so.

Thus, with beautiful calmness and ease, does the apostle come down, in this closing verse, from the height to which he had risen in the verses immediately preceding, to the everyday work and warfare of life. Nor is this wonderful; for the spring of all Christian activity, energy, and progress lies in such soul-stirring themes as are handled in this chapter, whose practical outcome is expressed in the closing verse.

¹ The absurd reading, “We shall all sleep, but we shall not all be changed,” is the reading, nevertheless, of two of the oldest MSS., of two later Uncials, and of one good Cursive. Lachmann prints it (though only vouching for its being the traditional text of the fourth century); and what is strange, Stanley has it in his text.

² Not “this mortal” of *mine*, as Meyer and Alford un-naturally take it. It is the mortality of the saints at large, 2 Cor. v. 1, “*our* earthly house.”

³ The apostle departs here from the incorrect rendering of the LXX., and keeps nearer to the Hebrew, which runs thus:—“He hath swallowed up death for ever.” But since this idea of “completeness” is often rendered “unto victory” in the LXX. (as Job xxxvi. 7; Jer. iii. 5), he avails himself of the phrase here, and all the rather, as after describing death as “the last enemy,” he delights to view the eternal extinction of death as a glorious “victory” over that “last enemy.”

CHAPTER XVI.

SUPPLEMENTARY TOPIC.—MISCELLANEOUS MATTERS.—CONCLUSION.

1 **N**OW concerning ^a the collection for the saints, as I have ^a Acts xi. 29,
 given ¹ order to the churches of Galatia, even so ² do ye. ² Cor. viii. 4.
 2 ^b Upon the first *day* ³ of the week let every ⁴ one of you lay by ^b Acts xx. 7.
 him in store, as *God* hath prospered him, ⁵ that there be no
 3 gatherings ⁶ when I come. And when I come, ⁷ ^c whomsoever ^c 2 Cor. viii.
 ye shall approve by *your* ⁸ letters, them will I send to bring ⁹
 4 your liberality unto Jerusalem: ^d and if it be meet that I go ^d 2 Cor. viii. 4.
 5 also, they shall go with me. Now I will come unto you, when
 I shall pass ¹⁰ through Macedonia; for I do pass through
 6 Macedonia. And it may be that I will ¹¹ abide, yea, and ¹²
 winter with you, that ye may ^e bring me ¹³ on my journey ^e Acts xv. 3;
 7 whithersoever I go. For I will not ¹⁴ see you now by the ^f Rom. xv. 24.
 way; but I trust ¹⁵ to tarry a while with you, ^f if the Lord ^f Acts xviii. 21;
 8 permit. But I will tarry at Ephesus until Pentecost; ^f Jam. iv. 15.
 9 for ^g a great door and effectual is opened unto me, and ^h *there* ^g 2 Cor. ii. 12;
are ¹⁶ many adversaries. ^h Col. iv. 3;
 10 Now ⁱ if Timotheus ¹⁷ come, see that he may ¹⁸ be with you ⁱ Acts xix. 22.
 without fear: for ^k he worketh the work of the Lord, as I also ^k Phil. ii. 20,
 11 *do*: ¹⁹ ^l let no man therefore despise him. But conduct him ^l 1 Thes. 2,
 forth ²⁰ ^m in peace, that he may come unto me: for I look for ²¹ ^m Acts xv. 33.
 12 him with the brethren. As ²² touching *our* brother ⁿ Apollos, ²³ ⁿ Ch. i. 12.
 I greatly desired him ²⁴ to come unto you with the brethren:
 but his will was not at all ²⁵ to come at this time; ²⁶ but he will
 come when he shall have convenient time. ²⁷
 13 ^o Watch ye, ^p stand fast in the faith, quit you like men, ^q be ^o Mat. xxiv.
 14 strong. ^r Let all your things be done with charity. ²⁸ ^q 42, xxv. 13;
 15 I ²⁹ beseech you, brethren (ye know ^s the house of Stephanas, ^r 1 Pet. v. 8.
 that it is ^t the first-fruits of Achaia, and *that* they have ^r Phil. i. 27,
 16 addicted ³⁰ themselves to ^u the ministry of ³¹ the saints), ^v that ^s Ch. i. 16,
 ye submit yourselves ³² unto such, and to every one that helpeth ^t Rom. xvi. 5.
 17 with *us* ³³ and ^w laboureth. I am glad of ³⁴ the coming of ^u Heb. xiii. 17.
 Stephanas and Fortunatus and Achaicus: ^x for that which was ^w Heb. vi. 10.
 18 lacking on your part they have supplied. ^y For they have ^x 2 Cor. xi. 9;
^y Col. iv. 8.

1 gave	2 omit even; read so also	3 day	4 each
5 as he may prosper	6 that no collections be made	7 arrive	
8 omit <i>your</i>	9 carry	10 have passed	11 shall
12 or even	13 set me forward	14 do not wish to	15 for I hope
16 there are	17 Timothy	18 omit may	19 do
20 set him forward	21 expect	22 prefix But	
23 Apollos our brother	24 besought him much		
25 it was not at all his will	26 now	27 opportunity	
28 all that ye do be done in love	29 prefix Now	30 set	
31 minister unto	32 that ye also be in subjection	33 in the work	
34 And I rejoice at	35 omit have		

refreshed my spirit and yours: therefore ^z acknowledge ye ^z Phil. ii. 29. them that are such.

- 19 The churches of Asia salute you. Aquila and Priscilla ³⁶ salute you much in the Lord, ^a with the church that is in their ^a Rom. xvi. 5. house. All the brethren greet ³⁷ you. ^b Greet ³⁷ ye one another ^b Rom. xvi. 16. with an holy kiss.
- 21 ^c The salutation of *me* ³⁸ Paul with mine own hand. ^c Col. iv. 18 ;
 22 If any man ^d love ³⁹ not the Lord Jesus Christ, ⁴⁰ ^e let him be ^d Eph. vi. 24.
 23 ^f anathema. Maran atha. ^g The grace of our Lord Jesus Christ ^f Jude 14, 15.
 24 ^{be} ⁴¹ with you. My love ^{be} ⁴¹ with you all in Christ Jesus. ^g Rom. xvi. 20.
- Amen.

The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

³⁶ Prisca
³⁹ loveth

³⁷ salute
⁴⁰ omit Jesus Christ

³⁸ me
⁴¹ be

Collection for the Poor Saints at Jerusalem, 1-4.

The occasion of this "collection" was the "great dearth" which a Christian prophet who came from Jerusalem to Antioch predicted would come upon the Empire, and which came to pass in the reign of Claudius. It fell, as we know, with great severity upon Jerusalem; and the poor Christians there, who perhaps were now suffering from the warmth of their generosity in early Pentecostal days, would feel it keenly. In prospect of the coming calamity, the converts of the Gentile Church of Antioch at once determined to make a collection for their Jewish brethren at the headquarters of the faith, requesting Barnabas and Saul to deliver it to the elders at Jerusalem (Acts xi. 27-30). The great mind of our apostle, intent upon soothing the prejudices of his Jewish brethren against the uncircumcised Gentile converts, seems to have resolved on utilizing the idea of the Antioch Christians, by organizing a general collection from the other Gentile Churches for the relief of the poor Christians of Jerusalem; and the Epistles to the Romans, Corinthians, and Galatians are so full of this subject as to shew that he must have thrown his heart into it. He appears to have broached the proposal first at Corinth, where it was taken up with great zeal (2 Cor. ix. 1, 2, viii. 10). Encouraged by this, he laid the proposal next before "the Churches of Macedonia"—at Philippi, at Thessalonica, and smaller bodies of Christians scattered over that region (Rom. xv. 26; 2 Cor. viii. 1, 2, ix. 1, 2),—then before "the Churches of Galatia" (ver. 1), with probably other bodies of Gentile converts. From the abrupt way in which the subject is here introduced for the first time, it seems plain that this was one of the topics on which the Corinthians had written to him for direction; and as his instructions are very explicit, and have an important bearing on Christian beneficence in general, we give it a distinct place as a supplementary Topic.

Ver. 1. Now concerning the collection for the saints, as I gave order to the churches

of Galatia, so also do ye. The great object in view—over and above the temporal relief which this collection would give—being to soften the prejudices of the Jewish converts against their Gentile brethren, the practical mind of the apostle sought to plan some way of having it all conveyed to Jerusalem at the same time; a thing of some difficulty, from the distance of the churches from each other. The plan fixed on was first given, it appears, as an "order to the churches of Galatia," and no plan better fitted for the purpose could have been devised.—Ver. 2. Upon the first day of the week let each one of you lay by him in store, as he may prosper (*Gr.* 'whatever he may succeed in'), that no collections be made when I come. Note here (1) that it is not a weekly offering at their meetings for public worship, but that each one at his own home should lay by his own weekly contribution, to be handed in only at the last as one entire gift. The weekly offering at the church meetings was a subsequent modification of this, which soon became universal. (2) No definite sum is named as either of Divine appointment or even as expedient; but each one was to judge for himself what he ought to give "as he might prosper." Had the title principle been recognised as obligatory, as some allege, could the apostle have so written? (3) The principle here laid down for the churches to act on—of a fund to be collected for some specific object, and to be made up of successive periodical accumulations—recommends itself at once to all Christians as full of wisdom. It is the principle, in fact, of 'Systematic Beneficence,' as it is now called. When urgent calls are made, the necessary funds might not be in hand; whereas when a fund has been gradually accumulating, even by very small periodical additions, it can be drawn upon, on an emergency, to an extent otherwise impracticable; and in then and thus giving it, one feels something of that satisfaction of which the apostle says, "The Lord loveth a cheerful giver" (2 Cor. ix. 7). (4) This weekly contribution was to be reserved for "the Lord's Day." This renders it

certain, by the way, that that day was already regarded by all Christians as a sacred day, and, as such, the proper day (as we find from Acts xx. 7) for public worship. In this view, their laying by their weekly sum *on that day* would both stamp the contribution with a sacred character and hallow and stimulate the generous principle itself. And surely nothing could tend more to swell the receipts of the churches for all Christian and benevolent objects, as well as to stimulate and strengthen the principle of Christian giving, than just to have this practice of systematic beneficence carried into general effect, and especially if the *mode* adopted were that here "ordered"—of making the offering of each one to be weekly, and "on the first day of the week."—Ver. 3. **And when I arrive, whomsoever ye shall approve by letters, them will I send to bring your bounty unto Jerusalem.** The apostle, with a high-minded delicacy, leaves it to the Corinthians to make choice themselves of the bearers of their bounty to Jerusalem, and says he will give them "letters" to the proper authorities at Jerusalem, to be delivered along with their contributions. (Our Authorised Version, by inserting "*your*" before "letters," makes the meaning to be that the Corinthians were to write letters to the apostle himself; therein wrongly following Calvin, Beza, etc.)—Ver. 4. **and if it be meet that I go also, they shall go with me.**—¹ If this shall prove a fitting occasion for me to carry out my purpose to go again to Jerusalem (as intimated in Acts xix. 21 and xx. 3), I will take your delegates along with me.² But as this was not yet definitely fixed, he now proceeds to tell them his present views as to his movements for the future.

Miscellaneous Matters, 5-18.

Ver. 5. **But I will come unto you, when I shall have passed through Macedonia; for I do pass through Macedonia.**—¹ I am going to do so.² (Those who wrote the subscription to this Epistle, misunderstanding these words, as if they meant, 'I am now passing through Macedonia,' say that it "was written from Philippi" (see Acts xvi. 12); whereas the eighth verse of this chapter makes it quite clear that it was written from Ephesus.) The apostle had given the Corinthians to expect two visits from him, one on his way to, the other on his return from, Macedonia (2 Cor. i. 15, 16). He now announces only *one* visit, and that on his return journey. For this change of plan he had been captiously charged with "lightness" (fickleness, insincerity, 2 Cor. i. 17); whereas it was out of tenderness to them, after the severity with which he had ordered them to expel the incestuous member of their church, that he was induced to defer his visit till his return from Macedonia.—Ver. 6. **But with you it may be that I shall abide, or even winter**—which he actually did, as we learn from Acts xx. 2, 3, where it is said, "We came into Greece (meaning Corinth, its capital, with which he had most to do), and there abode three months," which were "winter" months. The summer months of that year he had spent in Macedonia, and he had to be at Jerusalem at Pentecost (Acts xx. 16); but as the *Ægean* Sea was not favourable for navigation till spring, he spent the intervening winter at Corinth,—**that ye may set me forward on my journey,** or 'accompany me a little way,' as this favourite phraseology means (Acts xv. 3, xx. 38, xxi. 5; Rom. xv. 24; 2 Cor. i. 16; Titus iii. 13; 3 John 6),—**whither-**

soever I go—implying that his plans were not then definitely fixed.—Ver. 7. **For I do not wish to see you now by the way**—as formerly intended (see on ver. 5),—**for I hope to tarry a while with you, if the Lord** (the Lord Jesus, as appears) **permit**—that is, if when the time comes it appear that the way for it has been left open by Him who is "Head over all things to the Church."—Ver. 8. **But I will tarry at Ephesus until Pentecost.** *N.B.*—The allusion here to Pentecost fixes the *date* of this Epistle, while that to Ephesus shews *from whence* it was written.—Ver. 9. **for a great door and effectual is opened¹ unto me, and there are many adversaries.** He is eager to enter in on a wide and most hopeful field of missionary usefulness, nothing daunted by the resistance expected: compare 2 Cor. ii. 12, "When I came to Troas, to preach Christ's gospel, a door was opened unto me of the Lord;" Col. iv. 3, "Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ;" 2 Thess. iii. 1, "Pray for us that the word of the Lord may run and be glorified;" Acts xiv. 27, "They rehearsed all that God had done with them, and how He had opened a door of faith unto the Gentiles." Who the "adversaries" were in this case is minutely described in Acts xix.: there we find that in consequence of the great success of his work among the Jews at Corinth, the wrath of the unbelieving ones burst forth upon him, but that he foiled them by withdrawing from the synagogue and teaching in the school of Tyrannus, where his success was even greater. After that they made an impotent attempt to ascribe his success to a league with evil spirits—to their own confusion and the furtherance of the Gospel. No wonder then that the apostle says here, "a great door and effectual is opened unto me," and we see here some of "many adversaries." But the Gentile adversaries were at Ephesus even more formidable; when, encountering the "worshippers of the great goddess Diana," he was like to be torn in pieces by the "beasts at Ephesus."

Ver. 10. **Now if Timothy come, see that he be with you without fear.** Probably it was his youth (1 Tim. iv. 12), his delicate constitution (1 Tim. v. 23), and possibly a certain gentleness and softness of character thereby engendered—that dictated this kindly word, to encourage him should he come to Corinth. We learn from Acts xix. 22 that Timothy and Erastus had been despatched to Macedonia; and Timothy, at least, had been instructed to go by Greece, so as to visit Corinth on his way (1 Cor. iv. 17). Here he speaks of Timothy's reaching Corinth as uncertain, but in case he should do so, the apostle is anxious he should be well received,—**for he worketh the work of the Lord (Jesus), as I also do.** See a similar fine testimony to Timothy in Phil. ii. 19 22.—Ver. 11. **let no man therefore despise him: but set him forward (at parting) on his journey in peace, that he may come unto me: for I expect him with the brethren**—those brethren, probably, mentioned in next verse, besides Erastus. And he came accordingly; for we find him with the apostle when he wrote his Second Epistle (i. 1).—Ver. 12. **But as touching Apollos our brother, I besought him much to come unto you with the brethren**—probably a deputation of brethren (Titus and two others) sent

¹ The Greek verb is the 2d perf. act. in a passive sense.

to Corinth to complete its "collection" before the apostle's arrival (2 Cor. viii. 6, 18, 22). If so, he probably wished Apollos to take the lead in that deputation, and Titus may only have been fixed on when Apollos declined. In this case, the apostle's wish that he should go, and the declination of Apollos, were alike honourable to the high principle and brotherly affection of both, considering the jealousies which their names had respectively aroused at Corinth. Apollos consented, as we shall presently see, to go at a future time; but this time seemed inopportune.

Ver. 13. **Watch ye, stand fast in the faith, quit you like men**—'play the man,' 'be manly,'—**be strong**. In the Greek of the Old Testament we find these words more than once together (Ps. xxvii. 14, xxxi. 24).—Ver. 14. **Let all that ye do be done in love**. While the four preceding things express the sterner features of Christian duty, this pours suavity into them, and, being itself "the bond of perfectness," encircles and beautifies the whole character.

Ver. 15. **Now, I beseech you, brethren (ye know the house of Stephanas, that it is the first-fruits of Achaia)**—the earliest Achaean converts. In Rom. xvi. 5 this, according to the received text, is said of Epenetus; but the reading there is wrong; it should there be "the first-fruits of Asia unto Christ," that is, of Roman or Proconsular Asia. Achaia was the name of Southern Greece, whose capital, Corinth, is doubtless meant here, though the province only is named,—**and that they have set themselves to minister to the saints**—made it their special care (see Luke viii. 3; Rom. xii. 7). The reference here is not to the "collection," but to such services as were within their own sphere.—Ver. 16. **that ye also be in subjection unto such**—in respectful deference unto them, as estimable servants of Christ,—**and to every one that helpeth in the work, and laboureth**. The same collocation of "work" and "labour" is found in xv. 58; 1 Thess. i. 3; Rev. ii. 2.—Ver. 17. **And I rejoice at the coming of Stephanas**—the same, no doubt, as in ver. 15 and i. 15,—**and Fortunatus¹ and Achaicus**—of whom we only know that they were members of the Corinthian Church who had visited the apostle at Ephesus, and probably were the bearers of the Corinthian letter to him to which he refers in vii. 1, and conveyed, probably, the present letter in reply to it,—**for that what was lacking on your part they supplied**—that is, 'the lack of your own presence has been supplied by theirs as your deputies.'—Ver. 18. **For they refreshed my spirit and yours**—as if the refreshing of his spirit by their visit was a refreshing of theirs who sent them, so thoroughly does he identify his feelings with theirs (see 2 Cor. vii. 3).—**acknowledge ye therefore them that are such**—recognise their worth, and make them suitable returns.

Conclusion, 19–24.

Ver. 19. **The churches of Asia salute you**—Proconsular or Roman Asia, of which Ephesus was the capital. Seven of these churches are named in the book of Revelation. This Christian "salutation" was no unmeaning ceremony: it was the Hebrew "Peace be unto you" in its

¹ Bengel conjectures that this Fortunatus was a son of the above, and Stanley thinks him probably a slave who had received his master's name; but (as Osiander pertinently asks) why not himself?

highest, warmest sense, which was first uttered in that new sense by our Lord Himself (Luke xxiv. 36; John xx. 21), and left by Himself as His legacy to His own in words which have carried it into myriads of receptive bosoms in every land, and will do, as long as there are such on earth—the words, we need not say, of John xiv. 27.—**Aquila and Prisca¹ salute you much in the Lord (the Lord Jesus), with the church that is in their house**. This lovely couple—driven from Rome by the persecuting edict of Claudius (Acts xviii. 2)—we find settled at Corinth, where they were joined by Paul, the two being of the same secular occupation. After a time they accompanied our apostle to Ephesus, and there settled, doing eminent service to the cause of Christ. For there it was that to Apollos they were privileged to open up such enlarged views of the Gospel, as, until then, he had had no opportunity of learning. On another occasion, when the apostle's life at Ephesus was in imminent danger, they interposed for his rescue at the risk of their own lives, receiving for this the enduring record of his own and the Church's warm gratitude (Rom. xvi. 4). And here, again, we find them with a "church," regularly assembling "in their house," and sending to their former Corinthian brethren their warmest greetings. From this and similar references to churches regularly meeting in the private houses of their members, it is plain that up to this time—and probably for long after—the Christians met only in private houses; perhaps holding distinct meetings, according to the capacity of the "house." No house would be choicer for such a purpose than that of Aquila, whose occupation required large premises. At these homely gatherings the progress of the Gospel and the state of several churches seem to have been reported—sometimes by written communications (as we learn from Col. iv. 16; 1 Thess. v. 27), sometimes orally by persons who had received intelligence, or had themselves brought it (as appears from 3 John 3); and occasion would then be given for special thanksgiving and prayer. In this way the tie between Christians in different localities, and between those little communities themselves, would be drawn close, and be felt to be a blessed reality.—Ver. 20. **All the brethren salute you. Salute one another with a holy kiss**. This custom, which prevailed among the Jews, came doubtless from the East, where it still prevails as the mode of friendly recognition. Its adoption into the churches, as a symbol of a higher fellowship, would, in these circumstances, be almost instinctive, spontaneous, and immediate. In the present case the apostle probably meant that, on the reading of his Letter aloud in the assemblies, with the greetings expressed in it, they should in this way express their mutual affection (see Rom. xvi. 16; 1 Thess. v. 26; 1 Pet. v. 14). The practice thus came to have a fixed place in the church service—coming in usually after the celebration of the Lord's Supper. It continued in use for a long time; but as the Church spread westwards, encountering more staid ideas and less demonstrative habits, the practice would grow less frequent. As a matter of principle, it will ever be the wisdom of churches, in such matters, to study the state of society and local ideas and

¹ This shortened form of the word "Priscilla"—which in Rom. xvi. 2 is certainly the correct reading, and probably also in 2 Tim. iv. 19—is best attested here also.

usages; for what in one place is regarded as but a common expression of good feeling would in another be thought to border on indelicacy.

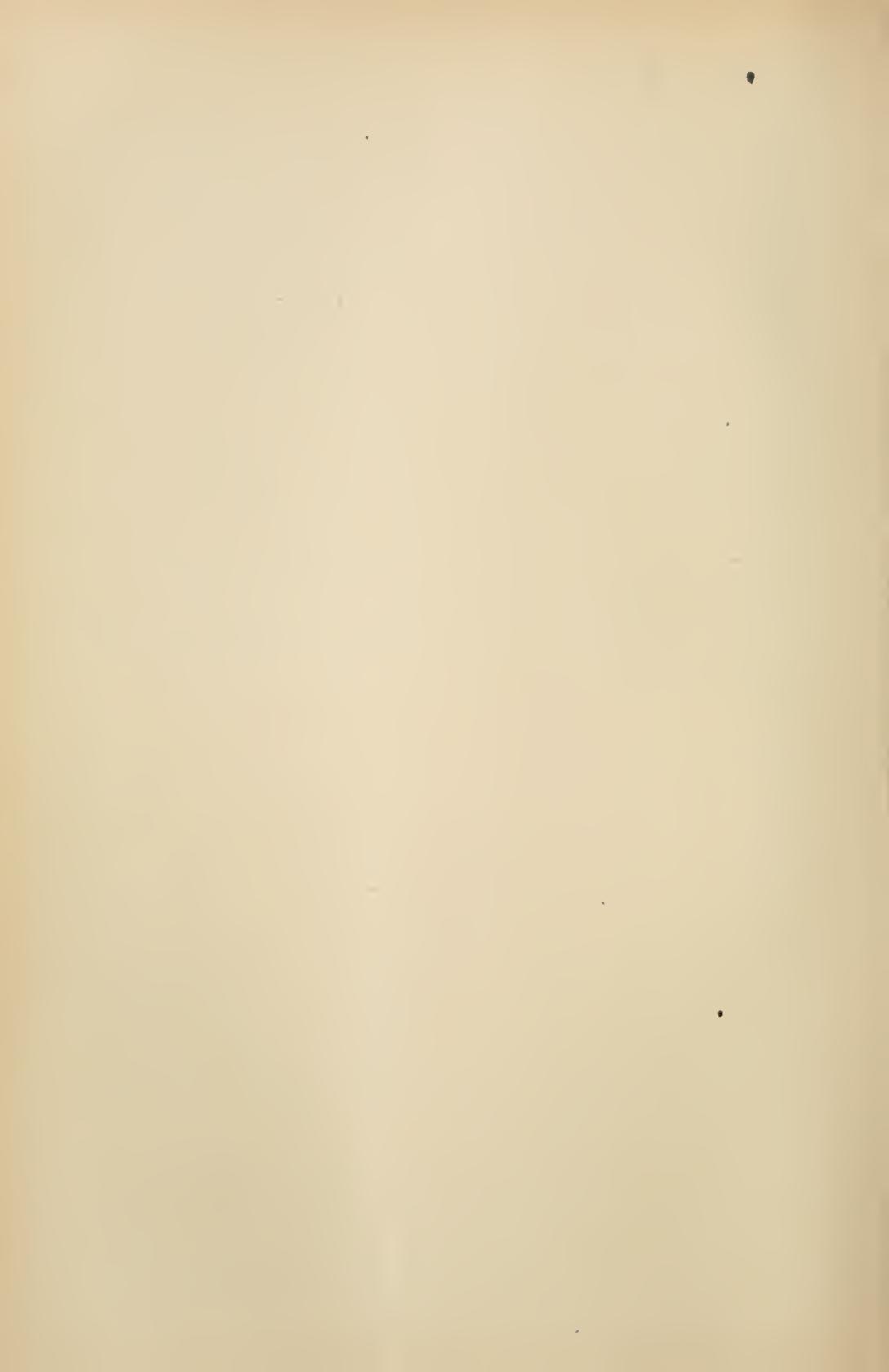
Ver. 21. **The salutation of me Paul with mine own hand.** This—"which was the token in every Epistle" of his (2 Thess. iii. 17)—was his way of attesting the genuineness of the Letter. This, it appears, was far from superfluous; for we learn from 2 Thess. ii. 2 that spurious Epistles were palmed off in his name, to enlist his authority for things which he condemned. It was his custom to employ an amanuensis, to whom he dictated his Epistles, merely adding a closing salutation with his own hand. The sole exception is the Epistle to the Galatians, which he tells us he wrote in large characters (as the word means) with his own hand (Gal. vi. 11).—Ver. 22. **If any man loveth not the Lord**¹—that is, the Lord Jesus,—**let him be Anathema**—see on xii. 3; also Gal. i. 8, 9—**Maran atha.** This is the Aramæan or Syriac expression for 'Our Lord cometh;' a solemn warning that the approaching Advent of the Lord would see that dreadful curse visited upon such. See Matt. xxv. 41, where this awful *curse* is first connected with "the Son of man *coming* in His glory" (ver. 31). Why this was expressed in the form of a Syriac exclamation, it is impossible to tell; but since it must have been intelligible to the readers of this Epistle, it would seem to have sprung up first among the early converts of Palestine, who used the vernacular tongue; from them to have become a household word of warm-hearted

love to the Lord Jesus, one with another; and thence to have passed to the Gentile churches. It may be added, however, that the word here used for "love" is not that which expresses *personal* affection,¹ which we should naturally have expected, but that expressing distinctively the love of *character*—what is called the 'love of complacency';² as if he had said, 'What I mean is, if any man hath not such love of Him who laid down His life for us that he would lay down his own life for Him, rejoicing to be counted worthy to suffer for His name.'—And who says this? It is the man who once thought it his special mission to stamp out that execrated Name from the earth. Has he, then, merely transferred his fanatical rage from one direction into its opposite? The most prejudiced critic, as he observes the serenity with which this Epistle closes, can hardly see in this one verse an interjected burst of fanaticism. As a matter of psychology, burning love to any one deemed supremely worthy of it is apt to beget a feeling of wonder, of grief, and in some very supposable cases, even of indignation at the want of it in others. Certainly a feeling of hatred towards even his bitterest enemies will not be ascribed to him who penned the words of Rom. ix. 1-5 and x. 1.—Ver. 23. **The grace of the Lord Jesus Christ be with you.**—Ver. 24. **My love be with you all in Christ Jesus. Amen.** Some critics take this indicatively, "My love *is* with you all." But this seems flat. That of our Authorised Version is much the more expressive, and the closing "Amen" seems to confirm this.

¹ There can be no question that the words "Jesus Christ" here were not in the original text.

¹ φίλον.

² ἀγαπήν.



INTRODUCTION TO THE SECOND EPISTLE TO THE CORINTHIANS.

SHORT as was the period that elapsed between the writing of the First and the Second Epistle to the Corinthians—a few months only—it was one of the most critical in the whole career of the apostle, calling forth the deepest and most conflicting emotions of his soul, which all find vent in this Second Epistle. So intense was his anxiety to learn the effect produced at Corinth by his First Epistle, that having sent Titus thither, he could find no rest to his spirit till he should meet him on his way back. Accordingly, having left Ephesus after “the uproar” (Acts xx. 1), he repaired to Troas, where he expected to meet him; but disappointed in this, and still full of anxiety, he went on to Macedonia (2 Cor. ii. 12, 13), but with no better success:—“When we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears” (2 Cor. vii. 5). But at length Titus arrived, and brought him such tidings, that the sorrow out of which he wrote his First Epistle was turned into overflowing joy. And though Titus had to qualify the good news, and to tell the spiritual father of that church that Judaizing emissaries had succeeded in fanning into a flame the opposition to his apostolic claims and character, and shaking the faith of some of the converts, while old licentious habits were reappearing in others, he could now boldly confront the one class, and sternly, though sorrowfully, warn the other.

To do this was the main object of the Second Epistle. But there was another object on which his heart was set. The great collection from the Gentile churches for the poor saints at Jerusalem during the famine (Acts xi. 28)—which the apostle had set on foot—had been brought before the Corinthians more than a year before; the proposal had been well received, and had made a good beginning; insomuch that when this was reported to the Macedonian churches (at Philippi, Thessalonica, and Berea, with perhaps other clusters of disciples in that region), “their zeal had provoked very many” (2 Cor. ix.); but as it seemed to have slackened, the apostle was afraid lest he should have to be “ashamed of his boasting of them, and was concerned for the reputation of their Christian liberality” (2 Cor. ix. 1-4). He therefore takes occasion to introduce into the heart of this Epistle (chap. viii., ix.), as a sort of episode, this important subject; and all the rather, as it would shew how little they knew of his yearning love for his own nation who dared to calumniate him for the want of it.

It will be seen, then, that this Epistle is, as has been well said by Dean Stanley, the most personal of all the letters of our apostle, while yet the principles enunciated in it are of enduring interest and value.

The *genuineness* of this Epistle is as undisputed and indisputable as that of the

First. The patristic testimony to it is clear, and all who can appreciate internal evidence feel and own that it shines in its own light.¹

The *date* is easily discovered. After Pentecost, in the year A.D. 57, the apostle was no longer at Ephesus (1 Cor. xvi. 8). He had gone to Troas in search of Titus, and failing in this had proceeded on to Macedonia, in some part of which he found him. And the whole letter bears evident marks of having been poured forth there and then, out of the fulness of a heart long ready to burst with anxiety and grief, but now relieved. In the fall of the year 57, therefore, this Epistle must have been written.

The *style* of some parts of it is only to be explained by the tempest of feeling under which they were written, or rather dictated to an amanuensis—in all likelihood Timothy, whom he joins with himself in the opening salutation. To use the words of Meyer, “the excitement and varied play of emotion with which Paul wrote this letter, probably in haste too, certainly make the expression not seldom obscure and the sentences less flexible, but only heighten our admiration of the great delicacy, skill, and power with which this outpouring of Paul’s spirit and heart, possessing as a defence of himself a high and peculiar interest, flows and gushes on till finally, in the last part, it overwhelms the hostile resistance.”

The Epistle divides itself naturally into three parts. In the *first* part—chap. i.–vii.—the apostle pours forth all the feelings which the state of the Corinthian church, both before and after the coming of Titus, had awakened in his breast; the *second* part—chap. viii., ix.—is devoted to the subject of the great collection which was to be made by the Gentile churches for their Jewish fellow-Christians at Jerusalem in their famine-stricken condition, to urge upon the Corinthians the hastening of their contributions. In the *third* part, chap. x.–xiii., he repels with scorn the insinuations thrown out by self-seeking emissaries against his apostolic claims and Christian character, describing and denouncing them in withering terms, and with affecting detail telling them what his services in the Gospel had cost him; and closing with the hope that, though he feared his next visit would, in the case of some backsliders, be far from pleasant either to himself or to them, it might prove to the church itself and to him a refreshment and a blessing.

¹ See the acute and unanswerable remarks on this Epistle in Paley’s *Horæ Paulinæ*, Chapter IV.

- great a death, and doth²⁰ deliver: in whom we trust²¹ that he
 11 will yet deliver *us*; ²² ye also ^φ helping together by prayer for ^φ Rom. xv. 30;
us,²³ that ^ψ for the gift *bestowed*²⁴ upon us by the means of many ^ψ Phil. i. 19.
 persons thanks may be given by many on our behalf. ^ψ Ch. iv. 15.
- 12 For our rejoicing²⁵ is this, the testimony of our conscience,
 that in simplicity²⁶ and ^τ godly sincerity,²⁷ ^ς not with fleshly ^τ Ch. ii. 17.
 wisdom, but by the grace of God, we have had our conversa- ^ς 1 Cor. ii. 4.
- 13 tion²⁸ in the world, and more abundantly to you-ward. For
 we write none other things unto you, than what ye read or²⁹
 acknowledge; and I trust ye shall³⁰ acknowledge even³¹ to the
- 14 end; as also ye have acknowledged³² us in part, that ^τ we are ^τ Ch. v. 12.
 your rejoicing,²⁵ even as ^υ ye also *are* ours in the day of the ^υ 1 Cor. iv. 15;
 Lord Jesus. ^υ Phil. ii. 16.

20 will	21 on whom we have set our hope	22 us
23 your supplication on our behalf	24 bestowed	25 glorying
26 holiness	27 sincerity of God	28 we behaved ourselves
29 add even	30 hope ye will	31 omit even
32 did acknowledge	33 our	

Ver. 1. Paul . . . and Timothy our (*Gr.* 'the') brother. See on 1 Cor. i. 1. Timothy had been sent to Corinth along with the First Epistle (1 Cor. iv. 17), and along with him Erastus (Acts xix. 22), and probably Stephanas, Fortunatus, and Achaicus (1 Cor. xvi. 17). Timothy had now returned to him and is here associated with the apostle himself in the salutation of a church which he knew so well. And as our apostle employed an amanuensis in the writing of his letters to the churches (with the exception probably of that to the Galatians, vi. 11), Timothy was in all likelihood the penman of this Epistle,—unto the church . . . at Corinth, with all the saints . . . in the whole of Achaia—the name of the whole Roman province of Greece, northward to Macedonia. There appear to have been converts scattered up and down this whole province of which Corinth was the capital, in addition to the little "church at Cenchreae," the eastern port of Corinth (Rom. xvi. 1). These would be affiliated with the mother church at the capital, meeting by themselves in little knots where numerous and near enough to each other, but looking to Corinth as their centre and the headquarters of Christianity in the province. All these the apostle embraces in his salutation to the church of Corinth.—Ver. 2. *Grace*, etc. See on 1 Cor. i. 3.—Ver. 3. *Blessed be the God and Father*, etc.—not 'Blessed *is* God' (as Alford unnaturally and inconsistently with his own rendering of the same words in Eph. i. 3),—the Father of mercies and God of all comfort—Divine mercies of which, at the time referred to, the apostle had had special experience—who comforteth us¹ in all our trouble, that we may be able to comfort them that are in any trouble, through the comfort wherewith we ourselves are comforted of God. How the capacity to sympathise with the suffering is acquired by the personal experience of

suffering, and deepened in proportion to the extent and variety of that experience, who does not know? The perfection of it is found in One alone (Heb. iv. 14-16).—Ver. 5. For as the sufferings of Christ abound unto us. In what sense? Those touching words of the glorified One to Saul, on his way to Damascus, seem to furnish the answer: "Saul, Saul, why persecutest thou Me—I am Jesus, *Whom* thou persecutest" (Acts ix. 4, 5): as if to say, 'Whatsoever is done to my cause, and to my people for my sake, is done to Me.' He Himself, as His Father's witness on earth, could say, "The reproaches of them that reproached Thee fell on Me" (Rom. xiv. 3, from Ps. lxxix. 7-9). In this sense Christians "fill up that which is lacking in the sufferings of Christ" (Col. i. 24), and have "the fellowship of His sufferings, becoming conformable unto His death" (Phil. iii. 10),—even so our comfort also aboundeth through Christ—according to His own promise, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world" (John xvi. 31); "Be of good cheer, Paul; for as thou hast borne witness of me at Jerusalem, so must thou bear witness also at Rome" (Acts xxiii. 11).—Ver. 6. But whether we be afflicted, it is for your comfort and salvation; or whether we be comforted, it is for your comfort, which worketh in you the patient endurance of the same sufferings. What that suffering of his own was, to which he here refers—and his consolation under which he hopes they shared in—is now explained.—Ver. 8. For I would not have you ignorant concerning our trouble which befell us in Asia. Proconsular Asia is meant—the western part of Asia Minor, embracing Mysia, etc. The reference here is probably not to the rush that was made in Ephesus upon the apostle's party in consequence of the success of his preaching (Acts xix. 24), but rather to that complication of dangers to which he alludes so feelingly in his address to the elders of Ephesus (Acts xx. 19),—that we were weighed

¹ Stanley notes it as a characteristic of this Epistle, that in it the apostle speaks of himself in the plural number much more frequently than elsewhere.

down exceedingly, beyond our power, inso-
 much that we despaired even of life. The
 apostle seems to labour under the difficulty of
 finding words to express what he felt at the time
 referred to. That it was some severe *illness* is
 the opinion of some excellent critics; but this
 seems quite alien from the strain of the passage.
 What with "the lying in wait of the Jews,"
 plotting his death wherever he went, he seems
 never to have felt secure of his life for a day, and
 at times to have given up hope of escape.—Ver. 9.
Yea, we ourselves have had the answer (not
 'sentence') of death within ourselves. The
 thought seems to be, 'Looking up, to discern
 what God might mean by this, and asking our-
 selves whither all was tending, the answer seemed
 to be, Thou art now to die for the name of the
 Lord Jesus.' No wonder that under a continuance
 of this impression his strength got worn down, and
 he was at times ready to sink under the pressure.
 The noblest natures are not superior to this, and
 specially men of such keen sensibilities as our
 apostle. But it drove him to the one Source of
 courage and strength to hold on,—that we should
 not trust in ourselves, but in God which raiseth
 the dead. The reference is not specifically to the
 final resurrection, but to the great general prin-
 ciple on which Abraham acted when "he that
 had received the promises offered up his only
 son, of whom it was said, In Isaac shall thy seed
 be called, accounting that God was able to raise
 him up even from the dead, from whence also he
 received him in a figure" (Heb. xi. 17-19), and
 see Rom. iv. 19, 20.—Ver. 10. **who delivered**
us out of so great a death. The word points to
 'such a *kind* of death,' rather than to its great-
 ness,—and will deliver: in whom our hope is
 that he will also still deliver us—so that though
 already delivered from that oppressive, crushing
 sense of impending death just described, he was
 so far from thinking all danger past that it seemed
 still to dog his steps; but his former fears were
 gone, the past deliverance assuring him that he
 had work yet to do for that Master whom he loved
 to serve.—Ver. 11. **ye also helping together on**
our behalf by your supplication—delicately
 taking it for granted that they were doing it, and
 so virtually soliciting their prayers,—that for
 the gift bestowed upon us, by the means of
 many persons thanks may be given by many
 on our behalf—his preservation, in answer to
 their prayers, giving occasion for the thanksgiving
 of many on his behalf.

Ver. 12. **For our glorying is this, the testi-
 mony of our conscience, that in holiness¹ and
 sincerity of God**—'in purity of motive, and
 integrity of heart, as in the sight of the great
 Searcher of hearts,—not with ('in') *fleshy*
wisdom, but with ('in') the grace of God—not
 even trusting to our own judgment how to act, but
 under the guidance of Divine grace,—we behaved
ourselves in the world, and more abundantly
to you-ward. 'If there is one place more than
 another where I have acted on this principle, it is
 Corinth and among you.' It would have been
 hypocrisy to ask their prayers for him had he been
 conscious of pursuing a crooked policy. But con-
 scious as he was that he had but one object in
 view throughout his whole apostolic work—to finish
 his course with joy and the ministry which he had
 received of the Lord Jesus, to testify the gospel of
 the grace of God (Acts xx. 24), yea, "glorying"
 in the consciousness of this, though maligned by
 self-seeking enemies, he could freely ask them to
 unite with him in prayer for his deliverance from
 the perils by which he was then surrounded, and
 the anxieties which were well-nigh weighing him
 down.—Ver. 13. **For we write none other things**
unto you, than what ye read (in this Letter), **or**
even acknowledge (without the need of our writ-
 ing it), **and I hope ye will acknowledge unto**
the end;² **as also ye did acknowledge us in**
part, or 'in some degree,' as in chap. ii. 5; Rom.
 xi. 25, xv. 15, 24,—**that we are your glorying,**
as ye also are ours in the day of the Lord
Jesus. It is affecting to find one of so lofty a
 devoutness of spirit and transparency of character
 —on finding that his triumphs at Corinth had been
 clouded by the coolness of his converts' attach-
 ment to their spiritual father, and his whole claim
 to apostleship called in question by some—cling-
 ing to the persuasion that there were some there
 still who even then owned him in his true charac-
 ter, as he gladly did them, and that in the day of
 the Lord Jesus this would come out fully to their
 mutual joy.

¹ The authority for this reading is decisive. The received reading "sincerity"—the word for which in the Greek is almost identical in look with "holiness"—came in no doubt as a gloss, as making the sense more obvious.

² The play (says Stanley) on the original words for 'know' and 'acknowledge' (*ἀναγινώσκω* and *ἐπιγινώσκω*) is obvious, and "the juxtaposition is so evidently for the sake of this resemblance of sound, that it is not necessary to seek any close connection of sense" (any closer connection, we should say).

CHAPTER I. 15-22.

Charge of Fickleness repelled.

15 **AND** in this confidence ^a I was minded to come unto you ^a 1 Cor. iv. 19.
 16 **A** before, that ye might have ^b a second benefit; and to ^b Rom. i. 11.
 pass by you ¹ into Macedonia, and ^c to come again out of Mace- ^c 1 Cor. xvi. 9.
 donia unto you,² and of you to be brought on my way³ toward

¹ by you to pass ² and again from Macedonia to come unto you
³ set forward on my journey

17 Judea. When I therefore was thus minded, did I use light-
 ness?⁴ or the things that I purpose, do I purpose^d according^d Ch. x. 2.
 to the flesh, that with me there should be yea⁵ yea, and nay⁵
 18 nay? But as⁶ God is true, our word toward you was⁷ not yea
 19 and nay. For^e the Son of God, Jesus Christ, who was preached
 among you by us, even by me and Silvanus and Timotheus,
 20 was not yea and nay, ^fbut in him was⁷ yea. ^gFor all the
 promises⁸ of God in him are yea, and in him Amen, unto the
 21 glory of God by us. Now^h he which stablisheth us with you
 22 in Christ, andⁱ hath⁹ anointed us, is¹⁰ God; who^k hath⁹ also
 sealed us, and^l given¹¹ the earnest of the Spirit in our hearts.

^e Lu. i. 35;
 Acts ix. 20;
 Gal. iv. 4;
 Heb. i. 2;
 Heb. xiii. 8.
^f Heb. i. 2;
^g Rom. xv. 8,
 9; Tit. i. 2;
 Heb. vi.
 13-18.
^h 2 Thes. iii. 3.
ⁱ 1 Jo. ii. 20, 27.
^k Eph. i. 13,
 iv. 30; Rev.
 vii. 3, ix. 4-
^l Ch. v. 5;
 Eph. i. 14.

⁴ fickleness ⁵ prefix the ⁶ as ⁷ is
⁸ For how many soever be the promises of God, in him is the yea; where-
 fore also through him is the Amen.
⁹ omit hath ¹⁰ is ¹¹ gave us

Ver. 15. And in this confidence—of the cordial footing on which we stood to each other,—I was minded to come unto you before—before going to Macedonia, sailing direct from Ephesus to Corinth (almost in a straight course from east to west),—that ye might have a second benefit—the benefit of a return visit from Macedonia, as expressed in the next clause but one.—Ver. 16. and by you to pass into Macedonia, and again from Macedonia to come unto you, and of you to be set forward unto Judea. This was his original plan, to pay two visits to Corinth, on his way both to and from Macedonia, including the expectation of a loving convoy from them on his way to the coast. That plan, however, had been modified ere he wrote his First Epistle, as is plain from chap. xvi. 5-7, where all he proposes is to pay them one visit, on his way from Macedonia; for “his times were in God’s hands,” and he was not omniscient to foresee the hindrances that might occur.—Ver. 17. When I therefore was thus minded, did I shew fickleness? This shews that his original plan had somehow become known at Corinth—either through Timothy (1 Cor. iv. 17), or in the letter referred to in 1 Cor. v. 9—and that advantage had been taken of the change to his prejudice,—that with me there should be yea yea, and nay nay?—‘saying yes and no to the same thing as suits the whim of the moment.’ That this is the meaning is clear from what follows.—Ver. 18. But as God is true—a solemn asseveration, having the force of an appeal to God, or an oath,—our word toward you is not yea and nay—‘the word of one not to be depended on.’ No wonder that he makes such an appeal; for by such insinuations he feels his whole credit at stake.—Ver. 19. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timothy. It has been observed (by Paley), as an undesigned coincidence between the history in the Acts and this Epistle, that both there (xviii. 5) and here we find both Silas (or Silvanus) and Timothy at Corinth with the apostle, all ministering there together, and it has been noted that in both Epistles to the Thessalonians (1 Thess. i. 1; 2 Thess. i. 1), these three are found associated at that time in the work of the Gospel.—was not yea and nay, but in him

is yea. The argument is this: ‘When we were with you, was it vacillating, fickle preachers that preached to you the unchanging One, the Son of God, Jesus Christ, the same yesterday, to-day, and for ever? Did we hold Him forth to you as stability itself, while we ourselves were the reverse? Were ye assured that He was the faithful and true Witness by men in whose own word no trust could be placed?’ It is an appeal to the incongruity of the thing, and to their whole bearing at Corinth as men, like their message, honest and true; and conscious of this himself, there is a certain hurt feeling in the appeal, as what ought not to have been extorted from him.—Ver. 20. For how many soever be the promises of God, in him is the yea; wherefore also through him is the Amen, unto the glory of God through us. This is but an expansion of the preceding statement; but deeming it too precious to be used only for his own defence, he is here drawn on to a more catholic and richer use of the same truth.—Ver. 21. Now he which stablisheth us with you in Christ—Gr. ‘into Christ’ (the pregnant sense of the Greek preposition)—not only inserting us into, but keeping us in Christ; compare 1 Cor. i. 30, “Of Him (God) are ye in Christ Jesus,”—and anointed us, is God;—Ver. 22. who also sealed us, and gave us the earnest of the Spirit (meaning the Spirit as the earnest of future glory) in our hearts. There is a noble climax here:—‘Our whole stability in the faith is of God; of God also it is that we “have anointing from the Holy One” (1 John ii. 20, 27); it is He too who “sealed us unto the day of redemption” (Eph. iv. 30); and put the earnest of that redemption into our hearts, in the indwelling of the Holy Ghost; so all is of God.’ Prolonging his argument against the charge of fickleness, it is as if he had said: ‘We and ye yourselves, if so be ye have tasted that the Lord is gracious, are so bound up with God in Christ and with the Spirit, who is the living bond of this union, that the thought of any wilful instability of purpose in our dealings one with the other is abhorrent to me, and ought to be so felt by you.’ Still, they might wish to know the cause of the change, such as it was; and they shall now have it.

CHAPTER I. 23-II. 4.

The Sole Cause of his Change of Purpose, Tenderness to themselves.

23 **M**OREOVER,¹ "I call God ^aor a record² upon my soul, ^bthat to spare you I came not as yet³ unto Corinth. ^cNot for that we have dominion⁴ over your faith, but are helpers of your joy: for ^dby faith ye stand. [CHAP. II. I.] But I determined this with myself, ^ethat I would not come again ^fto you ^gin heaviness.⁵ ^hFor if I make you sorry, who is he then that maketh me glad, but the same which is made sorry ⁱby me? And I wrote this same⁶ unto you, lest, when I came, I ^jshould have sorrow from them of whom ^kI ought to rejoice; ^lhaving confidence in you all, that my joy *is the joy of you all.* ^mFor out of much affliction and anguish of heart I wrote unto you with many tears; ⁿnot that ye should be grieved,⁷ but that ye might know the love which I have more abundantly unto you.

^a Rom. i. 9.
^b 1 Cor. iv. 18-21.
^c 1 Cor. iii. 5;
^d 1 Pet. v. 3.
^e Rom. xi. 20;
^f 1 Cor. xv. 1.
^g Ch. i. 23.
^h xiii. 10.
ⁱ 1 Cor. iv. 21.
^j Ch. vii. 8, 9.
^k Ch. xii. 21.
^l Ch. xii. 11.
^m Ch. vii. 16, viii. 22.
ⁿ Ch. vii. 8, ix. 12.

¹ But ² witness ³ forbare to come ⁴ lordship
⁵ with sorrow ⁶ this very thing ⁷ made sorry

Ver. 23. But I call God for a witness upon my soul, that to spare you (and for that reason only) I forbare to come unto Corinth. Little would they expect such an explanation, and evidently he would fain have concealed it from them; but since he must be plain with them, with such suspicions attaching to him, he uses the most solemn of all asseverations in doing it, and the "I" is emphatic:—"Let enemies say what they will, I protest it before God." In his First Epistle (iv. 21) he had asked them to say whether he was to come to them with a rod (on the one hand), or (what he earnestly wished) in love and a spirit of meekness; and finding that they were not ripe for the latter way, rather than come to them at all on his way to Macedonia (as intended), he simply reserved his visit till after his return: that was his whole case.—Ver. 24. Not that we have lordship over your faith—"not domineering over you in things spiritual." This explanation seems intended to qualify the words "to spare you," lest it should be thought that the spirit in which he even yet wished to come to them was one of imperiousness; far from it,—but (on the contrary) are helpers of your joy; for by faith ye stand. "Well may we disclaim any such undue interference; for ye stand, not on us, but each to his own Master on the footing of his own faith; nor can any one, not even an apostle of Jesus Christ, come in between him and God, the Judge of all."—CHAP. II. I. But I determined this for myself, that I would not come again to you with sorrow. This is so plainly a continuance of his explanation of the delay of his expected visit to Corinth, that it is a pity a new chapter should in the recognised division have begun

here.—Ver. 2. For if I make you sorry—"as I knew my First Letter would,"—who is he that maketh me glad—"by the happy effect which I hoped the sharpness of that Letter would produce, and now I find has produced,"—but he that is made sorry by me? The use of the singular number "he," in place of "they" here, is an evident allusion to the incestuous person, whom he had required the church at Corinth solemnly to excommunicate (1 Cor. v. 1, etc.), but now it would appear thoroughly penitent.—Ver. 3. And I wrote this very thing unto you (my peremptory demand for so severe a sentence), lest, when I came, I should have sorrow from them of whom I ought to rejoice. The strength of the step itself, the sharpness with which he had characterized the guilty act itself and indicated the procedure it demanded, the fact that such a case was unheard of before, and that excommunication, at least in so solemn a way as he had directed, had in no case probably been required before—all these things combined would keep him in restless anxiety to know whether they had done as demanded of them, and if so, with what effect on the offender and the church itself. It was to give time to shew this that he had resolved to defer his promised visit till his return from Macedonia; and how glad he was that he had done this, he cannot refrain from telling them, after learning the blessed fruit that his severity had produced, and the joy with which he now looked forward to his next visit to them,—having confidence in you all—that our meeting will be one of mutual joy. Intensely strong must have been the feelings that wrung from such a man what he here writes, 'with eyes dimmed by tears' (as Stanley puts it),

ence' (see 1 Thess. ii. 18; 2 Cor. xii. 7; and, on the whole subject, Eph. vi. 12, and 1 Pet. v. 8).

Note.—That Satan is at the bottom of any policy fitted to defeat the soldiers of Christ in the struggle between light and darkness, good and evil, is the principle involved in this very definite statement; and the nature of his agency here referred to deserves the special attention of those who are called to exercise the discipline of the Church. Preservation of the openly corrupt in the fellowship of the Church, if this can be effected, serves his purpose by contaminating the rest and lowering the standard of church purity; but when this

fails, through the stern fidelity of the guardians of its sanctity, the hopelessness of all restoration to the fellowship of the Church and to Christian society even of the manifestly penitent will equally serve his purpose, as it will either harden the offender or drive him to despair, and thus indirectly weaken the Church's influence,—a lesson this to churches, congregations, and the friends of Christ in general, to beware, both of laxity towards those who bear His name but openly disgrace it, and of relentless severity towards those who, however deep their fall, give good evidence of genuine repentance.

CHAPTER II. 12-17.

Explanation resumed—Uneasiness at Troas only relieved by meeting Titus in Macedonia.

12 FURTHERMORE,¹ ^a when I came to Troas to *preach* ^a Acts xvi. 8, Christ's gospel,² and ^b a door was opened unto me of ^b 1 Cor. xvi. 8; the Lord, ^c I had no rest⁴ in my spirit, because I found not ^c Col. iv. 3; Titus my brother; but taking my leave of them, I went from ^c Ch. vii. 5, 6. thence⁵ into Macedonia. Now⁶ thanks be unto God, which always ^d causeth us to triumph in Christ, and maketh manifest ^d Rom. xv. 18, 19, 29. the savour of his knowledge by⁷ us in every place. For we are unto God a sweet ^e savour of Christ, ^f in them that are 16 saved,⁸ and in them that perish:⁹ ^g To the one *we are* the ^g Ch. iv. 3; savour of¹¹ death unto death; and ^h Jo. ix. 39; ⁱ Pet. ii. 7, 8. ¹⁰ to the other the ¹⁰ savour of¹¹ life unto life. And ^j who *is* sufficient for these things? ^j Ch. iv. 7. 17 For we are not as many,¹³ ^k which corrupt the word of God; but as ^l of sincerity, but as of God, in the sight of God speak we in Christ. ^k Ch. xi. 13; ^l 2 Pet. ii. 1-3. ^l Ch. i. 12, iv. 2.

¹ Now ² for the gospel of Christ ³ in ⁴ relief ⁵ forth
⁶ But ⁷ through ⁸ prefix being ⁹ that are perishing
¹⁰ a ¹¹ from ¹² omit and ¹³ prefix the

Ver. 12. Now when I came to Troas—probably not the city only, but the region of 'the Troad.' It lay on the coast of Mysia, and commercially its importance was considerable,—for the gospel of Christ, and a door was opened unto me of the Lord (compare 1 Cor. xvi. 9). His object was to take advantage of this journey for missionary purposes, and the field here being open and rich for such work, he would fain have made some stay in it, but for his feverish anxiety for tidings from Corinth, of which he was disappointed by his not finding Titus waiting him there, as he expected, — Ver. 13. I had no relief for my spirit, because I found not Titus my brother—as if this seemed to bode ill news. He had sent him to Corinth (xii. 18) with the double purpose of hastening the collection and of bringing him accounts of the effect of his former letter. Before parting they had probably

arranged their respective routes, so as to give reasonable hope of their meeting at Troas, and failing this in Macedonia; — but taking my leave of them—of the converts he found there, and probably others preparing for baptism,—I went forth into Macedonia—and there meeting with Titus (perhaps at Philippi itself), he got from him such tidings as caused him to break forth into the transport expressed in the next verse.—Ver. 14. But thanks be unto God, which always causeth us to triumph in Christ. The objections made to this sense are considered in the footnote.¹ Beyond all doubt, what im-

¹ According to the classical usage of the word, the true rendering of this clause is, 'who triumphs over us,' or 'leads us in triumph'; and some of the best interpreters think themselves bound so to interpret it, understanding the apostle to mean that God had so subdued his anxieties and fears as to make him feel as one conquered and carried in triumph as a captive. But this is so very unnatural (not-

mediately follows agrees best with the *causative* sense of the word here used,—and maketh manifest the savour of his knowledge by us in every place. ‘Though as good soldiers of Jesus Christ we seemed to be almost everywhere victorious, we feared greatly that Corinth, apparently our most wonderful triumph, was to prove a sad exception; but, blessed be God, it has not been so, but “in every place”—even there —He makes the sweet savour of the knowledge of Him in Christ, diffused through us, to go up as that of the offering up of an acceptable sacrifice.’ —Ver. 15. For we are unto God a sweet savour of Christ. The figure is continued, but beautifully varied in application. In the former verse it was the knowledge of Himself, diffused by preachers, which went up as a sweet-smelling savour unto God; here it is the preachers themselves that go up, yet not in themselves considered, but as it were “Christ” Himself held forth by them. And this in the case of both classes of their auditors—those alike who receive and who reject their message,—in them that are being saved, and in them that are perishing

withstanding Meyer’s elaborate attempt to represent it as natural), that others—in view of the obvious allusion to the Roman triumphs granted to distinguished conquerors to enter Rome with their captives in chains—think that the victors as well as the vanquished were regarded as *led* home thus. But there are two fatal objections to this: (1) It is not according to the classical use of the Greek word, any more than that of the Authorised Version; (2) while it yields the same sense as our own version, it does so in a way not at all natural. It only remains to take the word here in a factitive or causative sense, as Meyer admits that in a number of passages in the LXX. and the New Testament words of that termination are used. (See Winer, *Lexical Peculiarities*, sec. ii. b.; Grimm, *Lex. Nov. Test.* sub voce; Lidd. and Sc.) The instincts of some of the Greek interpreters have led them to substantially the same result.

—each class being here described not by their reception or rejection of the message, but by the *direction* which, as such, they are each taking, an upward or downward, a saving or perishing direction (see on I Cor. i. 18) —Ver. 15. to the one a savour from death unto death; to the other a savour from life unto life:—‘the one class, already “dead in trespasses and sins,” sinking deeper, and approaching nearer, by every successive resistance of the truth, to “the second death;” the other, already “alive unto God through Jesus Christ,” and through faith in His name, having that “life” invigorated and developed by every successive welcome given to the word of life ministered by us, towards that goal where, as “life eternal,” it shall need no more of our help.’ The idea here expressed, though indicated in vii. 10 (“Godly sorrow *worketh* repentance unto salvation”) and in I Cor. i. 18 and other places, is nowhere so explicitly and solemnly expressed as here. In neither case, says the apostle, is the final issue as yet seen: the saved are but partially saved here, though on the way to it; the lost are neither wholly nor finally lost, but are on the way to it. No wonder that, in view of such transcendent issues, he adds, And who is sufficient for these things?—Ver. 17. For we are not as many, corrupting (Gr. ‘adulterating’) the word of God—those characterised in chap. x. xi. in the strongest terms of reprobation. These have easy work of it—they are “sufficient” for anything; —but—(as for us)—as of sincerity, as of God, in the sight of God speak we in Christ:—‘Not ourselves, but Christ in us it is our one object to hold forth, and doing this as in the sight of God Himself whose spokesmen we are, and in view of the awful issues, who can but feel his own insufficiency?’

CHAPTER III. 1-18.

The Christian Ministry—Its Openness in contrast with Mosaism.

1 DO^a we begin¹ again to commend ourselves? or need we,^a Ch. v. 12; x. 12; xii. 11. as some others,² b epistles of commendation to you, or b Acts xviii. 27. 2 letters of commendation³ from you? ‘Ye are our epistle c 1 Cor. ix. 2. 3 written in our hearts, known and read of all men: Forasmuch d Ex. xxiv. 12; xxxiv. 1. as ye are manifestly declared to be the⁴ epistle of Christ c Ps. xl. 8; Jer. xxxi. 33; Ezek. xxxvi. 26. ministered by us, written not with ink, but with the Spirit of the living God; not^d in tables of stone, but^e in fleshy tables of f 1 Cor. iii. 5. g 1 Cor. xv. 10. 4 the heart. And such trust⁵ have we through Christ to God. h Eph. iii. 7; i Tim. i. 11. 5 ward: f not that we are sufficient of ourselves, to think⁶ any i Mat. xxvi. 28; Heb. viii. 6, 8. 6 thing as of⁷ ourselves; but⁸ our sufficiency is of⁷ God; who k Rom. ii. 27. l Rom. iv. 15; Gal. iii. 10. also hath⁸ made us able⁹ h ministers ofⁱ the new testament; ¹⁰ m Jo. vi. 63; Rom. viii. 2. not^h of the letter, but of the spirit: for^l the letter killeth, ^m but

1 Are we beginning 2 as do some 3 omit letters of commendation
4 being made manifest that ye are an 5 confidence 6 account
7 from 8 omit hath 9 sufficient as 10 covenant

7 the spirit giveth life. But if the ministration of death, written *and* engraven in stones, was glorious,¹¹ ^{z Ex. xxxiv. 29, etc.} so that the children of Israel could not stedfastly behold¹² the face of Moses for the glory of his countenance; ¹³ which *glory* was to be done¹⁴ away: ^{o Gal. iii. 5.} 8 how shall not¹⁵ ^o the ministration of the spirit be rather glorious? ¹⁶ For if the ministration of condemnation *be*¹⁷ glory, much more doth the ministration ^p of righteousness exceed in ^{p Rom. iii. 21.} 9 glory. For even¹⁸ that which was¹⁹ made glorious had no glory²⁰ in this respect, by reason of the glory that excelleth.²¹ 10 For if that which is done away²² *was* glorious,²³ much more that which remaineth *is* glorious.²⁴ 11 Seeing then that we have such²⁵ hope, we use great plainness²⁶ of speech; and²⁷ not as Moses, ^q *which*²⁸ put a veil over²⁹ ^{q Ex. xxxiv. 33.} his face, that the children of Israel could³⁰ not stedfastly look 12 to ^r the end of that which is abolished:³¹ but ^s their minds were blinded:³² for until this³³ day remaineth the same veil untaken away in the reading of the old testament;³⁴ which 13 *veil* is done away in Christ. But even³⁵ unto this day, when³⁶ 14 Moses is read, the³⁷ veil is upon their heart. Nevertheless when³⁸ it shall turn to the Lord, ^t the veil shall be³⁹ taken 15 away. Now ^u the Lord is that⁴⁰ Spirit: and where the Spirit of 16 the Lord *is*,³⁹ there⁴¹ *is*³⁹ liberty. But we all, with open⁴² face, beholding ^v as in a glass⁴³ ^w the glory of the Lord, ^x are changed⁴⁴ 17 into the same image, from glory to glory, *even* as by the Spirit 18 of the Lord.⁴⁵ ^{z Isa. xxv. 7.} ^{u 1 Cor. xv. 45.} ^{v 1 Cor. xiii. 12.} ^{w Ch. iv. 4, 6.} ^{x Rom. vii. 29.}

11 came with glory	12 look stedfastly upon	13 face
14 was passing	15 <i>add</i> rather	16 be with glory
18 verily	19 hath been	17 is
21 surpasseth	22 passeth away	20 hath not been made glorious
25 Having therefore such a	23 with glory	23 is in glory
28 <i>who</i>	29 upon	26 boldness
31 was passing away	30 should	27 <i>add are</i>
34 at the reading of the old covenant	31 the same veil	32 hardened
35 <i>omit</i> even	32 whensoever	33 <i>add</i> very
39 is	40 the	37 a
43 reflecting as a mirror	44 transformed	38 But whensoever
		41 <i>there</i>
		42 unveiled
		45 even as by the Lord the Spirit

In the closing verses of the preceding chapter, the apostle might seem to have spoken too highly of himself and put in too high claims for his work. To do away with any such impression is the object of the first six verses of this chapter.

Ver. 1. **Are we beginning again to commend ourselves? or¹ need we, as do some, epistles of commendation to you or from you?** (On these two questions see footnote on chap. i. 13.) In those times, when means of communication between distant places were both few and slow, such recommendatory letters would be natural, and we have examples of the practice in Acts

xv. 23, and xviii. 27; indeed in this very Epistle (viii. 18, 19), as also in 3 John 5-8. Against the usefulness of such letters in general the apostle here says nothing. But 'was it come to this, that he needed such to his own children in the faith?' The "some" who did need such letters were doubtless the parties who had come to Corinth as emissaries from the hostile party of Jewish zealots for the law, to poison them against his own person and teaching, and who, in order to make way for themselves, had brought with them letters, probably from the headquarters of his opponents at Jerusalem (see Gal. ii. 12).—Ver. 2. **Ye are our epistle.** 'Your conversion is our letter recommendatory' not needing to be carried about and produced with the hand, but **written in our hearts.** Cf. 1 Cor. ix. 2, 'The seal of mine apostleship are ye in the Lord.' No

¹ The Authorised Version has done well in departing here (with Beza) from the received reading ('unless it be that we need,' etc.). Though the evidence against it is decisive, they were probably less influenced by this than by its evident unsuitableness.

true servant of Christ will feel himself above the need of such seals of his ministry. In the early Church of Scotland, the most gifted ministers never deemed their Divine "call" to be decisively "sealed" until they could see some saving fruit of it. But our apostle's letter of recommendation, in the conversion of the Corinthians, was not only written in his own heart, but **known and read of all men**—in the marvellous and manifest change which the Gospel had wrought on one of the most unlikely of all communities.¹—Ver. 3. **being made manifest that ye are an epistle of Christ.** Nearly all modern interpreters take this to mean, 'an epistle of which Christ is the *author*.' But with Chrysostom we cannot but think the meaning is, 'an epistle of which Christ is the *subject-matter*,' as if he had said, 'all who see you may read Christ in you.' The other view of the clause seems like a repetition of the preceding one, while this presents the change on the Corinthians in a new and striking light. Besides, if the phrase "ye are our epistle" (ver. 2), means 'an epistle commendatory of us,' the phrase "ye are an epistle of Christ," may well mean 'an epistle commendatory of Christ.' Compare Gal. ii. 20, "Christ liveth in me," and Phil. i. 21, "To me to live is Christ,"—ministered by us—as if he had said, by the change wrought through us, 'We wrote Christ on your character,'—written . . . by the Spirit of the living God—accompanying our message,—not in tables of stone, but in fleshy tables of the heart.² There is here an evident allusion to the Mosaic law as written on tables of stone. The contrast between this and the same laws as written on the heart is precisely that which both Jeremiah and Ezekiel had predicted as the grand point of contrast between the old and the new economy. "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers . . . I will put my law in their inward parts, and write it in their hearts" (Jer. xxxi. 31-33). In Ezekiel, it is the heart itself, which is of *stone*, but this is to be taken away and in place of it a heart of *flesh* is to be given (xxxvi. 26).—Ver. 4. And such confidence have we through Christ . . . not that we are sufficient of ('from') ourselves to account anything as from ('out of') ourselves—as though we were the source of our own success; but our sufficiency is from God;—Ver. 6. who also made us sufficient as ministers of the new covenant. The same word is in the original thrice repeated in different forms, and it might be rendered 'not we are fit of ourselves . . . but our fitness is from God, who also fitted us to be ministers,' etc. The expression

¹ There is in the original Greek words here a play upon the words "known and read" (*ginoscomenē—anaginōcomenē*), which cannot be represented in our language—the same which is found in Acts viii. 30, "Understandest thou what thou readest?"

² If MS. authority is to decide the true reading here, there can be no doubt that it is this: "in fleshy tables, even hearts," or "in tables that are hearts of flesh," for the evidence of MSS. is overwhelming. But this is so unnatural, that though we would not (with Dr. Scrivener, in the second edition of his *Biblical Criticism of the New Testament*, p. 442) call it "a perfectly absurd reading," we cannot but regard it, with Meyer, as a slip of the pen:—"kardias sarkinais" passing easily into "kardiāis sarkinais," as Scrivener says, 'by dint of the rhyming termination.' Certainly Irenæus (2d century) read as in the received text, if we may trust the Latin rendering, and Origen (3d century); and with them nearly all the versions.

"able ministers" in the Authorised Version is now unsuitable from its ambiguity,—not of the letter—meaning, not the letter of the law, as opposed to the spirit of the same law; but not of the law itself, considered as a code of duty, to be obeyed on pain of death,—but of the spirit—that word of the Gospel which, instinct with quickening power, "is spirit and life,"—for the letter killeth—cf. Rom. iv. 14, "the law worketh wrath," and vii. 9, 10, "When the commandment came, sin revived, and I died; and the commandment which was unto life (in its primary intention) I found to be unto death" (through my breach of it).

From this the apostle is led into a lengthened contrast, extending to the end of the chapter, between the two dispensations, both in their essential character—as *killing* and as *quickening*—and, as a consequence from this, in that *freedom* and *openness* which are distinctive of the Gospel and its ministry, and the reverse of the law.

Ver. 7. But if the **ministration of death**—that of the law, which by reason of our inability to keep it, becomes to us a ministration of death,—written (*Gr.* 'in letters') and engraven on stones, came with glory—with a glory expressive of the righteous claims of Jehovah on His reasonable creatures,—so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face. The allusion is to Ex. xxxiv. 30, all so awe-struck with the appearance of Moses when he came down from the Mount, that they were afraid to come nigh him,—which glory was passing away—was expressive only of what was transitory.—Ver. 8. How shall not rather the ministration of the Spirit—of that which is "spirit and life,"—be with glory?—Ver. 9. For if the ministration of condemnation is glory—the law is glorious, even though in our case its effect is condemnation,—much rather doth the ministration of righteousness exceed in glory. Mark how the true sense of the important word "righteousness" here fixes itself by the contrast in the verse; for just as the one economy is first said to be that of "death," the other that of "life," so here the same contrast is presented as that of "condemnation" by the law and "righteousness" by the Gospel, which obviously means 'justifying righteousness.'—Ver. 10. For verily that which hath been made glorious hath not been made glorious in this respect—*i.e.* 'hath had its glory eclipsed,'—by reason of the glory that surpasseth.—Ver. 11. For if that which passeth away—which was in its own nature but transitory,—was with glory—was ushered in with manifestations of awful glory—much more that which remaineth—the enduring economy—is in glory. Now comes the application of all this.

Ver. 12. Having therefore such a hope—in the exercise of such a ministry,—we use great boldness (or 'openness') of speech. It is the same word as is used in Mark viii. 32, where the reference is to our Lord's naked announcement of His death, which up to that time he had only darkly hinted. In like manner, the great truths now openly proclaimed in the Gospel lay concealed under the figures of the legal economy. But now that the *substance* has come, the wonders of grace in Christ Jesus may with all openness and boldness of speech be proclaimed.—Ver. 13. And are not as Moses, who put a veil upon his face, that the children of Israel should not look stedfastly to the end of that which was

passing away. Here again the reference is to what is said of Moses in Ex. xxxiv. 33-35. But as this is expressed with a little obscurity, critics are divided as to the meaning. In Ex. xxxiii. 33, our Version says, "And *until* Moses had done speaking with them, he put a veil on his face." But the LXX. translates, "And *after* Moses had ceased speaking to them, he put a veil on his face." Most modern critics, taking this to be the true sense of the passage, and the apostle's view of it too, understand him to mean that Moses, ere he closed his discourse, veiled his face, that the people might not see his radiance vanishing quite away. No one would naturally read the passage so, and it is far from natural; nor does the apostle say this. He says that Moses veiled his face that they "might not look stedfastly unto the end (*εἰς τὸ τέλος*) of that which was passing away;" that is, as we understand it, Moses, seeing they were afraid to come near him on account of his radiant countenance, veiled it while speaking to them (only removing the veil when he went in again before the Lord); and the import of what the apostle says, as we read his words, is, 'Bright as was the glory of Moses' economy, like that of his countenance when he came forth from having this disclosed to him from the excellent glory, and transitory as it was—like the glory of his own countenance—yet it was too bright for their gaze; nor was it fitting, with their spiritual incapacity, that they should see "to the end of it:"—to them it behoved to be a veiled economy, like the veiled face of the lawgiver while giving it forth to them.'

Ver. 14. but their minds (*Gr.* 'thoughts') were hardened—they were of blunted spiritual perception,—for (*i.e.* in proof of this) until this very day at the reading of the old covenant (their own Scriptures) the same veil remaineth unlifted; which veil is done away in Christ—He being "the end of the law," the key to all its enigmas, the substance of all its shadows.—Ver. 15. But—though "the darkness is past and the true light now shineth," what avails this for those who will not see? for—until this day, whensoever Moses is read, a veil (of voluntary obscurity) lieth upon their heart. Such is their spiritual obtuseness, that even after that which is perfect, permanent, and universal is come, they shut themselves up in their fragmentary, provisional, temporary economy, and doat upon it, unable to see its inherent imperfection, not feeling the utter inadequacy of its provisions for meeting the deep wants of their own nature. Moses with them is everything, and Christ is nothing. When the Sun of righteousness arose with healing in His wings to them who feared God's name, they, unprepared to welcome it, retreated into their own darkness, which they loved better.—Ver. 16. But whensoever it (*i.e.* their heart) shall turn to the Lord—to the Lord Christ—the veil is taken away—the present tense, here used, signifying that it vanishes at once on their "looking on Him whom they pierced."

Ver. 17. Now the Lord—the glorified Lord of the Church—is the Spirit—that quickening Spirit, who "by the Holy Ghost sent down from heaven" makes the Gospel "spirit and life" to "as many as receive Him" (John i. 12, 13; and see ver. 6 above). 'Where Christ is (says Bengel) there is the Spirit of Christ; where the Spirit of Christ is, there is Christ' (Rom. viii. 9-11),—and where the Spirit of the Lord is, there is liberty (Rom.

viii. 15)—the reverse of that "bondage" which is our apostle's invariable characteristic of the legal economy.—Ver. 18. But we all, with unveiled face, reflecting as a mirror the glory of the Lord—the Lord Christ,—are transformed into the same image, from glory to glory, even as by the Lord the Spirit. In the 12th verse the apostle had said, "We are not as Moses, who put a veil on his face, that the children of Israel should not look stedfastly to the end of that which was passing away." And we naturally expect he will next tell us what we are *in contrast* with Moses, in his veiled and transitory economy. And here at length, after several parenthetical explanations, we have it. Moses' face was veiled, but ours is unveiled. And as Moses was in this but the visible expression of the economy he represented, and of all under it, so the "we" here are all who, believing, see this veil "done away in Christ."¹ But the next clause involves some difficulty. For it must be admitted that the Authorised Version, "beholding," gives the classical sense of the Greek word, when used, as here, in the middle voice; and some of the best interpreters (as Meyer) not only insist on this here, but judge any other to be unsuitable to the context. But if this last test is to decide the question, we think Dean Stanley has shewn that "beholding" here is quite unsuitable. Certainly Chrysostom, who takes "reflecting as a mirror" to be the true sense here, and who knew Greek usage, was not deterred from so taking it on account of the customary usage of the word; and since the word is used nowhere else either in the LXX. or N. T., we ought to be guided by what suits the context: so Erasmus, Luther, Bengel, Olshausen, Billroth, take it,—are transformed (as in Rom. xii. 2; in Matt. xvii. 2, "transfigured") into the same image from glory to glory. If anything could justify the rendering we have adopted, of "reflecting as a mirror the glory of the Lord," it seems to be this. The allusion plainly is to Moses, whose face, beholding without a veil the glory of Jehovah, shone with such brightness that the people were afraid to come near him, and he had to veil himself when he spoke to them. He "mirrored" the glory which he beheld; he was "transformed" into it. But that was a purely visible and transitory glory, whereas we who believe, beholding with unveiled face the glory of Christ—"in whom it hath pleased the Father that all fulness should dwell, and in whom dwelleth all the fulness of the Godhead bodily"—mirror forth that glory; we are transformed into His image,—not, however, all at once: it proceeds from stage to stage; the assimilation is a progressive one, until the transformation is complete.² But how is it carried on? The answer follows: even as from the Lord the Spirit. The "even as" here is not that of *similitude*, but of *congruity*; it is not 'like what the Lord the Spirit effects,' but 'this transformation advances majestically in a style befitting the Lord the Spirit to effect in us.' Compare chap. ii. 17, "as of sincerity, as of God, in the sight of God speak we in Christ;"

¹ Many expositors take the "we" here to mean the preachers of Christ, as contrasted with Moses personally as the giver forth of the law (so Erasmus, Estius, Bengel). But the fatal objection to this is, that in the very next clause the same "we" are said to be "transformed into the same image from glory to glory," and this surely will not be restricted to the preachers of Christ.

² The Greek expositors, followed by Estius Bengel, Meyer, etc., take this to mean 'from the glory of Christ to its imprint on us,' which to us seems tame.

and John i. 14, "The Word was made flesh and dwelt among us, and we beheld His glory, glory as of (such as became) the only begotten of the Father."¹

¹ Excellent interpreters vindicate the rendering of our Authorised Version—"even as by the Spirit of the Lord" (the Vulgate, Erasmus, Calvin, Bengel). But this is not the usual sense of two genitives, neither having the article.

Another rendering—"the Lord of the Spirit"—makes good Greek, and is advocated by Meyer, De Wette, Osiander, etc. But, as a title of Christ, it is totally unexampled; and though an appeal is made in support of it to Christ's being the Giver of the Spirit, the two phrases are not similar, and it is incongruous with N. T. usage. The only other rendering, "the Lord the Spirit," while it is the usual sense of two nouns so placed (such as "from God the Father," Gal. i. 3, Gr.), is in more strict consistency with the immediate context than the others.

CHAPTER IV. 1-18.

The Christian Ministry.

1 **T**HEREFORE seeing we have this ministry, ^a as ¹ we have ² a 1 Cor. vii. 25.
 2 received mercy, we faint not: but have ³ renounced the
 hidden things of dishonesty, ⁴ not walking in craftiness, ^b nor ^c b Ch. ii. 17.
 handling the word of God deceitfully; but by manifestation ⁵
 of the truth ^c commending ourselves to every man's conscience c Ch. v. 11.
 3 in the sight of God. But if ⁶ our gospel be hid, ^d it is hid ⁸ to ⁹ d 2 Thes. ii. 10.
 4 them that are lost: ¹⁰ in whom ^e the god of this world ^f hath ^g e Jo. xii. 31.
f Jo. xii. 40.
 5 blinded the minds of them which believe not, ¹¹ lest ¹² the light
 of the glorious ¹³ gospel of Christ, ¹⁴ ^g who is the image of God, g Jo. i. 18;
Col. i. 15.
 6 should shine unto them. ¹⁵ For we preach not ourselves, but
 Christ Jesus the ¹⁶ Lord; and ^h ourselves your ¹⁷ servants for h 1 Cor. ix. 19.
 7 Jesus' sake. For God, ⁱ who commanded the light to shine ¹⁸ i Gen. i. 3.
 out of darkness, hath ^k shined ¹⁹ in our hearts, to *give* ²⁰ the
 light of the knowledge of the glory of God in the face of Jesus
 Christ.
 8 But we have this treasure in ^l earthen vessels, ^m that the l Ch. v. 1.
m 1 Cor. ii. 5.
 9 excellency ²¹ of the power may be of God, and not of us: ²² *we*
 10 *are* ⁿ troubled ²³ on every side, yet not distressed; ²⁴ *we are* ²⁵ n Ch. vii. 5.
 11 perplexed, but ²⁶ not in ²⁷ despair; persecuted, but ²⁶ not for-
 12 saken; cast down, ²⁸ but ²⁶ not destroyed; ^o always bearing o Gal. vi. 17;
Phil. iii. 10.
 about in the body the dying of the Lord ²⁹ Jesus, ^p that the life p Rom. viii. 17.
 13 also of Jesus might be made manifest ³⁰ in our body. For we
 which live ^q are alway delivered unto death for Jesus' sake, q Rom. viii. 36.
 that the life also of Jesus might be made manifest ³⁰ in our
 14 mortal flesh. So then ^r death worketh in us, but life in you. r Ch. xiii. 9.
 15 We ^s having ³¹ the same spirit of faith, according as it ³² is s 2 Pet. i. 1.
 16 written, ^t I believed, and therefore have I spoken; ³³ we also t Ps. cxvi. 10.

1 prefix even

2 omit have

3 prefix we

4 shame

5 prefix the

6 prefix and

7 is veiled

8 veiled

9 in

10 perishing

11 the unbelieving

12 that

13 omit glorious

14 prefix the glory of

15 should not dawn upon them

16 as 17 prefix as

18 Seeing it is God that said, Light shall shine

19 who shined

20 give

21 exceeding greatness

22 from ourselves

23 pressed

24 straitened

25 omit we are

26 yet

27 unto

28 smitten down

29 omit the Lord

30 may be manifested

31 But having

32 to that which

33 did I speak

14 believe, and therefore speak ;³⁴ knowing that "he which raised ^{u Rom. viii. 11.}
 up the Lord Jesus shall raise up us also by³⁵ Jesus, and shall
 15 present *us*³⁶ with you. For ^v all things *are* for your sakes, that <sup>v Ch. i. 6 ;
 Col. i. 24.
 w Ch. i. 11.</sup>
^w the abundant grace might through the thanksgiving of many
 redound to³⁷ the glory of God.
 16 For which cause³⁸ we faint not ; but though our outward man
 17 perish,³⁹ yet ^x the⁴⁰ inward *man*⁴¹ is renewed day by day. For <sup>x Eph. iii. 16.
 y Mat. v. 12 ;
 Rom. viii. 13.</sup>
^y our light affliction, which is but for a⁴² moment, worketh for
 18 us a far more exceeding *and* eternal⁴³ weight of glory ; ^z while ^{z Rom. viii. 24.}
 we look not at the things which are seen, but at the things
 which are not seen : for the things which are seen *are* temporal ;
 but the things which are not seen *are* eternal.

³⁴ prefix also we ³⁵ with ³⁶ us
³⁷ the grace, being multiplied through the many, may cause the thanksgiving
 to abound unto
³⁸ Wherefore ³⁹ is decaying ⁴⁰ our ⁴¹ man
⁴² the ⁴³ more and more exceedingly an eternal

The key-note to this whole chapter is the opening statement, "we faint not"—under the responsibilities and perils of it (see also ver. 16). The grounds on which we are kept from fainting under these are here successively detailed.

Why do we not "faint"? Answer, — *First*, Because of the *character* of our ministry.—Ver. 1. *Therefore seeing we have this ministry*—one such as had just been described (chap. iii.); not of condemnation but of righteousness, not of death but of life, not of bondage but of liberty, not of dark shadows but of the glorious Substance of them all, in unveiled brightness ;—*even as we received mercy*—not so much, mercy to "put us into the ministry," as mercy for the courageous discharge of it (1 Tim. i. 12-14),—*we faint not*:¹ —Ver. 2. *but we have renounced the hidden things of shame*—those arts for gaining converts (referred to in chap. ii. 17) which those who practise them are fain to "hide," from their "shameful" character, —*not walking in craftiness*—such as was used to *entrap* our Lord into some treasonable utterance (Luke xx. 23), and of Satan's *subtily* in beguiling Eve (chap. xi. 3); employed either in adulterating the truth (as in chap. ii. 17), or in so trimming as to keep out of view or shade off those features of it which are distasteful to the natural mind, and bring into artful prominence whatever may attract,—*but by the manifestation of the truth*—the naked truth, whose intrinsic majesty and Divine claims are its best recommendation,—*commending ourselves to every man's conscience*—in which it ever finds an echo, when once apprehended, and that even though resisted,—*in the sight of God*—to whom alone we look for judgment upon our work (1 Cor. iv. 3, 5).

Second reason why "we faint not,"—the awful power under which some resist, and some yield to the truth we proclaim:—Ver. 3. *But and if our gospel be hid, it is hid to them that are perishing*. It is veiled only in those who by their whole bearing towards the Gospel make it plain

that they "are not willing to come to Christ that they may be saved" (John v. 40); see on chap. ii. 13.—Ver. 4. *in whom the God of this world*—so called from the mysterious power over men, permitted him since the fall (see Luke iv. 6; Heb. ii. 14; Rev. ii. 13, "where Satan's throne is;" Eph. ii. 2)—*hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God*. This He was even in His "emptied" state here below; but it is as "glorified," now in our own nature, "with the glory which He had with the Father before the world was," and so held forth in the preaching of the Gospel that He is here spoken of; as having a brightness before which the god of this world cannot stand, knowing that if one ray of it do but enter any soul, his hold over it is gone; and therefore he dreads and strives (in many, too successfully) to hide it from view (see Luke viii. 12).—Ver. 5. *For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake*. Did we preach ourselves, the god of this world would have no cause to fear for his victims: it is in the sinking of ourselves, in our one desire to exalt our Master and save the souls of men, that he knows our strength lies.—*Seeing it is God [He] that said, Light shall shine¹ out of darkness, who hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ*. Even we ourselves had never taken in the light of Christ's glory, had it not burst upon us by the same power that made the light to arise at the beginning on this dark world.

Third reason why "we faint not"—because the vessels which bear the treasure we bring to men are so utterly incommensurate with the salvation they are enriched with.—Ver. 7. *But we have this treasure in earthen vessels,² that the exceeding*

¹ Our Authorised Version rightly departs here from the received reading, which has but slender support. The difference between the two readings is only one letter.

¹ The three oldest mss. so read. Meyer argues for the received text, on the strength of Versions and Fathers; but being the smoother reading of the two (and differing from the other in only one letter), the less smooth reading is more likely to be the true one.

² The allusion may be, as has been suggested, to the practice of depositing treasure in vessels of earthenware.

greatness of the power (that attends our ministry) may be of God, and not from ourselves;—Vers. 8, 9, we are pressed on every side, etc.—and who would expect from such instruments those marvellous transformations of character which our ministry effects, were it not that “it is God that worketh in us”?

Fourth reason why “we faint not,”—because, by constant exposure to death in Christ’s service, and thus “dying daily yet behold we live,” we experience “the power of His resurrection as well as the fellowship of His sufferings” (Phil. iii. 10), and this only as a prelude to our being eventually “raised up” with Christ to die no more. This thought extends to the end of the chapter.—Ver. 10, always bearing about in the body the dying (*Gr.* ‘the putting to death’) of Jesus,¹—as virtually dying with Him in our daily exposures to death in His cause: compare verses 11 and 16; Rom. viii. 36; 1 Cor. iv. 9; xv. 3; 2 Tim. ii. 11-13,—that the life also of Jesus might be made manifest in our body.—Ver. 11. For we which live are always delivered unto death for Jesus’ sake, that the life also of Jesus may be manifested in our mortal flesh—so as to “reckon” and feel ourselves to be with Him risen again and “alive unto God through Jesus Christ.”—Ver. 13. But having the same spirit of faith (as the Psalmist), according to that which is written (Ps. cxvi. 10), I believed, and therefore did I speak; we also believe, and therefore also we speak—out of the fulness of our heart’s conviction and experience, “all the words of this life.”—Ver. 14. knowing that he which raised up the Lord Jesus² shall raise up us also with Jesus,³ and shall present us with you—the parent in the faith with his spiritual children (see Eph. v. 27; 1 Thess. ii. 19, 20; Jude 24).—Ver. 15. For all things are for your sakes:—‘Yes; for as I have said, “we are your servants for Jesus’ sake,” and that “He that raised up the Lord Jesus shall raise up us also with Him, and shall present us and you” together,

¹ The received reading “the Lord Jesus” has scarcely any support.

² Here the received reading is clearly right; that of Lachmann and Tregelles, followed by Stanley and Green, being supported only by one ancient ms.

³ Not “by Jesus,” as in the received text and Authorised Version on next to no evidence.

so now I say that the whole economy of redemption and the entire ministry of reconciliation are for the ingathering and perfecting of the redeemed,’—that the grace, being multiplied through the many, may cause the thanksgiving to abound unto the glory of God. This clause, thus correctly rendered, is somewhat obscure; but of the three or four ways in which it has been understood, the following alone seems to suit the scope of the passage and the emphasis of the words—‘that the rich fruits of the Christian ministry, raising songs of thanksgiving for the grace which produces them, may yield a like rich revenue of glory to God.’

Ver. 16. Wherefore—on all the foregoing grounds—we faint not; but though our outward man is decaying (see on verses 10-12), yet the inward man is renewed day by day—under a growing experience of “the power of His resurrection.”—Ver. 17. For our light affliction, which is but for the moment—only temporary and but momentary,—worketh for us more and more exceedingly an eternal weight of glory; while we look—that is, not ‘so long as we look,’ or ‘provided we look,’ but ‘looking as we do,’ or ‘inasmuch as we look’—not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. ‘Did we look upon our troubles in the light of “things seen and temporal,” they would seem not “light,” but heavy indeed; looked at in this light, far from “momentary,” they would seem distressingly protracted; and looked at in this light, instead of working for us any good, they would seem to work us only evil and that continually; but looking on them, as we do, in the light of “the things that are unseen and eternal,” their character is entirely changed, and instead of heavy, they seem to be “light;” far from tedious and protracted, they seem but “for the moment,” and in place of doing us any real harm, we find them “working for us more and exceedingly an eternal weight of glory.” O what a change does the point of view make here! But is not this the experience of every one who has been “renewed in the spirit of his mind,” in whom “old things have passed away, and all things have become new”?’

CHAPTER V. 1-21.

The Christian Ministry (continued).

1 FOR we know that if ^a our ¹ earthly house of *this*² tabernacle were³ dissolved, we have a building of⁴ God, an house
2 not made with hands, eternal in the heavens. For⁵ in this ^b we
groan, earnestly ⁶ desiring⁷ to be clothed upon with our house⁸
3 which is from heaven: if so be that ^c being clothed we shall not
4 be found naked.⁹ For¹⁰ we that are in *this*¹¹ tabernacle do

¹ the

² our

³ be

⁴ from

⁵ prefix verily

⁶ omit earnestly

⁷ longing

⁸ habitation

⁹ seeing that we shall indeed be found clothed, not naked

¹⁰ prefix indeed

¹¹ this

^a Job iv. 19;

² 1 Pet. i. 13,

14.

^b Rom. viii. 23.

^c Rev. “11. 18.

groan, being burdened: not for that we would be unclothed, but ^d clothed ¹² upon, that mortality might ¹³ be swallowed up ^d 1 Cor. xv. 53.
 5 of life. Now ^e he that hath ¹⁴ wrought us for the selfsame ^e Isa. xxix. 23.
 thing ^{is} ¹⁶ God, who also ^f hath given ¹⁷ unto us the earnest of ^f Rom. viii. 23.
 6 the Spirit. Therefore *we are* always confident, ¹⁸ knowing that, whilst we are at home in the body, we are absent ¹⁹ from the
 7, 8 Lord: (for ^g we walk by faith, not by sight:) we are confident, ^g Rom. viii. 24, 25;
I say, ²⁰ and ^h willing ²¹ rather to be absent ¹⁹ from the body, ^h Phil. i. 23.
 9 and to be present ²² with the Lord. Wherefore ²³ we labour, ²⁴ that, whether present ²² or absent, ¹⁹ we may be accepted of ²⁵
 10 him. ⁱ For we must all appear ²⁶ before the judgment-seat of ⁱ Rom. xiv. 10.
 Christ; ^k that every ²⁷ one may receive the things *done* in ^{his} ²⁸ ^k Gal. vi. 7; Eph. vi. 8.
 body, according to that he hath done, whether *it be* good or bad.
 11 Knowing therefore ^l the terror ²⁹ of the Lord, we persuade ^l Heb. x. 31; Jude 22;
 men; but ^m we are made manifest unto God; and I trust also ³⁰ ^m Ch. iv. 2.
 12 are made manifest ³¹ in your consciences. For ⁿ we commend ⁿ Ch. iii. 1.
 not ourselves again unto ³² you, but give ³³ you occasion ^o to ^o Ch. i. 14.
 glory ³⁴ on our behalf, that ye may have somewhat to *answer* ³⁵ .
 13 them which glory in appearance, and not in heart. For ^p whether we be ³⁶ beside ourselves, *it is* to God: or whether we ^p Ch. xi. 1, 16.
 14 be sober, *it is* for your cause. ³⁷ For the love of Christ constraineth us; because we thus judge, that ^q if ³⁸ one died for all,
 15 then were all dead: ³⁹ and *that* ⁴⁰ he died for all, ^r that they ^r Rom. vi. 11, 12, xiv. 7, 8.
 which live should not henceforth ⁴¹ live unto themselves, but
 16 unto him which died for them, ⁴² and rose again. ^s Wherefore ^s Phil. iii. 7, 8; Col. iii. 11.
 henceforth know we no man after the flesh: yea, ⁴³ though we have known Christ after the flesh, ^t yet now henceforth know we
 17 *him* ⁴⁴ no more. Therefore ⁴⁵ if any man ^u *be* ¹⁶ in Christ, *he is* ^u Rom. viii. 9; Gal. vi. 15.
^v a new creature: ^w old ⁴⁶ things are passed away; behold, all things are ⁴⁷ become new. ^v Gal. v. 6. ^w Isa. lxxv. 17; Rev. xxi. 5.
 18 And all things *are* of God, ^x who hath ¹⁴ reconciled us to himself by ⁴⁸ Jesus ⁴⁹ Christ, and hath given ⁵⁰ to us the ministry of
 19 reconciliation; to wit, that ^y God was in Christ, reconciling the ^y Rom. iii. 24.
 world unto himself, not imputing ⁵¹ their trespasses unto them; and hath ⁵² committed unto us the word of reconciliation. Now

12 ¹² *prefix* that we would be 13 may 14 *omit* hath 15 this very
 16 is 17 who gave 18 Being therefore always of good courage, and
 19 abroad 20 we are of good courage, I say, 21 *prefix* are
 22 at home 23 *add* also 24 make it our aim
 25 to be well-pleasing unto 26 be made manifest 27 each 28 the
 29 fear 30 I hope that we 31 *add* also
 32 We are not again commending ourselves unto 33 *speak* as giving
 34 of glorying 35 wherewith to answer 36 are
 37 are of sober mind, it is unto you 38 *omit* if 39 therefore all died
 40 *omit that* 41 no longer 42 who for their sakes died
 43 even 44 now we know him so 45 Wherefore
 46 *prefix* the 47 behold, they are 48 through 49 *omit* Jesus
 50 gave unto 51 reckoning 52 having

then we are ^z ambassadors for ⁵³ Christ, as ^a though God did ^z beseech ⁵⁴ you ⁵⁵ by us : we pray you in Christ's stead, ⁵⁶ be ye ^a reconciled to God. For ⁵⁷ ^b he hath made him *to be* sin for us, ^b who knew no sin ; ⁵⁸ that we might be made ⁵⁹ ^c the righteousness of God in him.

^z Mal. ii. 7 ;
Eph. vi. 20.
^a Ch. vi. 1.
^b Is. liii. 6, 9,
12 ; Gal. iii.
13.
^c Rom. i. 17.

⁵³ We are ambassadors therefore on behalf of ⁵⁴ were entreating
⁵⁵ omit you ⁵⁶ we beseech you on behalf of Christ ⁵⁷ omit For
⁵⁸ Him who knew no sin he made to be sin on our behalf ⁵⁹ become

The opening verses of this chapter immediately follow up the closing verses of chap. iv. :—Why do we not “faint” under the weight of our ministry? and why, in the light of unseen and eternal things, do we feel “our affliction” to be “light, momentary, and more and more productive of an eternal weight of glory”? The answer here follows :—Ver. 1. For we know that if ¹ the earthly house of our tabernacle be dissolved—or ‘our earthly tent-house be taken down,—we have a building from God—meaning the resurrection-body, called “a building” in contrast with the tent-house of our present frame,—a house not made with hands (like the buildings we erect), eternal in the heavens.—Ver. 2. For verily in this (tabernacle) we groan, longing to be clothed upon with our habitation which is from heaven—viewed as “from heaven,” because the distinguishing properties of the resurrection-body will be the efflux of that resurrection-life which resides in “the Lord from heaven.” And, as Bengel says, if it be “from heaven,” the thing meant cannot be heaven itself.

It will be observed that a new figure is here introduced ; the glorified body, first held forth as a house, is now figured as a clothing. But the one figure is not substituted for the other ; the two are combined ; and by what in ordinary writings would be called a mixture of metaphors, we are said to be “clothed upon” with a “house.” But besides that the Scripture figures form so light a vehicle for conveying spiritual truths that the thing figured often shines through, and, in fact, absorbs, the figure, it so happens that in the present case the incongruity is only apparent. For “our house which is from heaven” will be no such gross fabric as the word “house” might suggest, but of such refined and subtle spirituality that, to represent it as a clothing of celestial radiance enshrining the perfected spirit, if a figure at all, is one as natural as it is beautiful.²—Ver. 3. seeing that we shall indeed be found clothed, not naked. This rendering, though not so literal as the Authorised Version, seems necessary to convey in our language what is certainly meant. Rendered as in our Authorised Version, a shade of doubt is undoubtedly conveyed to every English ear ; while full certainty as to his eternal future is, in every

varied form, conveyed here in almost every verse down to the ninth. And though competent scholars question whether in Biblical Greek the same certainty is conveyed by the particle here used as in classical Greek, yet, since this is only doubted, while it is admitted that the context must be our chief guide, we seem shut up by the present context—in order to exclude that shade of doubt which the Authorised Version suggests—to render the words as we have done. As to the word “naked” here, it would be a mistake to refer it, as some do, to the spiritual ‘defencelessness’ in which the wicked will be found at the great day—an idea foreign to the passage, and particularly incongruous just after an assurance of the very opposite had just been expressed. Bengel’s idea, too, is equally alien from the manifest sense—‘if so be we shall be found not in the disembodied state of the deceased’ when Christ comes. The next verse points to the real allusion—to that notion (so natural to all thoughtful Pagans, who were strangers to the doctrine of a resurrection) that the *body*, in its very nature, is nothing better than a clog to the only real part of man, his *soul*, which will never be capable of full development till disengaged by death from that encumbrance. (In this the best interpreters agree.)—Ver. 4. For indeed we that are in this tabernacle do groan, being burdened : not for that we would be unclothed, but that we would be clothed upon, that mortality (*Gr.* ‘that which is mortal’) may be swallowed up of life :—‘It is not that we are weary of a body, as if it were a mere cage from which it were bliss simply to make our escape ; but we long that the mortality with which it is switten, with all the ills which that carries with it, may pass away, and we may find ourselves wearing a form instinct with a life that cannot die.’ The sublime expression “swallowed up” was doubtless suggested by Isa. xxv. 8, quoted in the former Epistle (xv. 54), where the same word is used (taken from the LXX., which gives the exact sense of the original).

Ver. 5. Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit (*i.e.*, ‘the Spirit as the earnest’). This “groaning” is not the mere feeling which nature forces out from many a weary spirit, especially under the manifold ills of life ; it is that instinct of the new nature, “wrought of God,” which is eternal life itself begun in the souls of all that believe (John v. 24, xi. 26), and the earnest of all that this will yet be we have in the Spirit given unto us. This last thought is one the apostle often dwells on (see Eph. i. 13, 14 ; Rom. viii. 23).—Ver. 6. Being therefore always of good courage, and knowing that whilst we are at home in the

¹ Several modern critics think the “if” is here used to leave it an open question whether he and his generation might not see the coming of the Lord, and so not die at all. To us such an allusion does not seem probable.

² To one accustomed (says Dean Stanley) to make Ciltian hair-cloth into tents, the double metaphor of a habitation and of a vesture would naturally occur ; and he refers to Ps. civ. 2, “Who coverest Thyself with light as with a garment, who stretchest forth the heaven like a curtain” (of the tent).

body, we are abroad (or 'away from home') from the Lord (the Lord Christ): (for we walk by faith, not by sight)—'we live by the faith of things yet future.'—Ver. 8. we are of good courage, I say, and are willing rather to be abroad from the body, and to be at home with the Lord.¹

Note.—Since the states contrasted in the previous verses are states of *embodiment*—in mortality now, and hereafter when mortality shall be swallowed up of life—it might seem that the exchange from being "at home in the body" to being "at home with the Lord" means the transition from the one body to the other (and so Meyer and others view it). But (with Alford) it appears to us that the homely way in which the indefinite phrase "absence from the body and presence with the Lord" is introduced, after the more clearly-defined references to the resurrection-body in the preceding verses, was chosen just to avoid that inference; and this is confirmed by what he says in another place, in the actual prospect of death—"having a desire to depart (or 'break up' as from a temporary sojourn) and be with Christ" (Phil. i. 23), an expression which all understand of the intermediate state; that state of which our Lord said to the penitent on the cross, "To-day shalt thou be with Me in paradise" (Luke xxiii. 43).

Of this intermediate state Scripture says next to nothing *in detail*. Indeed this is one of those things in which the silences of Scripture are as remarkable as its utterances. It indulges no prurient curiosity; on some things we yearn intensely to know more, on these we are left quite in the dark, having only conjecture to guide us, and this it is not safe to rest much on. But on its fundamental characteristics we have some clear and precious light:—(1) That it will be a state of *conscious existence*, we are perfectly certain. To be told that that very day "he would be with Christ in paradise" would have been to mock the dying man if he was to be unconscious of the fact; and since the apostle tells us that while he lived he was in daily communion with Christ—about his work with its difficulties, triumphs, and prospects—how could he say that "to depart and be with Christ was *far better*" if this was all to be extinguished, and he was to be unconscious even of his own existence? whereas, to be in the immediate and conscious presence of his Lord could not but be felt by him to be "far better." (2) It will be to be "*at home with the Lord.*" This word "at home," when applied to such a case, conveys to the heart what language cannot express. We may call up the feelings of the weary traveller, far away and long away, with no hope of ever reaching it save through perils of every sort, and then ask what word to him is the sweetest, winsomest, warmest, that can greet his ear. But to us strangers and sojourners here, harassed with cares and worried often out of our peace and rest, to whom "without are fightings and within are fears"—not to speak of sorrows and tears—the thought that no sooner is the believer's spirit disengaged from its clay tabernacle than it finds itself "*at home with the Lord,*" transcends all that language can describe: "He maketh the storm a calm, so that the waves thereof are still: then are they glad, because they be quiet; so He bringeth them to their desired

haven." Yet even this is but the entrance-gate, the threshold, of resurrection-glory; when that organ which was originally formed to be the *inlet* of all that the soul receives from without, and the *outlet* of all that it gives out from within, shall be restored, with capacities suited to the higher sphere which it will then occupy.

Ver. 10. For we must all be made manifest before the judgment-seat of Christ. (The word means more than 'appear': compare 1 Cor. iv. 5, 'till the Lord come . . . and make manifest the counsels of the heart'),—that each one may receive the things done in the body (*Gr.* 'the things through the body')—the organ of all human action,—according to what he hath done, whether it be good or bad. The 'we all' who are to appear together, refer specially here to the preachers and those they have preached to. (The universality of the judgment is expressed sufficiently elsewhere.)

Note.—Three important points are made plain here: (1) That it is untrue that there will be no formal judgment of the righteous when Christ comes. For here the "bad" and the "good" meet together, to be both alike judicially treated; and whatever formality of judgment there may be in the process, it will be the same for both. And though our Lord says that on believing, men "come not into judgment, but have passed from death unto life" (John v. 24), this only means that on believing men cease to be in a condemned, and enter on a justified state, passing from death unto life. Hence: (2) that there is no ground for alleging that the judgment of the wicked will take place a thousand years after the Lord comes, and consist exclusively of the wicked; nor (3) that after death saints, imperfectly sanctified here, will (whether by purgatorial fires or any otherwise) experience a change to greater perfection. For if it is on the deeds done in the body that the judgment is to be held, it follows that no change effected after they have left the body will be taken into account in fixing their final state.

Ver. 11. Knowing therefore the fear of the Lord—the Lord Christ who is to be our Judge,—we (in the exercise of our ministry) persuade men; but we are made manifest unto God (who knoweth our hearts), and I hope that we are made manifest also in your consciences—to which we willingly leave all charges against ourselves and our work (see on chap. iv. 2).—Ver. 12. We are not again commending ourselves unto you (see chap. iii. 1), but speak as giving you occasion of glorying on our behalf—enabling you to meet all unworthy attacks upon us, by pointing to what the Gospel which we brought you has made yourselves,—that ye may have wherewith to answer them that glory in appearance, and not in heart—the parties referred to in chap. x., and described in chap. xi.—Ver. 13. For whether we are beside ourselves, it is unto God; or whether we are of sober mind, it is unto you:—'If carried away by the glory of the message with which we are burdened, we at times seem beside ourselves (Acts xxvi. 24), it is our zeal for God that urges us on; but if at other times we change our course, and our speech and action seem suspiciously calm, it is to avoid prejudice to our message, and win you to receive it.'—Ver. 14. For the love of Christ—not our love to Christ, but (as the following words shew, and other places confirm) Christ's love to men (see Rom. viii. 35, 37; Gal. ii. 20;

¹ προς τὸν Κύριον—compare John i. 1, προς τὸν Θεόν.

Eph. iii. 19),—**constraineth us**—so shuts us up that we cannot choose but act as we do,—because **we have thus judged.** The aorist is used to express a fixed principle of action, which was laid down once for all and at the outset of his Christian life:—**that one died for¹ all, therefore all died**—the all in the One; realized in each on his believing (Rom. vi. 8-12),—**and he died for all, that they which live should not henceforth live unto themselves, but unto him who for their sakes died and rose again:**—‘Until this new principle of action took possession of us, we all “lived to ourselves;” some of us for one thing, some for another, but all for self: now, the love of Christ has dissolved every old principle of action, and become the all-absorbing passion of our life: “we are crucified with Christ, nevertheless we live; yet not we, but Christ liveth in us; and the life that we now live in the flesh we live by the faith of the Son of God, who loved us, and gave Himself for us.”’

Note.—Had the apostle held that Christ was a mere creature, and that the supreme duty of every creature is to live to the glory of God, such a principle of action as that here expressed must have amounted to a deliberate withdrawal of his allegiance from God, and making it over to a creature. But since it is certain that he did not consider that his allegiance to God was thereby in the least compromised, it is for those who deny the supreme divinity of Christ in the one Godhead to solve this difficulty.

Ver. 16. **Wherefore henceforth know we no man after the flesh:**—‘Our old principles of judgment are at an end; we now look on persons and things alike in a quite new light;²—even though we have known Christ after the flesh, yet now we know him so no more. There is no reference here to any view of Christ which the apostle himself took before his conversion (as Plumptre and others): the reference is to what Christ during His public ministry on earth appeared *even to His own disciples* to be, and the light in which they afterwards saw Him. ‘Men may boast that they saw, and heard, and talked with Him in the days of His flesh; but so far from that being any recommendation, so mean and unworthy were the views which the best of us (says the apostle) then entertained of Him, that they are a trouble to us even to remember them; henceforth we wish to know every person and everything in a new light, yea, to know even Christ Himself only as we have now learned to regard Him.’—Ver. 17. **Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they² are become new.** This verse simply generalizes the preceding statements, stripping them of all reference to himself and those written to, and extending them to all who are “in Christ.”

¹ The preposition “for,” here used, means in Greek ‘on behalf of;’ but in what sense, the context and the nature of each case must determine. Here, and in all such cases, the sense of *substitution* is clearly meant.

² The words “all things,” in the received text are wanting in all the principal authorities; and though it is true (as Meyer says), that owing to the next verse beginning with the same words, they might very easily have dropped out (and this would decide us in their favour, if the want of them involved anything unnatural), yet, since they are not required for anything in the sense, the authorities seem to demand their exclusion.

Comprehensive View of the Christian Ministry,
18-21.

Ver. 18. **And**—to express in brief the whole Divine plan—all things (in this matter) are of God, who reconciled us to himself through Christ.¹ Those who take this to mean ‘induced us to give up our enmity to Him,’ go entirely against what the very next verse shews to be meant—that, by putting away the cause of His enmity to us, which lay in sin, He has brought about peace between Himself and us sinners. Meyer, whose testimony here is most valuable, refers to Rom. v. 10, 11, 28, Eph. ii. 16, Col. i. 20, 21, where men are represented as God’s “enemies,” their uncancelled sin bringing upon them God’s holy wrath, only removed by Christ’s death as a “propitiation.” It is exactly that kind of reconciliation of which our Lord says, “If thou art offering thy gift at the altar, and there rememberest that thy brother *hath ought* (any good ground of displeasure) *against thee . . . go thy way, first be reconciled to thy brother* (not, dismiss thy bad feeling towards him, but get him to put away his bad feeling towards thee) and then . . . offer thy gift” (Matt. v. 23, 24),²—and gave unto us the ministry of reconciliation—the office of proclaiming this great fact to the world;—Ver. 19. **to wit**—(to be more particular)—**that God was in Christ, reconciling the world unto himself, not reckoning unto them their trespasses.** This shews conclusively, as already said, that the reconciliation of the preceding verse means the removal on God’s part of His just ground of offence against us—His not “reckoning” to men their “trespasses.” This is here said to take place “in Christ;” though in what sense, is reserved for the last verse. But a noteworthy change is made in the form of expression. In ver. 18 it was that “God *reconcil-d* us,” meaning, once for all by that propitiatory death of His Son, in which He received righteous satisfaction for our “trespasses” (see Rom. v. 10; Heb. ix. 26); here, it is “*God is in Christ reconciling* the world unto Himself,” expressing the *continued reconciliation of individual souls* to Himself, as each successively welcomes this reconciliation, made once for all on the cross, as the appointed way of his personal reconciliation to God,—and having committed unto us the word of reconciliation—the glad tidings to proclaim to men. Ver. 20. **We are ambassadors therefore on behalf of Christ, as though God were intreating by us** (as His mouth), **we beseech you on behalf of Christ, be ye reconciled to God.** Calvin would extend this reconciliation to the daily forgiveness which believers themselves stand in need of, because the Epistle is addressed to believers. But besides that the opening verse of the next chapter is a word to them, the call is evidently to all unreconciled ones whom his words might reach, no longer to withhold their seal to that great act of God in the death of His Son in which lay their only hope of reconciliation to Him.

¹ The word “Jesus” before “Christ” here is an addition to the true text.

² Though the compound forms of the same word used in the two passages are different, Fritzsche (who will not be thought unduly biased by orthodox leanings) has shewn by an elaborate collection of examples that there is no real distinction in the use of them by classical writers (*Ad Rom. Epist.* I. pp. 276-280).

Ver. 21. Him¹ who knew no sin he made to be sin on our behalf,² that we might become the righteousness of God in Him. This is the most systematic, the most comprehensive, and the most unmistakable expression of the Divine intention in the death of Christ which the New Testament contains; settling vital questions in Christian theology, and affording unspeakable relief to consciences burdened with a sense of sin. (1) So far from God requiring to be moved by the death of Christ to compassionate and provide salvation for a sinful world, it was God Himself who spontaneously sent His Son on this errand into our world. (2) Sinlessness, in the most absolute sense applicable to a creature nature, is here ascribed to Christ; expressing precisely what Christ said of Himself immediately before His apprehension, "The prince of this world cometh, and hath nothing in Me"

¹ The "For," which in the received text introduces this great verse, though clearly no part of the genuine text, is so natural an addition that it could hardly fail to creep in, since the verse is added as a great motive for complying with the entreaty of the preceding verse, "Be ye reconciled to God."

² In the footnote to verse 14, it was stated that the proposition here rendered "for" means 'for the benefit of;' but that the nature of the case and the context of each place must decide in what precise way the benefit is conferred. There the way being that of substitution the sense 'instead of' underlies the statement; but here the idea of substitution is conveyed by another clause of the verse, and therefore in this verse 'on our behalf' is the proper reading.

(John xiv. 30); and what the Epistle to the Hebrews says of His death (ix. 14), "He offered Himself *without blemish* unto God." Therefore (3) to be "made sin" cannot mean to be made personally sinful, either in act or inclination: but neither must it be rendered "made a sin-offering," to which many expositors would reduce the words. 'It is to be noted (says Meyer) that the word "sin" here—and the precisely similar phrase, Gal. iii. 13, "made a curse for us"—necessarily includes in itself the notion of *guilt*, but *guilt not His own* ("who knew no sin"); hence the guilt which through His death was to be removed from men was *transferred* to Him, and so the justification of men is *imputative*.' (4) This settles beyond dispute the "*righteousness of God*" which we "*become* in Him." For if Christ, while personally righteous, was "made sin"—not personally, but by transference to Him of our guilt, with all its penal effects—clearly "we," while personally guilty, are "made the righteousness of God in Him" by transference of His righteousness to us. Both are equally *imputative*; in both cases the act is purely *judicial*. (See Rom. v. 18, where the same judicial sense of "*sin*" in the sense of guilt, and of "*righteousness*" in the sense of justification, is clearly intended.)

"Our faith receives a righteousness
That makes the sinner just."

CHAPTER VI.-VII. I.

The Christian Ministry (concluded).

I WE then, ^a as workers¹ together *with him*, ^b beseech you² also ^c that ye receive not the grace of God in vain
2 (for he saith, ^d I have heard thee in a time accepted,³ and in the ^e day of salvation have I succoured⁵ thee: behold, now ^f is⁶ the accepted⁷ time; behold, now ^g is⁶ the day of salvation):
3 ^h giving no offence⁸ in any thing, that the ministry⁹ be not
4 blamed; but in all ⁱ things¹⁰ approving¹¹ ourselves ^j as the ^k ministers of God, in much patience, in afflictions, in necessities,
5 in distresses, ^l in stripes, in imprisonments, in tumults, in
6 labours, in watchings, in fastings; by ^m pureness, by ⁿ knowledge, by ^o long-suffering, by ^p kindness, by ^q the Holy Ghost,
7 by ^r love unfeigned, ^s by the word of truth, by ^t the power of God, by ^u the armour of righteousness on the right hand and
8 on the left, by honour¹⁴ and dishonour, by evil report and good
9 report: as deceivers, and ^v yet true; as unknown, and ^w yet well known; ^x as dying, and behold, we live; ^y as chastened, and
10 not killed; as sorrowful, yet alway rejoicing: as poor, yet

^a 1 Cor. iii. 9.
^b Ch. v. 20.
^c Heb. xii. 15.
^d Isa. xlix. 8.
^e Rom. xiv. 13;
^f 1 Cor. ix. 12.
^g 1 Cor. iv. 1.
^h Ch. xi. 23,
etc.
ⁱ Ch. iv. 2.
^j 1 Cor. ii. 4.
^k Eph. vi. 11.
^l Ch. iv. 2,
v. 11, xi. 6.
^m 1 Cor. iv. 9.
ⁿ Ps. cxviii. 18.

¹ And working
² we entreat
³ At an acceptable time I hearkened unto thee
⁴ a
⁵ did I succour
⁶ is
⁷ acceptable
⁸ occasion of stumbling
⁹ our ministration
¹⁰ everything
¹¹ commending
¹² omit the
¹³ in
¹⁴ glory

making many rich ; as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you,¹⁵ ^o our heart is ^o Ch. vii. 3.
 12 enlarged. Ye are not straitened in us, but ^h ye are straitened ^h Ch. xii. 15.
 13 in your own bowels.¹⁶ Now for a recompence in the same ¹⁷
 (^o I speak as unto my children), be ye also enlarged. ^g 1 Cor. iv. 14
 14 ^r Be ye ¹⁸ not unequally yoked together with unbelievers : for ^r Deut. vii. 2,
^s what fellowship hath ¹⁹ righteousness with unrighteousness ? ²⁰ ^s 1 Cor. v 9.
 15 and ²¹ what communion hath light with darkness ? and what ^z Ex. xxix. 45;
 concord hath Christ with Belial ? or what part hath he that ¹ Cor. x. 21.
 16 believeth with an infidel ? ²² And what agreement hath the
 temple of God with idols ? for ^t ye ²³ are the temple of the ^t 1 Cor. iii. 16;
 living God ; as ²⁴ God hath ²⁵ said, "I will dwell in them, and ^z Heb. iii. 6.
 walk in them ; ²⁶ and I will be their God, and they shall be my ^z Ex. xxix. 45;
 17 people. ^v Wherefore, Come out ²⁷ from among them, and be ye ¹ Lev. xxvii. 12.
 separate, saith the Lord, And touch not the unclean thing ; ²⁸ ^v Isa. lii. 17 ;
 18 and I will receive you, ^w and will be a Father unto you, ²⁹ and ^z Rev. xviii. 4.
 ye shall be my ³⁰ sons and daughters, saith the Lord Almighty. ^w Jer. xxxi. 1,
 9 ; Rev. xxi.
 7.

CHAP. VII. 1. Having ^x therefore these promises, dearly ³¹ beloved, ^x Ch. vi. 17,
 let us cleanse ourselves from all filthiness ³² of the ³³ flesh and ¹⁸ ; 1 Jo. iii. 3.
 spirit, perfecting holiness in the fear of God.

15 Our mouth is open unto you, O Corinthians	16 affections
17 in like kind	18 omit ye
19 have	20 and iniquity
21 or	22 what portion hath a believer with an unbeliever
23 we	24 prefix even
25 omit hath	26 them
27 prefix ye	28 no unclean thing
29 will be to you a Father	30 be to me
31 omit dearly	32 defilement
	33 omit the

Ver. 1. And working together with him, we entreat also that ye receive not the grace of God—compare Acts xxiv. 24, "the gospel of the grace of God," and xiii. 43, "persuaded them to continue in the grace of God,"—in vain:—"Having pleaded with the unreconciled, as though God were pleading by us, no longer to resist the yearning desire and the gracious provision of God in Christ for their reconciliation, we now turn to you, already reconciled, and, in the same capacity of "workers together with Him," entreat you to turn that grace to practical account, by "walking worthy of the vocation wherewith ye are called."—Ver. 2. (for he saith (Isa. xlix. 8), At an acceptable time I hearkened unto thee, and in the day of salvation I succoured thee. The whole strain of prophecy from which these words are quoted is brightly Messianic, and the words quoted were addressed by Jehovah to "His Servant" the Messiah, assuring Him that He is fully alive to His rightful claims, that He "hearkens to Him at the choice time" ("the tense is the prophetic perfect" 2); for Jehovah had said, "Ask of me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy

possession" (Ps. ii. 8), and when "the day of salvation" arrives He will not fail to make His promise good. Well, says our apostle here,—behold, now is the acceptable time; behold, now is the day of salvation):—"Do ye, Gentile converts, therefore, make this good in your own case, shewing, by what the Gospel has made you to be, that this is no name but a glorious reality."—Ver. 2. giving, etc. The connexion is with the opening words of the chapter, As "working together with God," and . . . giving no occasion of stumbling in any thing, that our ministration be not blamed. How far the opposite of this was the uniform procedure of the apostle, he protests in the remarkable and glowing verses that follow.—Ver. 4. but in everything commending ourselves as (be seems) ministers of God—particularly in patience . . . distresses—four forms of trial of a personal nature;—Ver 5. in stripes . . . tumults—from without, arising from opp sition to his ministry;—in labours . . . fastings—undergone as a self-denying Christian and minister of Christ;—Ver. 6. in pureness . . . in the Holy Ghost—probably such manifestations of the power of the truth as left no room for doubt that it was the Holy Ghost "giving testimony to the word of His grace."—Ver. 7. in the word of truth . . . by the armour of righteousness on the right hand and on the left—by our conscious rectitude, which,

1 The verbal association of ideas here in δι' αὐτοῦ (ver. 1) and διὰ τῆς χάριτος (ver 2) should be noticed by the student of the original.
 2 Cheyne's Isaiah, ii p. 15.

amid all attacks both from open and concealed enemies, is our defence wherever we turn. So we take these words (with Calvin). To understand it of the "righteousness which is of faith" (as Meyer does, and Alford after him), seems here out of place.—Ver. 8. . . . as deceivers—in the account of our enemies,—and yet true in reality;—Ver. 9. as unknown—by the great indifferent world,—and yet well known—by all who take the trouble to hear us, and specially by all who have felt the quickening power of our preaching (chap. iii. 2, iv. 2). We can say of ourselves as our Master said to the high priest, "We ever speak openly to the world; in secret have we said nothing" (John xviii. 20) ;—as dying, and behold, we live—¹We seem to "die daily" in our Master's service (see on chap. iv. 10–12) ; but lo! despite all this, through that spring of new life which is in us and the power of Christ resting on us, here we still are;—as chastened, and not killed. The words are taken from Ps. cxviii. 18 (LXX.), "The Lord hath chastened me sore, but He hath not given me over unto death." Probably the thing here meant is simply that in all he had to endure as a minister of Christ, however unjust on the part of others, he experienced a chastening effect from the Divine hand, keeping him down and mellowing his character. The next words seem to confirm this:—Ver. 10. as sorrowful, yet always rejoicing—"sowing in tears, yet reaping in joy;" a paradox to which no true servant of Christ, who "watches for souls as one that shall give account," is quite a stranger;—as poor—in this world's goods,—yet making many rich—putting them in possession of "the true riches" (Luke xvi. 1), "a treasure in the heavens that faileth not" (Luke xii. 33). See chap. viii. 9; Jas. ii. 5; Heb. x. 34, xi. 26;—as having nothing (earthly), and yet possessing all things—for "all things are ours" (1 Cor. iii. 21). Perhaps, however, all needful temporal supplies may also be in view; for, writing to the Philippians, when depending from day to day on what his converts might thoughtfully send him, he expatiates with a touching gratitude on their considerate attention to his wants, and ends with these words, "But I have all, and abound" (Phil. iv. 10–19).

Thus ends this noble strain! But it is only to pass into an equally impassioned strain of entreaty, to those who were the fruits of so self-consuming a ministry of reconciliation, to manifest the grand design of it—the calling out of an unbelieving and unholy world a people who should shine, by their Christian example, "as lights in the world, holding forth the word of life."

Vers. 11, 12. Our mouth is open unto you, O Corinthians, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own affections—¹If there is any want of openness between us, it is not on our part, but all on your own; injurious thoughts of us, bred of unworthy suspicion of our motives, have happily chilled your feelings, cooled your love; as for our feelings towards you, they are the same as ever.—Ver. 13. Now for a recompense in like kind (I speak as unto my children), be ye also enlarged—¹As a spiritual father to his children in the faith, let me ask you to open your hearts frankly to me, as mine is opened to you, and suffer me now freely to counsel you.

Ver. 14. Be not unequally yoked with unbelievers. The figure is drawn from the hetero-

geneous yoking of animals in a team (compare Deut. xxii. 10, "Thou shalt not plough with an ox and an ass together;" and see Lev. xix. 19) ; and though the more immediate reference probably is to too intimate association with their unconverted fellow-citizens at feasts, and especially to inter-marriage with heathens, it is doubtless meant to embrace all entangling association with those whose close fellowship would have a deadening effect on their religious life,—for what fellowship have righteousness and iniquity? On the meaning of "righteousness" here, see on ver. 7,—or what communion hath light with darkness? Compare Luke xvi. 8; 1 Thess. v. 5; Amos iii. 5; Eph. v. 7, 8; 1 John i. 6, 7.—Ver. 15. And what concord hath Christ with Belial? From the use of this proper name, and the antithesis with Christ, it evidently is meant (like Beelzebub in Matt. xii. 24) as a synonym for Satan (Stanley),—or what portion hath a believer with an unbeliever? It is not their having different speculative opinions about religion that makes intimate fellowship between them impracticable; it is that a "believer" is supposed to breathe a different atmosphere, to live for fundamentally different ends, and to have entirely different interests and tastes and modes of action, from an "unbeliever." (See on chap. v. 16, 17.)—Ver. 16. And what agreement hath the temple of God with idols? for we¹ are the temple of the living God—not only in contrast with the dead idols in the heathen temples, but to express the living character of the temple itself (1 Pet. ii. 5) ;—even as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. The quotation is from Lev. xxvi. 12 (as in LXX.), save the first words, 'I will dwell in them,' which seem to be a combination of Ps. lxxviii. 18 (LXX.) and of the import of several other passages. No language, surely, could more emphatically express the radical contrast between "believers" and "unbelievers" than this.—Ver. 17. Wherefore, Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing. We have here another quotation, from Isa. lii. 11, in which Israel is prophetically summoned to shake off the defilement they contracted by their long residence among the idolaters of Babylon, by finally quitting it;—and I will receive you—a reminiscence from Ezek. xx. 34, as rendered in the LXX.,—and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty. This is a free combination of various passages in the Old Testament—such as Jer. xxxi. 9, Isa. xliii. 6; and as the word "Almighty" occurs nowhere in the Old Testament save in the LXX. of 2 Sam. vii. 8, it is possible that verse 14 of that chapter may have come under the apostle's eye while writing (or dictating) this sentence. The spirit of these concluding words may be thus expressed:—'Hard duty this (ye will say) in such a case as ours; for if we are to "come out from among" all unbelievers, all idolaters, all the unclean, we shall have to come out from all our nearest and dearest relatives, even fathers and mothers.' 'Perhaps so (replies the apostle), but even then ye will find One who will be to you what all the parents in the world cannot be, and ye will be to Him sons and daughters in a sense unutterable and eternally enduring.' (Com-

¹ The first person plural, not the second, is the true reading here.

pare Ps. xxvii. 10.) And here there seems, too, a touching reminiscence of our Lord's own words to Peter when he said, "Lo, we have left all and have followed Thee :"—"Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands for my sake and for the Gospel's sake, but he shall receive a hundredfold now in this time, houses and brethren, and sisters and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark x. 28-30), and our Lord Himself was the first to exemplify, in His own case, this *reconstruction of all the relationships and affections of life*, on the basis of a deeper and more enduring tie, after they have been sacrificed in their natural form on the altar of lofty principle (see Matt. xii. 46-50).

Note.—Though "unequal yoking" here seems to have no special reference to *marriages* of this character, yet, as a fact, greater and more varied evils, from the very earliest period and in every age, have sprung from this cause than can well be described. It was the immediate cause of that frightful wickedness that brought the flood upon the old world (Gen. vi. 1-7). Against this snare the Israelites were repeatedly warned in view of their entrance into the Promised Land (Ex. xxxiv. 16; Deut. vii. 3, 4, etc.). Into this pit Samson fell to his cost (Judg. xiv. 3); and Solomon (1 Kings xi. 1-10); and on account of the extent to which marriage with "strange wives had been carried during the captivity," Ezra ordered a national humiliation, which was followed by a formal undoing of the unlawful connexion (Ezra ix. 10). Of course, by how much the Christian calling is higher, and the consecration it implies more sacred, than that which preceded it, the more glaring is the inconsistency, and the greater the loss incurred. The result—on a principle obvious enough—is, not that the "righteousness" of the one party dissolves the "unrighteousness" of the other, but that the lower drags down the higher (see 1 Cor. xv. 33).

CHAP. VII. 1. Having, therefore, these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God. It is a pity that this verse has been detached from the preceding chapter, of which it forms the natural close; for the "promises" meant are no other than those in vers. 16-18, and the exhortation here given is simply a more comprehensive form of the call to separate themselves from all contamination. In the preceding verses it was the contamination of too close an association with unholiness in *others*; here, it is to separate themselves from unholiness in *themselves*. First, from defilement of the *flesh* ("the lusts of the flesh"); next, "defilement of the *spirit*." The apostle regards the whole nature as thoroughly defiled by sin; and classing himself and his Jewish fellow-converts along with the Gentiles, he says, "Among whom ('the children of disobedience') we all once lived in the lusts of our flesh, fulfilling the desires of the flesh and of the mind (or 'thoughts');" calling both kinds of desires alike "the lusts of the flesh" (Eph. ii. 3), or carnality. Also, in Gal. v. 19-21, in a long catalogue of the "works of the flesh"—one-half of which are of so spiritual a nature, that if there be "defilement of spirit" at all, these must belong to it—there, too, they are called "lusts of the flesh." But whereas there, it is said, "They that are Christ's have crucified the flesh with its passions and lusts" (ver. 24), in virtue of their union with Christ; here the exhortation is to continue doing this. And there is no inconsistency. In principle, it is done at once, when if "any man is in Christ, he is a new creature," the death-blow being then given to the reigning power of sin in the heart; but this seed has to be gradually developed into universal holiness. Accordingly it is added,—perfecting holiness in the fear of God (1 Pet. i. 15, 16).

CHAPTER VII. 2-16.

Feelings occasioned by the Success of his Former Letter more fully opened.

2 RECEIVE¹ us; we have² wronged no man, we have²
 3 corrupted no man, ^awe have² defrauded³ no man. I ^aActs xx. 33.
 speak not *this*⁴ to condemn *you*: for ^bI have said before, that ^bCh. vi. 11,
 4 ye are in our hearts to die and live with *you*.⁵ ^cGreat *is*⁶ my ^cCh. iii. 12.
 boldness of speech toward you, ^dgreat *is*⁶ my glorying of you: ^a1 Cor. i. 4.
^eI am filled with comfort, I am exceeding joyful,⁸ in all our ^eCh. i. 4;
 tribulation. ^{Phil. ii 17;}
^{Col. i. 24.}
 5 For, ^fwhen⁹ we were come into Macedonia, our flesh had no ^fCh. ii. 13.
 rest, but ^gwe were troubled on every side; ^hwithout *were* ^gCh. iv. 8.
 6 fightings, within *were* fears. Nevertheless ⁱGod,¹⁰ that com- ^hDeut. xxiii.
ⁱCh. i. 4.

¹ Open your hearts to ² omit have ³ took advantage of
⁴ say it not ⁵ to die together and live together ⁶ is ⁷ on your behalf
⁸ overflow with joy ⁹ prefix even ¹⁰ he

forteth those that are cast down,¹¹ comforted us by ^k the ^k See ch. ii. 13.
 7 coming of Titus; and not by his coming only, but¹² by the
 consolation¹³ wherewith he was comforted in you, when he told
 us your earnest desire,¹⁴ your mourning, your fervent mind
 8 toward¹⁵ me; so that I rejoiced the¹⁶ more. For though I
 made you sorry with a letter,¹⁷ I do not repent,¹⁸ ^l though I did ^l Ch. ii. 4.
 repent:¹⁹ for I perceive²⁰ that the same²¹ epistle hath²² made
 9 you sorry, though *it were*²³ but for a season. Now I rejoice,
 not that ye were made sorry, but that ye sorrowed to²⁴ repent-
 10 might receive damage²⁵ by us in nothing. For ^m godly sorrow ^m 2 Sam. xii.
 worketh repentance to salvation not to be repented of:²⁶ ⁿ but ⁿ 13; Mat.
 11 the sorrow of the world worketh death. For behold this self- ⁿ xxvi. 75;
 same thing, that ye sorrowed²⁷ after a godly sort, what careful- ⁿ Prov. xvii.
 ness²⁸ it wrought in you, yea, *what*²⁹ clearing of yourselves, ⁿ 22.
 yea, *what*²⁹ indignation, yea, *what*²⁹ fear, yea, *what*²⁹ vehement
 desire,³⁰ yea, *what*²⁹ zeal, yea, *what*²⁹ revenge!³¹ In all *things*³²
 ye have approved yourselves to be clear³³ in this³⁴ matter.
 12 Wherefore,³⁵ though I wrote unto you, *I did it*³⁶ not for his
 cause that had done³⁷ the wrong, nor for his cause that suffered
 wrong,³⁸ ^o but that our³⁹ care for you⁴⁰ in the sight of God ^o Ch. ii. 4.
 13 might appear unto you.⁴¹ Therefore we were⁴² comforted in your
 comfort: yea, and exceedingly the more joyed we⁴³ for the joy
 14 of Titus, because his spirit ^p was refreshed by you all. For if I ^p Rom. xv. 32.
 have boasted any thing to him of you, I am not ashamed;⁴⁴
 but as we spake all things to you in truth, even⁴⁵ so our boast-
 15 ing,⁴⁶ which *I made*⁴⁷ before Titus, is⁴⁸ found a⁴⁹ truth. And
 his inward affection is more abundant⁵⁰ toward you, whilst he
 remembereth ^q the obedience of you all, how with fear and
 16 trembling ye received him. I rejoice therefore⁵¹ that ^r I have
 confidence in you in all *things*.⁵² ^q Ch. ii. 9;
^r Phil. ii. 12.
^r 2 Thes. iii. 4;
^r Philem. viii.
 21.

- | | | |
|--|---|---------------------------------|
| 11 the bowed down, <i>even</i> God | 12 <i>add</i> also | 13 comfort |
| 14 your longing | 15 your zeal for | 16 yet |
| 17 regret it | 18 regret <i>it</i> | 17 my epistle |
| 22 <i>omit</i> hath | 23 <i>omit it were</i> | 20 see |
| 25 suffer loss | 26 <i>a repentance</i> bringing no regret | 21 that <i>tha</i> ^a |
| 28 earnest care | 29 what | 24 were made sorry unto |
| 32 everything | 30 what longing | 27 were made sorry |
| 37 did | 31 pure | 31 avenging |
| 41 might be manifest unto you in the sight of God | 32 the | 32 So then |
| 43 and in our comfort we joyed the more exceedingly | 33 <i>prefix</i> the | 33 your |
| 44 in any thing I have gloried to him on your behalf, I was not put to shame | 34 the | 36 <i>I wrote</i> |
| 45 <i>omit</i> even | 35 <i>So then</i> | 37 your |
| 46 to be | 36 <i>glorying</i> also | 38 <i>So then</i> |
| 49 that in everything I am of good courage concerning you | 37 <i>glorying</i> also | 39 your |
| | 38 <i>glorying</i> also | 40 us |
| | 39 <i>glorying</i> also | 42 have been |
| | 40 <i>glorying</i> also | |
| | 41 <i>glorying</i> also | |
| | 42 <i>glorying</i> also | |
| | 43 <i>glorying</i> also | |
| | 44 <i>glorying</i> also | |
| | 45 <i>glorying</i> also | |
| | 46 <i>glorying</i> also | |
| | 47 <i>glorying</i> also | |
| | 48 <i>glorying</i> also | |
| | 49 <i>glorying</i> also | |
| | 50 <i>glorying</i> also | |
| | 51 <i>glorying</i> also | |
| | 52 <i>glorying</i> also | |

What had been merely alluded to in chap. ii. 12-14, is here explained in touching detail.—Ver. 2. Open your hearts to us (*Gr.* 'Make room for us,' in your hearts), (see on vi. 11-13); we wronged no man (when we were with you), we corrupted no man, we took advantage of no man—referring to the cruel insinuations by which it was sought to poison the minds of his converts

against him.—Ver. 3.¹ I say it not to condemn you—‘I charge none of you with having said this of me; but since it has been insinuated in some quarters, I must reuel it as a cruel wrong; against yourselves I have nothing to say;—for I have said before (several times in effect, i. 14, ii. 4, iii. 2, vi. 11, 12), that ye are in our hearts (so Phil. i. 7) to die together and live together—an expression of enduring affection, not unknown in classical writings (and see 1 Thess. iii. 8).—Ver. 4. Great is my boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our tribulations. Now follows the cause of this exuberance of feeling.—Ver. 5. For even when we were come into Macedonia, our flesh had no relief (see on chap. ii. 12, 13), but we were troubled on every side; without were fightings (from enemies), within were fears—for his work, his converts, his reputation.—Ver. 6. Nevertheless he that comforteth the bowed down, even God, comforted us by the coming of Titus;—Ver. 7. and not by his coming only, but also by the comfort wherewith he was comforted in you—bringing back such gladdening intelligence of your spiritual state,—when he told us your longing—to see me again,—your mourning, your zeal for me—in spite of malicious insinuation against me,—so that I rejoiced yet more—than at his mere return.—Ver. 8. For though I made you sorry with my former epistle, I do not regret it, though I did regret it—a strong expression of the pain it gave him to write as he had done, inasmuch that he was haunted with the impression that he had expressed himself too strongly, which he was now glad to find was not the case:—for I see that that epistle made you sorry, though but for a season.—Ver. 9. Now I rejoice . . . that ye were made sorry unto repentance—unto a complete change of mind about this case; the sorrow, though sharp, was short and it was salutary,—for ye were made sorry after a godly sort, that ye might suffer loss by us in nothing—our treatment of you proved to be of God for your good.—Ver. 10. For godly sorrow worketh repentance to salvation, a repentance bringing no regret. The two words here used mean quite different things, and the difference is so important that the same word should not have been used for both in the Authorised Version. The first word means that gracious change of mind which the English word “repentance” expresses; but the second word means only *regret* for something previously done, even though unaccompanied by any change of heart. Thus it is said of Judas, that when he saw that the Lord whom he had betrayed was condemned, he “repented himself . . . went away, and hanged himself” (Matt. xxvii. 3, 5). But it is the *second* word here used, not the first, which is there employed. Although, therefore, one might like to retain the happy alliteration of our Authorised Version here, it could only be done by sacrificing a most important distinction in the sense; this, namely, that the “repentance unto salvation” which godly sorrow worketh is what no one will ever have cause to ‘*regret or be sorry for*,’²—but

the sorrow of the world worketh death—mere *regret* for wrong done. Such remorse of conscience, however pungent—which is all that “the world” reaches at its best—has no subduing, chastening, saving effect, but on the contrary, has an embittering, corroding, consuming effect, “working death;” a death which being put in contrast with “salvation” as the fruit of genuine repentance, must mean (as Meyer rightly says) eternal death. In the case of many besides Judas, when the “sorrow of the world” works despair, existence is felt to be intolerable, and self-destruction sends them to “their own place” (Acts i. 25).

Now follow the features of that godly sorrow, the effect of which had been so remarkable, that the apostle was transported at the tidings he received of it.—Ver. 11. For . . . what earnest care—in contrast with former indifference,—yea, what clearing of yourselves—from all real connivance at the deed,—yea, what indignation—against the deed, at length seen in its true light, and against yourselves for so long and so tamely enduring it,—yea, what fear—of his having to “come to them with a rod” (1 Cor. iv. 21),—yea, what longing—for another visit, even though in severity, if necessary,—yea, what zeal—in the cause of church purity, too long neglected,—yea, what avenging—of the offence committed.—In every thing ye approved yourselves to be pure in the matter—not free of blame, but thoroughly in earnest, straightforward, and thoroughgoing in the case.—Ver. 12. So then, although I wrote unto you, I wrote not for his cause that did the wrong, nor for his cause that suffered the wrong. Who this was has been much disputed. The only natural interpretation is, the father of the incestuous person supposed by most in that case to be still alive. But how in that case there could be a marriage at all, it is hard to see. On 1 Cor. v. 1 we expressed the presumption that the father must have been dead; in which case the dishonour done to his memory may be what is here referred to. But if that be thought not natural, since no other than the father can well be meant, we shall have to suppose that the incestuous act was done in the father’s lifetime, which, of course, would place it in a more monstrous light,—but that your earnest care for us¹ might be made manifest unto you in the sight of God. All the principal authorities read thus. But since at first sight the sense seems rather to be “that our care for you” might appear, the reverse way of reading it has been substituted in our Authorised Version (doubtless from Beza, certainly on slight external authority). But the true reading, when narrowly looked at, will be found to suit the context best—that he wrote in order that by executing the order which he gave them, trying and peremptory as it was, ‘their regard for his apostolic authority and himself too might be manifest to themselves before God.’ What follows seems to confirm this.—Ver. 13. Therefore we were comforted: and in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit hath been refreshed by you all (as already stated, ver. 7). The exuberance of feeling here can be explained only by a combination of things—the extraordinary hold that this church of Corinth had taken upon his interest and affections, as in all its circumstances the most wonderful fruit which his apostolic labours had ever produced—inasmuch

¹ Here the apostle resumes the singular in speaking of himself (from chap. ii. 13), and after this the singular and the plural alternate to the end of the chapter.

² The whole idea seems to have been suggested by the play upon the two Greek words which the preposition in composition suggested—*metanoian a-meta meteton* (as Neander notes).

¹ So beyond doubt reads the true text.

that he had held them up “boastingly” to other churches; the deep disappointment which divisions and disorders among themselves had occasioned; the heart-breaking distress and alarm for them which the breaking forth of old sensualities, and the manifestations of incipient scepticism on such vital matters as the resurrection, had caused; the feverish anxiety with which he awaited the arrival of Titus, to know whether his sharp letter to them had been well or ill taken; and now, the fact that not only had the effect of his Epistle far exceeded his expectation, but that Titus himself had come to him brimful of the comfort he had had in them and the delightful fellowship he had enjoyed amongst them.—Ver. 14. For if in any

thing I have gloried to him on your behalf, I was not put to shame—the event has justified to himself the high character I gave him of you.’ —Ver. 15. And his inward affection is more abundantly toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him—‘how, instead of receiving him with cold suspicion, with a haughty disposition to justify yourselves and resent his interference, ye received him with a trembling anxiety to yield implicit obedience to whatever might be deemed necessary to repair the injury that had been done.’ No wonder, then, that he adds, as a closing word,—Ver. 16. I rejoice that in everything I am of good courage concerning you.

PART SECOND: CHAPTERS VIII., IX.

COLLECTION BY THE GENTILE CHURCHES FOR THEIR POOR JEWISH BRETHREN AT JERUSALEM.

This Part might be headed as 1 Cor. xvi. 1: ‘Now concerning the collection for the saints.’

CHAPTER VIII. 1-24.

Corinth must not be behind Macedonia in getting its Collection ready.

1 MOREOVER, brethren, we do you to wit of¹ the grace of
 2 M God bestowed² on the churches of Macedonia; how
 that in a great trial of affliction the abundance of their joy and
 3 their deep poverty abounded unto the riches of their liberality. ^a Mk. xii. 44.
 4 For to *their*³ power, I bear record,⁴ yea, and beyond *their*⁵
 5 power, *they were* willing of themselves; ⁶ praying⁷ us with much
 entreaty that we would receive the gift,⁸ and *take upon us*⁹ ^b the ^b Acts xi. 29,
 6 fellowship of¹⁰ the ministering to the saints; and *this they did*,¹¹ ^c Rom. xv. 25,
 not as we hoped, but first gave¹² their own selves to the Lord, ^d 26; 1 Cor.
 7 and unto us by the will of God. Inasmuch that ^e we desired¹³ ^e Ver. 17;
 Titus, that as he had begun,¹⁴ so he would also finish¹⁵ in you ^f ch. xii. 18.
 8 the same¹⁶ grace also. Therefore,¹⁷ as ^a ye abound in every ^d 1 Cor. i. 5,
 9 *thing*,¹⁸ in faith, and utterance, and knowledge, and in all dili- ^e xii. 8. //
 gence, and in your love to us, ^e see ^e that ye abound in this grace ^e Ch. ix. 3.
 10 also. ^f I speak not by¹⁹ commandment, but by occasion of the ^f 1 Cor. vii. 6.
 forwardness²⁰ of others, and to prove²¹ the sincerity of²² your
 11 love. For ye know the grace of our Lord Jesus Christ, ^g that, ^g Mat. viii. 20;
 though he was rich, yet for your sakes he became poor, that ye ^h Lu. ix. 48;
 Phil. ii. 6, 7.

1 make known to you 2 prefix which hath been 3 according to their
 4 witness 5 their 6 they gave of their own accord 7 beseeching
 8 in the matter of this grace 9 omit take upon us 10 in
 11 omit they did 12 prefix they 13 exhorted
 14 made a beginning before 15 complete 16 this 17 But
 18 thing 19 add way of 20 as proving through the earnestness
 21 omit and to prove 22 prefix also

10 through his poverty might be²³ rich. And herein ^k I give my ^k 1 Cor. vii. 25.
 advice: ²⁴ ⁱ for this is expedient for you, who have begun ⁱ Prov. xix. 17;
 before,²⁵ not only to do, but also to ²⁶ be ^k forward a year ago.²⁷ Mat. x. 42;
 11 Now therefore perform²⁸ the doing of it; ²⁹ that as *there was* 1 Tim. vi.
 a ³⁰ readiness to will, so *there may be* a performance³¹ also out 18, 19;
 12 of that which ye have.³² For ^l if there be first a willing mind,³³ Heb. xiii. 16.
it is accepted³⁴ according to that a man³⁵ hath, and³⁶ not k Ch. ix. 2.
 13 according to that he³⁷ hath not. For *I mean* not³⁸ that other
 14 men³⁹ be eased, and ye burdened: ⁴⁰ but by an⁴¹ equality, *that*
 now at this time⁴² your abundance *may be*⁴³ a supply⁴⁴ for their
 want, that their abundance also may be⁴⁵ a supply for your
 15 want: that there may be equality: as it is written, ^m He that Ex. xvi. 18.
*had*⁴⁶ gathered much had nothing over; and he that *had*⁴⁶
gathered little had no lack.
 16 But thanks *be*⁴⁷ to God, which put⁴⁸ the same earnest⁴⁹
 17 care⁵⁰ into the heart of Titus for you.⁵¹ For indeed he accepted
ⁿ the⁵² exhortation; but being more forward,⁵³ of his own Ver. 6.
 18 accord he went⁵⁴ unto you. And we have sent⁵⁵ with him
^o the brother, whose praise *is*⁵⁶ in the gospel throughout⁵⁷ all Ch. xii. 18.
 19 the churches; and not *that* only,⁵⁸ but who was also ^p chosen⁵⁹ 1 Cor. xvi.
 of the churches to travel with us with⁶⁰ this grace, which is 3, 4.
 administered⁶¹ by us ^q to the glory of the same⁶² Lord, and Ch. iv. 15.
 20 *declaration of* your⁶³ ready mind: avoiding this, that no⁶⁴ man
 should blame us in this abundance⁶⁵ which is administered⁶¹
 21 by us: ^r providing for honest things,⁶⁶ not only in the sight of Rom. xii. 17;
 22 the Lord, but also in the sight of men. And we have sent with Phil. iv. 8;
 them our brother, whom we have oftentimes⁶⁷ proved diligent⁶⁸ 1 Pet. ii. 12.
 in many things, but now much more diligent,⁶⁸ upon⁶⁹ the great
 23 confidence which *I have*⁷⁰ in you. Whether *any do*⁷¹ enquire
 of⁷² Titus, *he is* my partner and⁷³ fellow-helper concerning
 you: ⁷⁴ or our brethren *be enquired of*,⁷⁵ *they are* ^s the messengers Phil. ii. 25.
 24 of the churches, and⁷⁶ the glory of Christ. Wherefore shew ye
 to them, and before⁷⁷ the churches, the proof of your love, and
 of our ^t boasting⁷⁸ on your behalf. Ch. vii. 14, ix. 2.

23 become	24 judgment	25 were the first to make a beginning a year ago	28 But now complete
26 but also to will to	27 omit a year ago	31 the completion	32 your ability
29 also	30 the	34 acceptable	35 according as a man
33 if the readiness is there	36 according as he	37 according as he	38 I say not this
39 others	40 distressed	41 omit an	42 omit that now at this time
43 being	44 add at this present time	45 become	46 omit had
47 be	48 putteth	49 omit earnest	50 add for you
51 omit for you	52 our	53 himself very earnest	54 add forth
55 add together	56 omit is	57 in the matter of	58 ministered
58 only so	59 appointed	60 to shew our readiness	61 any
62 omit same	63 for we take thought for things honourable	64 by reason of	65 he hath
66 the matter of this bounty	67 many times	68 earnest	69 omit do
67 many times	68 earnest	69 by reason of	70 he hath
72 about	73 add my	74 fellow-worker to you-ward	75 omit be enquired of
76 they are	77 Shew ye therefore unto them in the face of	78 glorying	

Ver. 1. Moreover, brethren, we make known to you the grace of God which hath been bestowed on the churches of Macedonia. That celebrated peninsula which lies between the Adriatic Sea on the west and the Ægean Sea on the east, was divided into two parts, of which the southern and narrower portion was Achaia or Greece, and the northern and wider portion was Macedonia proper, or what constituted the ancient kingdom of that name. To the former division belonged Corinth, whose Christian Church owed its existence to our apostle, with Athens, where he failed to establish one. To the Macedonian division belonged *Philippi*, where the first European church was established; and *Thessalonica*, the seat of the second church; and *Beræa*, where there certainly were "noble" Christians (Acts xvii. 11), and in all probability an organized church, with, no doubt, smaller groups of Christians lying between those places, or scattered up and down the province, and considered as belonging to "the churches" just named. These are "the churches of Macedonia," whose Christian liberality is here so admirably described and held up for imitation.—Ver. 2. how that in a great trial of affliction—the nature and severity of which may be gathered from the storm of opposition in which they rose into existence (Acts xvi. 12-xvii. 13, with 1 Thess. i. 6, ii. 14),—the abundance of their joy, and their deep poverty abounded unto the riches of their liberality!—a striking collection this of redundancies, contrasts, and apparent paradoxes of language, as if words could hardly be found to describe their admirable conduct: "the abundance of their joy abounded;" their joy in a great trial of affliction; "their deep poverty" overflowed into "the riches of their liberality." The "extreme poverty of these Macedonian congregations" (says Stanley) "was probably shared by them in common with all other parts of Greece, except the two great Roman colonies of Patræ and Corinth. The condition of Greece in the time of Augustus (as Arnold says in his *Roman Commonwealth*) was one of great desolation and distress. . . . It had suffered severely by being the seat of successive civil wars. . . . Macedonia had lost the benefit of its mines, which the Roman Government had appropriated to itself, and was suffering from the weight of its taxation. . . . The provinces of Macedonia and Achaia, when they petitioned for a diminution of their burdens in the reign of Tiberius, were considered so deserving of compassion, that they were transferred for a time from the jurisdiction of the Senate to that of the Emperor [as involving less heavy taxation]." Such poverty might well have been thought to exempt them from contributing to the relief of others, probably no poorer than themselves. But, as is often seen in such cases, instead of taking advantage of this excuse, the "joy" of a new-found salvation not only overpowered all sense of their "poverty," "deep" as that was, but rose into "rich liberality." No doubt they would feel the force of what had been said to the Corinthians, "If we (Jews) sowed unto you (Gentiles) spiritual things, is it a great matter if they shall reap your carnal things?" (1 Cor. ix. 11). The Philippian church had stood alone in supplying the apostle's own wants, on his departure from Macedonia (Phil. iv. 15, 16), and even after his imprisonment at

Rome, they "sent once and again unto his necessities" (ii. 25). And as to the Thessalonians, they supplied the wants of their own poor members so liberally, that the apostle had to caution them against allowing idlers to take advantage of them (2 Thess. iii. 10-12).—Ver. 3. For according to their power, yea, and beyond their power, they gave of their own accord.—Ver. 4. beseeching us with much entreaty. The apostle would hardly let them give what they offered, as being too much in their circumstances, but they insisted: in the matter of this grace,¹ and the fellowship in the ministering to the saints—that we would not deny them the privilege of having their own share in this good work.—Ver. 5. And this they did, not as we hoped, but—far exceeding our expectations,—first they gave their own selves to the Lord (the Lord Jesus), and to us (as acting for Him) by the will of God. This evidently means something more than that, having consecrated themselves to Christ at the time of their conversion, they now gave this gift as an act of Christian principle. When the proposal was first submitted to them, as a thing not only eminently Christian in itself, but fitted to melt down Jewish prejudice against uncircumcised converts, the whole thing would seem to them a new idea; and meeting probably by themselves, and praying over it, they seem to have made a fresh gift of themselves to the Lord and to the apostle and his associates as His honoured servants in this business. The associates, it would appear, were "Sopater of Beræa," one of the Macedonian churches, and Aristarchus and Secundus of Thessalonica, another of those churches; for these accompanied our apostle in his journey to Jerusalem, and were probably the bearers of this collection (Acts xx. 3, 4).

Ver. 6. Inasmuch that we desired Titus, that as he had made a beginning before—that is, when he went with others to Corinth as the bearer of his First Epistle to that Church, and availed himself of that opportunity to bring the proposal for this collection before them, and made a beginning in preparing for it,—so he would complete in you this grace also.—Ver. 7. But—to bring this to a point—as ye abound in every thing, *in* faith, and utterance, and knowledge (see 1 Cor. i. 5), and in all earnestness—such as that exemplified in carrying out his directions in the painful case of the incestuous person (vii. 11), as the next clause seems to shew was specially in view,—and in your love to us, see that ye abound in this grace also.—Ver. 8. I speak not by way of commandment—as laying my commands upon you to exercise your liberality,—but as proving through the earnestness of others the sincerity also of your love—to let it be seen that ye are not behind others in the outcome of your love.

Ver. 9. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes became poor, that ye through his poverty might become rich. We have here an example of the apostle's beautiful practice of connecting the most familiar duties and incidents of life with the grandest and most affecting truths of

¹ The word properly means "simplicity" (as in xi. 2), then liberality (as here and ix. 11, 13).

¹ The received reading here is most certainly wrong. Beza, from whom it was no doubt adopted by our translators, admits that he took it from the Greek *Scholæ*, the Complutensian, Polygot, and two Latin mss. It is absent from all ancient mss., is found in scarcely any of the Cursives, and in no ancient version save the Gothic.

the Gospel, thereby teaching Christians to see everything, and discharge every duty, in the light and under the power of those saving truths.—And not only so, but it is just where, all unexpectedly, those truths are brought in to stimulate to very familiar duties, that they are expressed with a fulness and a sublimity not elsewhere to be found. (See Eph. v. 25-33; Tit. ii. 9-14; Phil. ii. 4-11, etc.) Here it is confined to a single verse, but one expressing the whole scheme of redemption in the Person and work of Christ in the fewest possible words, in the most affecting form, and with a suitability to the case in hand which has in every age given it untold practical power. Every word here must be weighed.

1. "Grace," when used by itself in the New Testament, denotes the whole compassion and love of God to sinners of mankind in Christ Jesus, embracing His eternal purposes of salvation, and every step in the process of it from first to last. (See, for example, Rom. v. 21; Eph. ii. 7, 8; John i. 14, 16, 17.) Hence the Gospel is called "the Gospel of the grace of God," and "the word of His grace" (Acts xx. 24, 32, xiv. 3). In this all-comprehensive sense it is used here.

2. When our apostle would lay peculiar stress upon anything connected with Christ, he loves to give Him His full name—"Our Lord (or "The Lord") Jesus Christ." Out of numberless such cases (exclusive of salutations, etc.), we may refer to Acts xvi. 31; Rom. v. 21, vi. 23, viii. 39; 1 Cor. xv. 57; Gal. vi. 14; Phil. iii. 20. When therefore we read here of "the grace of our Lord Jesus Christ," we are prepared for something emphatic and impressive. Accordingly,

3. This grace is held forth as, on the part of Christ Himself, *purely spontaneous*. So in Acts xx. 28; Gal. i. 4, ii. 20; Eph. v. 25-27, etc. Elsewhere it is represented as, on His part, the acceptance and execution of a *trust* committed to Him—the discharge of a work given Him to do. (John v. 30, vi. 38; Luke xxii. 42; John xviii. 11.) But as if to shew how both views blend into a harmonious unity, we find our Lord Himself saying, "Therefore doth my Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have right to lay it down, and I have right to take it again." This commandment received I from my Father" (John x. 17, 18).

4. Those who, with the old Socinians, deny the pre-existence of Christ, regard the period of the "riches" and the "poverty" of Christ as one and the same period. There was *no transition* (they hold) from the one state to the other, but His "grace" consisted in an exercise of self-denial, in that, "though rich," He lived as one who "was poor"—who, though entitled to royalty and destined to a kingdom, yet refused it when pressed upon Him by enthusiastic admirers. (So Grocius, De Wette, etc.) Even some orthodox critics (as Osiander, Philippi, etc.) so far concur in this as to hold that there is *no transition* here from Christ's pre-existent riches to His earthly poverty, but that the reference is to the self-denial which He exercised through all His earthly life, so veiling that fulness of the Godhead which dwelt in Him that "the world knew Him not," and only the spiritually discerning "beheld His glory." The criticism on the Greek word on which they found this, and our reply to it, we must throw into a

footnote.¹ But the best proof that there is no reference here to any self-denial exercised by Christ during His earthly life, and while in the full possession of His riches, and that the reference is to what He surrendered or "emptied Himself" of when He became man, is one which the common sense of every one can appreciate as well as any scholar, namely, that on the former view the example of Christ would have no bearing on the case in hand. What the apostle wished the Corinthians to do was to *part with* some of their means, in order that by their so far "*becoming poor*," their Jewish brethren might to that extent "*become rich*." Now, would it have been any example of this to hold up Christ as, while *remaining* rich on earth, yet refraining from *using* His riches? No, surely. But by directing their thoughts back to "the glory which He had with the Father before the world was" (John xvii. 5), and reminding them how He "emptied Himself" of this (Phil. ii. 7), and at His Incarnation assumed that "poverty" which confessedly began then, and deepened at every stage on to the last and lowest, the apostle brings before the Corinthians, and through them to Christians in all times, an example of self-sacrifice the most affecting. And the corresponding passage just referred to (Phil. ii. 5-11) presents the example of Christ, with reference to every kind of sacrifice for the good of others, precisely in the same light.

But we have only settled the general sense of the statement. Its details demand further attention. How do we measure the "grace" or goodwill of any one towards others? By four things: By the *height* from which he looks down on his objects; by the *depth* in which he finds them lying beneath him; by the *sacrifices* to which he submits, for their good; and by the *benefits* which at much cost to himself he confers upon them. Among men there are not many cases in which even one of these is found in a very large degree; few in which more than one of them are found; none, probably, in which the whole of them meet in a degree worthy of note. But it is the peerless quality of "the grace of our Lord Jesus Christ," not only that all these characteristics meet in it, but that each and all of them shine forth in it with surpassing lustre. Is it the *height* from which He had to look down upon His objects? "He was rich"—in "the glory which He had with the Father before the world was,"

¹ The verb (*παρῴωσας*), like other verbs of that termination, means (they say) not 'to become poor,' but 'to be poor,' or to do the part of one who is poor. True, but (as Kähner observes) classical writers very often use the aorist (and that is the tense here used) to denote the *coming into* a condition. Thus *βασιλεύω*, 'I am a king'; *ἰσχυρίζομαι*, not 'I was a king,' but 'I came to be a king,' or 'was made a king'; *ἀσθενῶμαι*, 'to have become sick,' in *morbum incidisse* (*Gr. Gramm.*, § 256, 4, g.). To the same effect Bernhardy and Krüger. On this principle, why should not *παρῴωσας* here be rendered, 'He became poor,' unless the nature of the case and the context should forbid it? But precisely the reverse is the case, and nothing can be better than what Meyer says on the aorist here:—"The aorist denotes the once-occurring *entrance* into the condition of *being poor*, and therefore certainly the *having become poor*, although *παρῴωσας*, as also the classical *πενεθῆαι*, does not mean to become poor, but to be poor—the aorist, however, he adds in a note, has the sense of *to have become*." The reference (he again says) is not to "the whole life led by Christ in poverty and lowliness, during which He was nevertheless rich in grace, rich in *inward* blessedness, as Baur and others." And again, "the apostle is not speaking of what Christ is, but of what He *was*, before He became man, and what He *ceased* to be on his self-exinanition in becoming man (*Gal. iv. 4*)."

the glory too of having created all things that are in heaven and in earth, "things visible and things invisible" (Col. i. 16), and of "upholding all things by the word of His power" (Heb. i. 3). Next, is it the *depth* in which He beheld His objects lying? "For our sakes" all was done—who lay "sold under sin" (Rom. vii. 14), under condemnation (Rom. v. 18), under the curse (Gal. iii. 13), and ready to perish (John iii. 16); whose life here is all strewn with the wreck of a fallen state, and full of disappointments, sufferings, sorrows, and tears; while for the future there was only "a fearful looking for of judgment" from a holy God. Into this condition of ruin and wretchedness did "the grace of our Lord Jesus Christ" draw down, not His pitying eye only, but Himself. And what were the *sacrifices* He submitted to, to get us out of it? "For our sakes He became poor." How poor? To become man at all was poverty to Him; but man "emptied" of his pre-existent glory (Phil. ii. 7), yea, "made in the likeness of sinful flesh" (Rom. viii. 3); "tempted in all points like as we are" (Heb. iv. 15), living literally "poor," though all nature was at His command; "a man of sorrows and acquainted with grief," and, though He "knew no sin, made sin for us," and "bearing our sins in His own body on the tree, and made a curse for us"—this was in Him a "poverty," the depth and bitterness of which who but Himself can comprehend? And what the *benefits* we thereby receive? "That we through His poverty might become rich"—rich in "redemption through His blood, the forgiveness of sins," rich in "peace with God through our Lord Jesus Christ," rich in "newness of life," in objects to live for and motives to live by; rich in mastery over ourselves, the world, and the wicked one, in joy unspeakable and full of glory: "all things are ours, and we are Christ's, and Christ is God's" (1 Cor. iii. 22, 23).

And now the apostle returns to his point—to stimulate his Corinthian children in the faith to large-heartedness towards their famished Jewish brethren—and this he does with the same delightful ease with which he had soared, for a brief moment, into the region of Christ's matchless example, proceeding through several verses as if no such grand parenthesis had interrupted his flow of thought.

Ver. 10. And herein I give my judgment—or "opinion;" for in ver. 8 he had just disclaimed giving them a "command" on the subject (see 1 Cor. vii. 6, 25),—for this is expedient for you, who were the first to make a beginning a year ago—or as we should say, 'last year,' for a whole year had not intervened;—not only to do, but to will—a strange expression; but the meaning clearly is, 'Since ye not only began to make this collection last year, before ever the Macedonian churches were addressed upon the subject, but set yourselves to it *with a will* (as we should say), it would only be becoming in you not to fall behind the Macedonians in the completion of it.' That this is the meaning, seems plain from the next verse.—Ver. 11. But now complete the doing also; that as *there was* the readiness to will, so *there may be* the completion also out of your ability—'according to your means.'—Ver. 12. For if the readiness is there, it is acceptable, according as a man hath, not according as he hath not—a delightful principle, worthy of Him who "loveth a cheerful giver" (ix. 7), that the

acceptability of all our offerings depends not on the amount given, but on the *proportion which it bears to our means*. (Compare Ex. xxv. 2; xxxv. 5; 1 Chron. xxix. 9; Luke xxi. 1-4).—Ver. 13. For I say not *this*, that others may be eased, and ye distressed—that others be eased at your expense, your Jewish brethren placed in comfort and ye yourselves pinched;—Ver. 14. but by equality; your abundance being a supply at this present time for their want, that their abundance also (in your time of need) may become a supply for your want; that there may be equality:—Ver. 15. as it is written (in Ex. xvi. 18, mostly as in LXX.), He that gathered much had nothing over; and he that gathered little had no lack. The apostle seizes on the principle of equality in the gathering of the manna, not only from the principle itself, but because there is a beautiful epigrammatic, gnomic force in the very manner in which it is expressed, making it handy and serviceable in every such case.

Of Titus and two other Brethren sent to get ready the Corinthian Collection, 16-24.

Ver. 16. But thanks be to God, which putteth the same earnest care for you (as into me) into the heart of Titus.—Ver. 17. For indeed he accepted our exhortation (ver. 6)—to go to Corinth on this errand;—but being himself very earnest, he went forth unto you of his own accord—needing no pressing from me.—Ver. 18. And we have sent together with him the brother whose praise in the gospel is spread through all the churches;—Ver. 19. and not only so, but who was also appointed by the churches to travel with us in the matter of this grace (the contribution), which is ministered by us to the glory of the Lord (the Lord Jesus), and to show our readiness;—Ver. 20. avoiding this, that any man should blame us in the matter of this bounty. The word "readiness" means 'thick-ness,' 'fulness,' 'exuberance;' and refers probably to the largeness of their contribution, and possible surmises as to his strict fidelity, which he would take means to ward off;—which is ministered by us.—Ver. 21. for we take thought for things honourable, not only in the sight of the Lord, but also in the sight of men—so as to be above suspicion, and give no shadow of ground for such unworthy thoughts as those hinted at in chap. xii. 17, 18. Who this "brother" was, it is quite vain to conjecture. For to all who have been supposed to be meant—Barrabas, Silas, Apollos, Trophimus, Mark, Luke—there are different objections, all having their own weight, while the arguments in favour of any one of them are too slender to build upon. Enough it must be for us to know that those written to did not need him to be named, and that he was held in such esteem that to send him with Titus would be deemed a boon.

Ver. 22. And we have sent with them our brother, whom we have many times proved earnest in many things, but now much more earnest, by reason of the great confidence which he hath in you—on the double ground of his known Christian earnestness, and his confidence in the Corinthians. But neither can we tell who this "brother" was, more than the other.—Ver. 23. Whether any inquire about Titus. 'Need I say anything in commendation of him?—he is my partner, and my fellow-worker to you-ward—therefore, in relation to the apostle and his work,

above the other two;—or our brethren, they are the messengers of the churches, *they are the glory of Christ*—(as we should say) ‘They are an honour to Christ;’ their walk and work bring glory to Him. Noble testimony this!—Ver. 24. Shew ye therefore unto them in the face of the

churches the proof of your love, and of our glorying in your behalf. ‘By the reception you give to these honoured messengers, shew the love you bear to us and them, and to the cause they come to you in, and thus justify before the churches the high testimony of you which we have borne.’

CHAPTER IX. 1-15.

Same Subject.—The Collection.

1 **F**OR as touching ^a the ministering to the saints, it is super-
 2 fluous for me to write to you: for I know ^b the forward-
 ness of your mind,¹ ^c for² which I boast of you³ to them of
 Macedonia, that ^d Achaia was ready a year ago;⁴ and your
 3 zeal hath provoked⁵ very many.⁶ ^e Yet have I⁷ sent the
 brethren, lest our boasting⁸ of you³ should be in vain in this
 4 behalf;⁹ that, as¹⁰ I said, ye may be ready:¹¹ lest haply¹² if
 they of Macedonia come with me,¹³ and find you unprepared,
 we (that we say not, ye) should be ashamed¹⁴ in this same con-
 5 fident boasting.¹⁵ Therefore I thought it necessary to exhort¹⁶
 the brethren, that they would go before unto you, and make
 up beforehand your bounty,¹⁷ whereof ye had notice before,¹⁸
 that the same might be ready, as *a matter of*¹⁹ bounty, and
 not as *of* covetousness.²⁰
 6 ^f But this *I say*, He which soweth sparingly shall reap also ^g Prov. xi. 24.
 sparingly; and he which soweth bountifully shall reap also
 7 bountifully. Every²¹ man²² according as he purposeth²³ in his
 heart, *so let him give*;²⁴ ^h not grudgingly, or of necessity: for ^g Deut. xv. 7.
 8 ^h God loveth a cheerful giver. ⁱ And God *is*²⁵ able to make all ^h Ex. xxv. 2;
 grace abound toward²⁶ you; that ye, always having all suffi-
 9 ciency in all *things*,²⁷ may abound to every good work: as it is
 written, ^k He hath dispersed²⁸ abroad; he hath given to the ^h Ps. cxii. 9.
 10 poor: his righteousness remaineth²⁹ for ever. Now³⁰ he that
^l ministereth³¹ seed to the sower, both minister bread for *your* ^l Isa. lv. 10.
 food,³² and multiply your seed sown,³³ and increase the fruits of
 11 your ^m righteousness: being³⁴ enriched in every thing to all ^m Hos. x. 12.
 bountifulness,³⁵ ⁿ which causeth³⁶ through us thanksgiving to ⁿ Ch. i. 11.

^a Acts xi. 29;
 Rom. xv. 26;
 1 Cor. xvi. 1;
 ch. viii. 4;
 Gal. ii. 10.
^b Ch. viii. 19.
^c Ch. viii. 24.
^d Ch. viii. 10.
^e Ch. viii. 6,
 17.

^f Prov. xi. 24.
^g Deut. xv. 7.
^h Ex. xxv. 2;
 Prov. xi. 25;
ⁱ Prov. xi. 24

^h Ps. cxii. 9.

^l Isa. lv. 10.

^m Hos. x. 12.

ⁿ Ch. i. 11.

¹ I know your readiness

² of

³ on your behalf

⁴ hath been prepared for a year past

⁵ hath stirred up

⁶ add of them

⁷ But I have ⁸ that our glorying

⁹ may not be made void in this respect

¹⁰ prefix even ¹¹ prepared

¹² by any means

¹⁴ put to shame

¹³ if there come with me any of Macedonia

¹⁵ intreat ¹⁷ prefix afore-promised

¹⁶ in this confidence ¹⁶ intreat

¹⁹ a matter of

²⁰ not of extortion

¹⁸ omit whereof ye had notice before

²³ hath purposed

²⁴ omit *so let him give*

²¹ Let each

²² add *do*

²³ hath purposed

²⁸ scattered

²⁵ is

²⁶ unto

²⁷ every thing

²⁹ abideth

³⁰ And

³¹ supplieth

³² and bread for food, shall supply

³³ for sowing

³⁴ prefix ye

³⁵ unto all liberality

³⁶ worketh

clause not quite clear ; but the import of it appears to be this : 'They glorify God for the evidence which your liberality gives of the genuineness of your Christian "confession" or profession,—and for the liberality of *your* contribution unto them and unto all ;—"for" (says Meyer) "by their beneficence towards the Jews, the Corinthians showed that they excluded *no* Christian from the sincere fellowship of love ;"—Ver. 14. whilst they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you ;—'Your generosity not only causes much thanksgiving to God, and prayer for you, but a yearning of heart towards you for the grace of God so eminently resting upon such donors.'

The Gift of all Gifts.

Ver. 15. Thanks be unto God for his unspeakable gift. This exquisite and resistless outburst of thanksgiving for that gift, which not only transcends all our givings, but originates them all, is as sublime as it is suitable in closing the whole subject of this collection—on which the observations of Stanley are so admirable, that, long as they are, they will be acceptable to the reader :—

Note "the great stress laid by the apostle on the contribution of the Corinthian Church. He had warned them to have it ready (1 Cor. xvi. 1-4) ; he had 'boasted' of their preparations, making the most of it that he could to the churches of Macedonia ; by that boast the Macedonian churches had chiefly been stimulated to make exertions, which by the time that he wrote this Epistle had been very great, almost beyond their means. He now devotes a whole section of a very important Epistle solely to this subject ; he sends Titus, the most energetic and fervent of his companions, with the express view of urging the completion of the collection ; he joins with him two Christians, distinguished for their zeal, known through all the congregations through which he passed, tried by himself in many difficulties, messengers of many churches, 'the glory of Christ Himself.' He heaps entreaty upon entreaty that they will be ready, that they will be bountiful. He promises the fulness of God's blessing upon them if they persevere. He anticipates a general thanksgiving to God and Christ, and an ardent affection for them from those whom they relieve ; he compares

the contribution to no less than the gifts of God Himself, as though it were itself an especial gift of God, and could only be expressed by the same word ('grace,' 'blessing') ; he utters solemn thanksgivings to God for the zeal which Titus showed in the matter, and for the 'unspeakable gift' itself. Finally, when, on arriving at Corinth, he found the gift completed (Rom. xv. 26), it determined his course to Jerusalem (1 Cor. xvi. 3, 4), in spite of his ardent desire to visit Rome and Spain (Rom. xv. 23, 24, and i. 10, 11), and in spite of the many dangers and difficulties of which he was warned upon his road ; for the sake of taking this contribution, he was 'bound in spirit,' he was 'ready to die for the name of the Lord Jesus' (Acts xx. 22, 23, xxi. 4, 10-13) ; and if he should succeed in finding it 'acceptable,' then, and not before, he could 'come with joy,' and 'report himself' with the Christians of the west (Rom. xv. 32). With so little information as we possess, it is perhaps impossible to arrive at any certain knowledge of the reason which invested this contribution, especially the Corinthians' part of it, with such importance. The most probable conjecture is, that having been expressly charged—as a condition of his separate apostleship to the Gentiles—with making this collection for the Jewish Christians (Gal. ii. 10), he was doubly anxious to present it, especially that part of it which came from the capital of Greece, from his own chief and favourite church, especially converted by him, and the place of his longest residence in Europe. He regarded it both as a proof of his influence over them, and their real conversion to Christianity by him (Acts xxi. 19), not less than as a peace-offering (Rom. xv. 31 *Gr.*) from the greatest of the Gentile churches to the greatest of the Jewish, as a recognition of the spiritual blessings which had proceeded from Jerusalem (Rom. xv. 27). His ardour in the cause thus belongs to the same impassioned love for his country and people, which shows itself with hardly less vehemence, though in a more general form, in the Epistle to the Romans : 'I could wish myself accused from Christ for my brethren's sakes' (Rom. ix. 7) ; 'My heart's desire and prayer to God is, that they might be saved' (Rom. x. 1) ; 'Hath God cast away His people? God forbid ; for I also am an Israelite' (Rom. xi. 1, 2)."

PART THIRD: CHAPTERS X.—XIII.

VINDICATION OF HIS APOSTOLIC AUTHORITY AGAINST TRADUCERS.

The tone of these concluding chapters is so very different from that of all that precedes them, that though it is impossible to doubt that both came from the same pen (only two or three of the wildest critics have ever alleged the contrary), yet probably some interval took place between the time when the preceding portion was written and that of these three chapters. Perhaps also disquieting news may have come from Corinth of the growing influence of the hostile party, rendering it necessary, as he was so soon to return to it (xii. 14, and xiii. 1), that he should assume the preemptory tone which we find

here ; for with the loss of his apostolic influence at Corinth, the very truth of that Gospel which he had brought them, and which had made that Church all that it was, would have been fatally affected there.

CHAPTER X. 1-18.

His Apostolic Authority asserted.

1 **N**OW ^a I Paul myself beseech you by the meekness and a Rom. xii. 1.
gentleness of Christ, ^b who in ² presence *am* ³ base ⁴ b Ver. 10; ch. xii. 5, 7, 9.
2 among you, but being absent *am* bold ⁵ toward you: but ⁶ I
beseech *you*, ⁷ ^c that I may not be bold ⁸ when I am present with
that confidence, wherewith I think ⁹ to be bold against some,
3 which think ⁹ of us as if we walked according to the flesh. For
though we walk in the flesh, we do not war after ¹⁰ the flesh
4 (^d for the weapons ^e of our warfare *are* not carnal, ¹¹ but ^f mighty d Eph. vi. 13. e 1 Tim. i. 18. f Acts vii. 22; 1 Cor. ii. 5. g Jer. i. 10. h 1 Cor. i. 19.
5 through ¹² God ^g to the pulling ¹³ down of strong holds); ^h cast-
ing down imaginations, and every high thing that exalteth
itself ¹⁴ against the knowledge of God, and bringing into cap-
6 tivity every thought to the obedience of Christ; ⁱ and having
in ^a ¹⁵ readiness to revenge ¹⁶ all disobedience, when ^k your i Ch. xiii. 2. k Ch. ii. 9.
7 obedience is ¹⁷ fulfilled. ^l Do ye look on things after the out-
ward appearance? ^m If any man trust to ¹⁸ himself that he is
Christ's, let him of himself think this again, ¹⁹ that, as ²⁰ he *is* ²¹ l Jo. vii. 24. m 1 Cor. xiv. 37.
8 Christ's, even so *are* ⁿ we Christ's. ²² For though I should
boast ²³ somewhat more ²⁴ ^o of our authority (which the Lord
hath given us for edification, and not for your destruction), ²⁵ ^p I
9 should not be ashamed: that I may not seem as if I would
10 terrify you by letters. ²⁶ For, *His* ²⁷ letters, say they, *are* ²⁸
weighty and powerful; but ^q *his* ²⁹ bodily presence *is* ³⁰ weak, q 1 Cor. ii. 3, 4; Gal. iv. 13. r 1 Cor. i. 17.
11 and *his* ²⁹ ^r speech contemptible. ³¹ Let such an one think ³²
this, that, such as ³³ we are in word by letters when we are absent,
12 such *will we be* ³⁴ also in deed when we are present. For we
dare not make ourselves of the number, ³⁵ or compare ourselves
with some ³⁶ that commend themselves: but they ³⁷ measuring
themselves by themselves, and comparing themselves among ³⁸
13 themselves, are not wise. ³⁹ But we will not boast of things

1 prefix I	2 prefix your	3 am	4 lowly
5 of good courage	6 yea	7 you	8 show courage
9 reckon	10 according to	11 of the flesh	12 before
13 casting	14 is exalted	15 being in	16 avenge
17 shall be	18 trusteth in	19 consider this again with himself	
20 prefix even	21 is	22 so also are we	
23 glory	24 abundantly		
25 gave for building you up, and not for casting you down), I shall not be			
put to shame			
26 prefix my	27 His	28 are	29 his
30 is	31 reckon	32 what	33 are we
34 add themselves	35 we are not bold to number	36 certain of them	
	37 with	38 without understanding	

without⁴⁰ *our* measure, but according to the measure of the rule which God hath⁴¹ distributed to us, a measure to⁴² reach even 14 unto you. For we stretch not ourselves beyond *our measure*,⁴³ as though we reached not unto you: ^s for we are come as far as 15 to you also⁴⁴ in *preaching*⁴⁵ the gospel of Christ: not boasting of things without⁴⁶ *our* measure, *that is*, ^t of⁴⁷ other men's labours; but having hope, when your faith is increased, that⁴⁸ we shall be enlarged by⁴⁹ you according to our rule abundantly,⁵⁰ to⁵¹ preach the gospel in the *regions*⁵² beyond you, and not to boast in another man's line of things⁵³ made ready 17 to our hand. ^u But he that glorieth, let him glory in the Lord. 18 For ^v not he that commendeth himself is approved, but ^w whom the Lord commendeth.

^s 1 Cor. iii. 5,
10, iv. 15.

^t Rom. xv. 20.

^u Isa. lxx. 16;
^v 1 Cor. i. 31.
^v Prov. xxvii.
^w Rom. ii. 29.

40 glory beyond 41 omit hath 42 to us as a measure, to
43 ourselves overmuch 44 we came even as far as unto you
45 omit *preaching* 46 glorying beyond 47 in
48 that as your faith groweth, we 49 magnified in
50 unto *further* abundance 51 *prefix* so as
52 even unto the parts beyond you 53 another's province

Ver. 1. Now I Paul myself:—‘Hitherto I have addressed you for the most part as associated with others in the work of the Lord; but understand me now as speaking exclusively in my own person’—*entreat you by the meekness and gentleness of Christ*. These words convey merely different shades of that unruffled placidity of temper which was so wonderfully displayed by the Lord Jesus, that even He Himself holds it up as the outstanding feature of His character, in which He would have His followers to “learn of Him” (Matt. xi. 29: and see Isa. liii. 7; John xviii. 23; Mark xiv. 60, 61; Luke xxiii. 8, 9, 34);—*I who in your presence am lowly among you*—referring, as we think, to the almost shrinking way in which he carried himself after his disappointing experience at Athens, in ministering to so renowned and luxurious a people as the Corinthians, who doated as much on showy oratory as the Athenians on philosophy (see on 1 Cor. ii. 3, 4),—*but being absent am of good courage toward you*,—‘have the full courage both of the truth itself and of my office to proclaim it.’—Ver. 2. *yea, I beseech you, that I may not when present shew courage with the confidence wherewith I reckon to be bold against some, which reckon of us as if we walked according to the flesh*. The sense, here touchingly and delicately expressed, is this: ‘By that meekness and gentleness of Christ which I strove to exercise among you, I intreat you not to force me to change my tone, so as to show on my return that stern attitude which fidelity to the truth demands against some who look upon us as weaklings, afraid to face them.’—Vers. 3, 4. *For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God (in God’s estimation) to the casting down of strongholds)*;—‘Because

our weapons are not carnal, they are despised by carnal men; but just on that account are they mighty to overthrow what carnal weapons cannot reach;’—Ver. 5. *casting down imaginations (or ‘reasonings’), and every high thing that is exalted (or ‘exalteth itself’) against the knowledge of God, and bringing every thought into captivity to the obedience of Christ*. The reference here is to the pride of human reason, which takes upon itself to judge of things supernatural and spiritual on purely natural principles. This was working perilously in the church of Corinth; but, says the apostle, the weapons of our warfare are able to cast all that to the ground, and bring every thought (‘every conception’¹), like a captive, into absolute obedience to what Christ demands in thought and action;—Ver. 6. *and being in readiness to avenge all disobedience, when your obedience is fulfilled*. The sound and healthy party in the church—whom the apostle identifies with the church itself—are here distinguished from the refractory spirits who required stringent measures of repression. But the right condition of the former was to be his first care, that is, their thorough recognition of his apostolic authority, which would be evinced by their “obedience” to his instructions; after that he would deal with the unruly.

Ver. 7. *Do ye look at things after the outward appearance?*—(The *interrogative* form of this clause is, we think, with Meyer, Alford, etc., more natural and lively than the *indicative*, as Calvin, Stanley, Plumptre, and others take it.)—*If any man trusteth in himself that he is Christ’s, let him consider this again with himself,—take this other thought along with him,—that as apostle speaks as if leading an attack upon the strong defences of the workers of evil, perhaps having his eye on the great systems of idolatry and impurity enthroned at Corinth and throughout the Empire; possibly, too, of the pride and obstinate rebellion of his individual opponents (Plumptre).*

¹ The phrase is essentially a military one, and is used in the LXX. for the capture and destruction of fortresses (Lam. ii. 2; Prov. xxi. 22; 1 Macc. v. 65, viii. 10). The

¹ *ὀψιμα*.

he is Christ's, so also are we.¹ 'Let those who set themselves up among you as the special servants of Christ, and supporters of His cause, say what claims they have to this character that are wanting in me; rather, let them evidence their claims by recognising mine.'²—Ver. 8. **For though I should glory somewhat more abundantly of our authority, which the Lord (the Lord Christ, Eph. ix. 7-11) gave for building you up, and not for casting you down, I shall not be put to shame.** Two reasons are given for this: it was an authority gifted by the Lord of the Church, and it was given for rearing up the Church.—Ver. 9. **that I may not seem as if I would terrify you by my letters**—that is, 'by my letters only, and at a distance':—'Some seem to think that though I can write terrifying letters, I will be as mild as when I was formerly with you; but they shall find it otherwise, if necessity for action shall arise.' What follows shows this to be the meaning.—Ver. 10. **For, His letters, they say, are weighty and strong, but his bodily presence is weak, and his speech of no account.** That the weakness here ascribed to his "bodily presence" refers to his physical weakness, which Plumptre thinks obvious, is far from clear to critics quite as acute and impartial, who think that the context shews the contrast between his tone and manner when present with the Corinthians, and that when merely writing to them; and we cannot but agree with them. Indeed, but for such statements as that in chap. xii. 7 (on which see the comment), and Gal. iv. 13, 14, it is very doubtful if bodily infirmity would have been thought of here.—Ver. 11. **Let such an one reckon this, that what . . . in word by letters when . . . absent, such are we also indeed when . . . absent**—'that our words are no idle threats.'³—Ver. 12. **For we are not bold to number or compare ourselves with certain of them that commend themselves; but they themselves measuring themselves by themselves, and compering themselves with themselves,**

¹ The repetition of the word "Christ's" in the received text is clearly wrong.

are not wise. The sense of this somewhat obscure verse—which contains a kind of play upon two words which cannot be expressed in English—seems to be this: 'Were we as bold as to class ourselves with those self-satisfied, supercilious teachers, who set themselves up as the one standard by which the pretension and character of all Christian teachers are to be tried, then our empty words and weak deeds might be justly held up in contrast; but such shew a want of all understanding.'⁴—Ver. 13. **But (unlike all these) we will not glory beyond our measure, but (only) according to the measure of the rule which God apportioned to us as a measure, to reach even to you:—**'We go simply by the line of action divinely assigned to us, and not beyond it.'⁵ As the apostleship of the circumcision was specially committed to Peter, while Paul was sent to the Gentiles (Gal. ii. 7-9), so Corinth being probably up to this time the utmost limit westward which his commission had "reached" (see Paley's *Horæ Paulinæ*, chap. iv. No. 12), he says he was only fulfilling it in his ministry there. The next verse expresses this more nakedly.—Ver. 15. **not glorying . . . in other men's labours, but having hope that, as your faith groweth, we shall be magnified in you . . . unto further abundance**—'be encouraged by our success with you to extend our labours,'—so as to preach the gospel even unto the parts beyond you, and not to glory in another's line of things made ready to our hand. The principle here laid down was a fixed one with our apostle. See his remarkable statement of it in Rom. xv. 18-23—Ver. 17. **But he that glorieth, let him glory in the Lord.** So often had he to speak of "glorying" (sixteen times, says Stanley, in this section), that he here finds it needful to remind his readers and himself that the one object of all legitimate glorying is "the Lord" (Jer. ix. 24; 1 Cor. i. 29, 31).—Ver. 18. **For not he that commendeth himself is approved, but he whom the Lord commendeth.** This addition is intended for the opponents he has had in view throughout all this chapter.

CHAPTER XI. 1-33.

Same Subject.

1 **WOULD** to God¹ ye² could bear with me a little in my
 2 folly:³ and⁴ indeed bear with me. For I am^a jealous
 over you with godly^b jealousy: for^b I have espoused^c you to
 one husband, ^c that I may^d present you^d as a chaste^e virgin to
 3 Christ. But I fear, lest by any means, as^e the serpent be-
 guiled Eve through^f his subtilty,¹⁰ so¹¹ your minds^f should be
 4 corrupted from the simplicity that is in¹² Christ. For if he
 that cometh preacheth another Jesus, whom we have¹³ not
 preached,¹⁴ or if ye receive another spirit, which ye have not

a Gal. iv. 17.
 b Hos. ii. 19.
 c Col. i. 28.
 d Lev. xxi. 13.
 e Gen. iii. 4;
 Jo. viii. 44.
 f Eph. vi. 24;
 Heb. xiii. 9.

¹ omit to God ² prefix that ³ in a little foolishness ⁴ nay
⁵ prefix a ⁶ I betrothed ⁷ might ⁸ pure ⁹ in
¹⁰ craftiness ¹¹ omit so ¹² toward ¹³ did ¹⁴ preach

received,¹⁵ or ^g another¹⁶ gospel, which ye have not accepted,¹⁷ ^g Gal. i. 7, 8.
 5 ye might well¹⁸ bear with *him*. For I suppose ^h I was¹⁹ not a ^h 1 Cor. xv. 10.
 6 whit behind the very chiefest apostles. But though ⁱ I be rude ⁱ 1 Cor. i. 17.
 in speech, yet²⁰ not ^k in knowledge; but ^l we have been ^k Eph. iii. 4.
 7 throughly made manifest among you in all things.²¹ Have²² ^l Ch. iv. 2.
 I committed an offence ^m in abasing myself that ye might be ^m Acts xviii. 3.
 exalted, because I have preached to you the gospel of God
 8 freely?²³ I robbed other churches, taking wages *of them*, to
 9 do you service;²⁴ and when I was present with you, and
 wanted,²⁵ ⁿ I was chargeable to no²⁶ man: for that which was ⁿ Acts xx. 33;
 lacking to me ^o the brethren which came from Macedonia ¹ Thes. ii. 9;
 supplied:²⁷ and in all *things*²⁸ I have kept myself ^o Phil. iv. 10.
 10 burdensome unto you, and so will I keep *myself*. ^p As the ^p Ch. xii. 14.
 truth of Christ is in me, ^r no man shall stop me of this boast- ^r 1 Cor. ix. 15.
 11 ing²⁹ in the regions of Achaia. Wherefore? ^s because I love ^s Ch. vi. 11.
 12 you not? God knoweth. But what I do, that I will do, ^t that ^t 1 Cor. ix. 12.
 I may cut off occasion from them which desire occasion; that
 13 wherein they glory, they may be found even as we. For such
^u are false apostles, ^v deceitful workers, transforming³⁰ them- ^u Gal. i. 7, vi.
 14 selves into the³¹ apostles of Christ. And no marvel; for Satan ¹² Phil. i.
 15 himself is transformed³² into ^v an angel of light. Therefore ¹⁵ 2 Pet. ii. 1.
it is no great thing if his ministers also be transformed³³ ^v Phil. iii. 2;
 as the³¹ ^x ministers of righteousness; ^y whose end shall be ^{Tit. i. 10, 11.}
 according to their works. ³⁰ Gal. i. 8.

16 I say again, Let no man think me a fool;³⁴ if otherwise,³⁵
 yet as a fool³⁴ receive me, that I may boast myself a little.³⁶
 17 That which I speak, ^z I speak *it*³⁷ not after the Lord, but as it ^z 1 Cor. vii. 6.
 18 were foolishly,³⁸ ^a in this confidence of boasting.³⁹ ^b Seeing that ^a Ch. ix. 4.
 19 many glory after the flesh, I will glory also. For ye suffer ^b Phil. iii. 3, 4.
 20 fools⁴⁰ gladly, ^c seeing ye *yourselves* are wise.⁴¹ For ye suffer, ^c 1 Cor. iv. 10.
^d if a man bring⁴² you into bondage, if a man devour *you*,⁴³ if a ^d Gal. ii. 4.
 man take *of you*,⁴⁴ if a man exalt⁴⁵ himself, if a man smite⁴⁶
 21 you on the face. I speak as concerning reproach,⁴⁷ ^e as though ^e Ch. x. 10.
 we had been weak. Howbeit ^f whereinsoever any is bold, (I ^f Phil. iii. 4.
 22 speak foolishly,⁴⁸) I am bold also. Are they Hebrews? ^g so ^g Acts xxii. 3.

15 did not receive	16 a different	17 did not accept	18 do well to
19 I reckon that I am		20 add <i>am I</i>	
21 Nay, in everything we have made <i>it</i> manifest among all men to you-ward			
22 <i>prefix</i> Or	23 for nought	24 that I might minister unto you	
25 was in want	26 not a burden on any		
27 for the brethren, when they came from Macedonia, supplied what was wanting to me			
28 everything	29 glorying	30 fashioning	31 <i>omit</i> the
32 fashioneth himself	33 fashion themselves		34 foolish
35 but if <i>ye do</i>	36 that I also may glory a little		37 <i>omit it</i>
38 as in foolishness	39 glorying	40 bear with the foolish	
41 being wise <i>yourselves</i>		42 bear with a man if he bringeth	
43 if he devoureth you	44 if he taketh you <i>captiue</i>	45 if he exalteth	
46 if he smiteth	47 by way of disparagement	48 in foolishness	

*am*⁴⁹ I. Are they Israelites? so *am*⁴⁹ I. Are they the seed of
 23 Abraham? so *am*⁴⁹ I. Are they ministers of Christ? (I speak
 as a fool⁵⁰) I *am*⁵¹ more; ^h in labours more abundant,⁵² ⁱ in
 stripes above measure, in prisons more frequent,⁵³ ^k in deaths
 24 oft. Of the Jews five times received I ^l forty *stripes* save one.
 25 Thrice was I ^m beaten with rods, ⁿ once was I stoned, thrice I
^o suffered shipwreck, a night and a day I have been in the
 26 deep; *in* journeyings often, *in* perils of waters,⁵⁴ *in* perils of
 robbers, *in* ^p perils by ⁵⁵ mine own countrymen, ^q *in* perils by ⁵⁵
 the heathen,⁵⁶ *in* perils in the city, *in* perils in the wilderness,
 27 *in* perils in the sea, *in* perils among false brethren; in weariness
 and painfulness,⁵⁷ ^r in watchings often, ^s in hunger and thirst,
 28 in fastings often, in cold and nakedness. Beside those things
 that are without,⁵⁸ that which cometh upon me daily, ^t the care
 29 of⁵⁹ all the churches. ^u Who is weak, and I am not weak?
 30 who is offended,⁶⁰ and I burn not? If I must needs glory,^u I
 31 will glory of the things which concern mine infirmities.⁶¹ ^w The
 God and Father of our Lord Jesus Christ,⁶² ^x which⁶³ is blessed
 32 for evermore, knoweth that I lie not. ^y In Damascus the
 governor under Aretas the king kept⁶⁴ the city of the Damas-
 33 cenes with a garrison,⁶⁵ desirous to apprehend⁶⁶ me: and
 through a window in a basket was I let down by the wall, and
 escaped his hands.

^h 1 Cor. xv. 10.
ⁱ Acts ix. 16,
 xx. 23.
^k 1 Cor. xv. 30,
 31, 32.
^l Deut. xxv. 3.
^m Acts xvi. 22.
ⁿ Acts xiv. 19.
^o Acts xxvii.
 41.
^p Acts ix. 23.
^q Acts xiv. 5.
^r Acts xx. 31.
^s 1 Cor. iv. 11.
^t See Acts xx.
 18, etc.
^u 1 Cor. viii. 13.
^w Ch. xii. 5, 9.
^x Rom. i. 9;
 Gal. i. 2;
 1 Thes. ii. 5.
^y Rom. ix. 5.
^z Acts ix. 24.

⁴⁹ am ⁶⁰ as one beside himself ⁵¹ omit *am* ⁵² abundantly
⁵³ in prisons more abundantly, in stripes above measure ⁵⁴ rivers
⁵⁵ from ⁶⁰ from the Gentiles ⁵⁷ labour and travail
⁵⁸ prefix there is ⁵⁹ anxiety for ⁶⁰ made to stumble
⁶¹ my weakness ⁶² the Lord Jesus ⁶³ he who ⁶⁴ guarded
⁶⁵ omit with a garrison ⁶⁶ in order to take

No wonder that this chapter begins with an apology for indulging in self-commendation, since the former one ended with a condemnation of those who dealt with it. Feeling it to be in the last degree distasteful, the apostle proceeds to state why it had been forced upon him, and in doing so he is led into such details of his personal history as are of extreme interest, and nowhere else even alluded to—such as to make us glad of the unwelcome necessity of self-praise.

Ver. 1. Would that ye could bear with me in a little foolishness: nay indeed bear with me—or (with other interpreters) ‘but indeed ye do bear with me.’ The former, however, suits better, we think, with what follows.—Ver. 2. For I am jealous over you with a godly jealousy: for I betrothed you¹ to one husband, that I might present you as a pure virgin to Christ. The

apostle here speaks, like the Baptist, as “the friend of the Bridegroom,” who having betrothed them to Christ at their conversion, hoped to be able to “present them” to Him, uncorrupted by the alienation of their affections, and to witness the consummation of the nuptials at His Second Appearing.—Ver. 3. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity (the single-mindedness) that is toward Christ. The Revised Version adds “and purity,” on good, but not preponderating evidence, and (with Meyer) we think this addition has every appearance of having crept in as a gloss, explanatory of “simplicity.” (Tischendorf rejects it.) There is here taken for granted, as a historical fact, both the narrative of the fall and the agency of Satan, in serpent form, in that transaction; while his continued agency in the seduction of men from the paths of truth and safety, through the instrumentality of his ministers, is certainly implied, especially in the light of verses 13-15.—Ver. 4. For if he that cometh (any one so coming) preacheth another Jesus, whom we did not preach, or if ye receive a different spirit which ye did not receive, or a different gospel

¹ The Revised Version renders it “espoused,” because another word for “betrothed” is commonly used in the New Testament. But since two acts are here clearly distinguished, and “espousals” certainly answer to the second—the “presenting of the Church to Christ,” as remaining true to Him here below, the first must correspond to the formal “betrothal”—and all the more as the word here used (*ἀρμολογῶ*) undoubtedly means to bring together, which may apply to the one act as well as the other.

which ye did not accept, ye do well to bear with him. The import of this verse is not quite clear, and opinions about it are divided. But it seems clear enough that the reference is to intruding zealots, the same Judaizing party which threatened to carry away the Galatian Christians (see the terrible severity with which they are described in Gal. i. 6-9). In this case the import is, 'I may well be jealous over you; for ye seem ready to drink in the teaching of men who come to you preaching another Jesus, and a different gospel, and claiming a "spirit" very different from that which we brought to you and ye received: right gladly do ye listen to such; may ye not well, then, listen to me?' What follows seems to shew that this is what is intended, though the suppressed irony is very keen.—Ver. 5. For I reckon that I am not a whit behind the very chiefest apostles—or (according to others, and the margin of the Revised Version) 'those pre-eminent apostles.' In this last case, pretended but false apostles (those of verses 13-15) are meant; but to us it appears pretty clear that the reference is to the real apostles, as Peter, James, and John (see Gal. ii. 9). That disparaging comparisons between them and our apostle had been made at Corinth, is beyond doubt; and those who were doing this were the same party that were holding up "James, Cephas, and John" as "pillars" to the disparagement of Paul among the Galatians. We cannot doubt that it is these "very chiefest apostles" whom he here reckons himself not behind. Indeed it is a known fact, that the extreme zealots of this Jewish party—who eventually left the Church and formed a sect of their own—considered our apostle as the great corrupter of the pure, primitive Jewish type of Christianity, by letting in upon it a flood of uncircumcised Gentiles (see Stanley's introduction to this Epistle). And if the language here used still seems too strong to be applied to real apostles, the language applied to them in speaking to these same Corinthians in his First Epistle (xv. 10) will be found sufficiently similar.

Ver. 6. But though I be rude in speech. Probably his detractors, pandering to that tinsel rhetoric which he disclaimed, talked of his want of polish, and no doubt those profound truths which he announced would not flow smoothly through the current forms of Greek speech. But granting this,—yet am I not (rude) in knowledge—having received by direct revelation from heaven what he preached (Gal. i. 12, and see Eph. iii. 4). Nay, in everything we have made it manifest among all men to youward (compare his Master's similar protestation before Annas, John xviii. 20).—Ver. 7. Or—changing their ground of complaint—did I commit an offence (*Gr.* 'sin') in abasing myself that ye might be exalted, because I preached the gospel of God for nought? He had claimed for apostles the right to temporal support from their converts (1 Cor. ix. 13), but, conscious (as they insinuated) that he himself was not one, he dared not assert it at Corinth.—Ver. 8. Nay, I robbed other churches, taking wages of them that I might minister (gratuitously) to you;—Ver. 9. and when I was present with you, and was in want, I was not a burden on any man, but the brethren from Macedonia supplied the measure of my want. From the Macedonian brethren of Philippi and Thessalonica he accepted support,

expressly that no breath of suspicion, as to any mercenary motives in preaching at Corinth, might arise there—so tender was he of their feelings; and this, no doubt, was what stung to the quick his mercenary detractors,—and . . . so will I keep myself.—Ver. 10. As the truth of Christ is in me—not quite an oath, but a very solemn asseveration,—no man shall stop me of this glorying in the regions of Achaia (of which Corinth was the capital). There seems to have been something about that locality which rendered it peculiarly desirable that he should be above all suspicion there—probably it was the mercenary character of that trading community.—Ver. 11. Wherefore? because I love you not? God knoweth.—Ver. 12. But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. Opinions differ as to what is meant here. But since it is clear that his opponents were irritated at his declining that temporal support which they freely received, the meaning seems plainly to be that by persisting in his course, in spite of their taunts, he meant to compel them either to "be as he was," gratuitous preachers, or to hold their peace.—Ver. 13. For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. He now tears off the mask, giving his opponents their true name—in which character they but copy their real master, as next verse says.

Ver. 14. And no marvel; for Satan fashioneth himself into an angel of light. His own element is darkness (2 Pet. ii. 4; Jude 6), and all his power over men lies in his power to keep them in the dark (2 Cor. iv. 4; Eph. vi. 12; Col. i. 13). But knowing that men love the light, and hate darkness, he veils his lies in the dress of truth, and hides his poison in the bait of wholesome truth.—Ver. 15. It is no great thing therefore (nothing surprising) if his ministers also fashion themselves as ministers of righteousness: whose end shall be according to their works—"for whatsoever a man soweth, that shall he also reap" (Gal. vi. 7; Rom. vi. 21; Phil. iii. 19).

Advancing now to the things of which he was well entitled to boast, if boasting was at all permissible and wise, he begins by deprecating the supposition that in so doing he was playing the fool; and if they should still say that he was, then claiming the liberty permitted even to fools.—Vers. 16-18. I say again, Let no man think me foolish; but if ye do so, yet as foolish receive me, that I also may glory a little, etc. He feels the conflict between what may be called legitimate boasting and what is mere folly. His boasting was "not after the Lord;" but being wrung from him in self-vindication, it was not foolishness, but only "as in foolishness."—Ver. 19. For ye bear with the foolish gladly, being wise yourselves. 'As the wise, pitying the foolish, put up with their foolishness, so put ye up with me while I tell you what I have to boast of.' The irony here is obvious and keen.—Ver. 20. For ye bear with a man if, etc. The five things here said to be borne with are clearly just the things which the Corinthians had suffered those deceitful workers to do against himself,—if he bringeth you into bondage—tyrannizing over them,—if he devoureth you—alluding to their mercenary ministrations,—if he taketh you captive—making slaves of you to do their bidding,—if he exalteth himself—in his

pride,—if he smiteth you on the face—a figurative way of saying ‘treats you insolently.’ All this rude and injurious treatment of one to whom they owed their conversion to Christ they were quietly putting up with.—Ver. 21. I speak by way of disparagement, as though we had been weak. Yet whereinsoever any is bold (I speak in foolishness), I am bold also. ‘I refer now to the reproach cast upon me, as a “weak” preacher, because, forsooth, I showed none of that proud and insolent bearing which they do. But I can be as bold as they, and with better reason too.’ Now follows that incomparable burst of indignant eloquence, embodying particulars of his history—or rather bare allusions to facts in his apostolic history—extending over some twelve or fourteen years, without any of those details which we should so gladly have had.—Ver. 22. Are they Hebrews?—of pure Hebrew descent (compare Acts vi. 1; Phil. iii. 5),—so am I. Are they Israelites?—children of the covenant,—so am I. Are they the seed of Abraham—and heirs of the great Abrahamic promise? (Gen. xii. 3, xvii. 7, 8, xxii. 17, 18; Gal. iii. 8),—so am I.—Ver. 23. Are they ministers of Christ? (I speak as one beside himself) I more. Be it so that his opponents are ministers of Christ, but at least he himself will claim to be one, and a great deal more, referring to the labours and sufferings which he is now to detail, exceeding that (perhaps) of all the other apostles together,—in labours more abundantly, in prisons more abundantly.¹ Clement, in his (First) Epistle to the Corinthians (v.), referring to the labours of our apostle, says: “undergoing imprisonment seven times.” But since the imprisonment at Philippi (Acts xvi. 24) is the only one recorded before the date of this Epistle, Clement, says Lightfoot (p. 48, note 3), must have derived his more precise information from some other source,—in stripes more abundantly—referred to before (vi. 5), and particularized in the next two verses,—in deaths oft—hairbreadth escapes from it: compare iv. 11, “always delivered unto death for Jesus’ sake,” and see Rom. xvi. 34. Of such narrow escapes the apostle’s life was full.—Ver. 24. Of the Jews five times received I forty stripes save one. Not one of these cases is recorded in the Acts. The rule, not to exceed forty, was very strict, and for a merciful reason, ‘lest their brother should seem vile unto them’ (Deut. xxv. 3). And to prevent the letter of the law from being exceeded, Josephus says (*Antt.* iv. 8, 21) it was the practice latterly to inflict one stripe less; hence the phrase ‘to get forty, less one.’ (Wetstein quotes a number of authorities for this.) The mode of infliction with thongs, partly on the naked breast, and partly on the two naked shoulders—was very severe, and not unfrequently was followed by death.—Ver. 25. Thrice was I beaten with rods. This was the Roman mode of scourging, and this also sometimes issued in death. Only one of these three cases is recorded in Acts (xxi. 22, 23). In the apostle’s case, this was an illegal act, and inflicted barbarously and with cruel aggravations, the bleeding backs of him and his companions being left to smart on the earthen floor of a dark dungeon, while their feet were kept ‘fast in the stocks,’—once was I stoned. This was at Lystra (Acts xiv. 19), when he was ‘supposed to be dead,’—thrice I

suffered shipwreck. How often he went from place to place by sea we cannot tell, but as five times are mentioned in Acts, there were probably several more sea voyages, at some of which this no doubt took place,—a night and a day have I been in the deep (or, the length of a full day)—clinging to some plank and escaping with difficulty.—Ver. 26. in journeyings often, in perils of rivers—having perhaps to swim across swollen rivers at the risk of life,—in perils of robbers—for some of the mountainous regions which he traversed are known to have been infested with robbers, and indeed are so still,—in perils from mine own countrymen (*Gr.* ‘race’), in perils from the Gentiles—sometimes goaded on by fanatical Jews, as at Philippi (Acts xvi.) and Thessalonica (Acts xvii.); but sometimes by interested idolaters, as at Ephesus (Acts xix.), as at Damascus, Jerusalem, Pisidia, Antioch, Iconium, Lystra, and Corinth itself,—in perils in the city, in perils in the wilderness . . . the sea . . . amongst false brethren—Judaizers, such as described in Gal. ii. 4.—Ver. 27. in labour and travail, in watchings often, in hunger and thirst (see I Cor. iv. 11; Phil. iv. 12), in fastings often—not voluntary fastings, which he would not mention as a privation he had endured, but in the sense of the next clause,—in cold and nakedness—such as he would doubtless often experience in his travels through inhospitable regions.—Ver. 28. Besides those things that are without—over and above all such external things,—there is that which cometh upon me daily, anxiety for all the churches—of which see note at close of this chapter.

Ver. 29. Who is weak, and I am not weak? who is made to stumble, and I burn not? Who is there who, ‘weak in the faith,’ is troubled with scruples of conscience, does not draw out my sympathy and find me ‘burning’ with indignation against abusers of their Christian liberty, and thereby endangering the souls of those for whom Christ died? (see I Cor. viii. 7-13).—Ver. 30. If I must needs glory, I will glory of the things that concern my weakness. The reference here is thought by many excellent critics to be to the infirmities spoken of in the following chapter. But this seems unnatural, and we cannot well doubt that it is to the whole preceding details, which being of an astounding nature, and doubtless known in full only to himself, seemed to require the very strong and solemn asseveration of the next verse.—Ver. 31. The God and Father of the Lord Jesus¹ knoweth that I lie not.—Ver. 32. In Damascus the governor (*Gr.* ‘ethnarch’) under Aretas the king—of that division of Arabia which had Petra for its capital,—guarded the city of the Damascenes—showing that though not within its natural boundaries, it had fallen into the hands of this king,—in order to take me—instigated, no doubt, by the Jews, who would represent him as a disturber of the peace. Thus his “weakness” began at the very outset of his ministry, making himself feel what he had till then striven to do to others.—Ver. 33. and through a window was I let down in a basket by the wall—or ‘over’ it; that is, from an overhanging house, such as is still to be seen at Damascus (and see Josh. ii. 15; I Sam. ix. 12),—and escaped his hands.

Note.—The catalogue given by the apostle in this chapter of his labours and sufferings in the

¹ This clause, which in the received text comes after the next one, precedes it in the best text.

¹ Such is the true reading.

service of Christ "represents (as Dean Stanley says admirably) a life hitherto without precedent in the history of the world. Self-devotion at particular moments, or for some special national cause, had been often seen before; but a self-devotion involving sacrifices like those here described, and extending through a period of at least fourteen years, and in behalf of no local or family interest, but for the interest of mankind at large, was up to this time a thing unknown." The only qualification of this statement which we should be disposed to make is, that one element in the case of the apostle precludes any perfect comparison with that of other heroes, outside the pale of Revealed Religion. "The love of Christ constraineth us (he says) to live no longer to ourselves, but unto Him who died for us and rose again." Even among those who are themselves so "constrained," there are few who come within any measurable distance of our apostle; but the one principle animating them and him alike must never be lost sight of. "While there is nothing in this account (continues the same elegant expositor) which contradicts the narrative in the Acts, yet the greater part of it goes far beyond that narrative. Of the particular facts alluded to, only two (the stoning and one of the Roman scourgings) are mentioned in the Acts; and of the general facts, although the narrative of the Acts gives a notion of critical dangers from time to time, we should hardly gather from it any notion of such continued hardships as are here indicated. In one point of view this is extremely important in relation to the authority of the Christian history, as has been well argued by

Paley in his *Horæ Paulinæ*. It shews that the biography of the apostle, unlike most heroes and saints (as that of Francis Xavier), instead of overrating, underrates the difficulties and sufferings which we learn from the apostle himself; the accuracy of the apostle's own account being further guaranteed by the extreme and apparently unfeigned reluctance with which it is brought forward. On the other hand, it impresses us with a sense of the very imperfect and fragmentary character of the history of the Acts, as a regular narrative, during that period to which the apostle's words relate (from Acts ix. 1 to xx. 2). This consideration gives a double value to this detailed aspect of the apostle's life, which but for the goading provocations of his opponents would (humanly speaking) have been altogether lost to us." But yet another consideration must not be lost sight of, the infirm health under which such perils and sufferings were undergone (see 2 Cor. iv. 7-12, xii. 7-10; Gal. iv. 13, 14). In view of all this, including his "anxiety for all the churches," well might Calvin exclaim, "What a picture of a complete minister, to embrace in his care and consideration not one church, nor ten, nor thirty, but all at once; teaching some, others confirming; exhorting some, others counselling, and healing the disorders of others!" No wonder that the writings of so vast-minded and heroic a servant of Christ have a stamp upon them so characteristic and incisive, and that the mind of Christ as reflected in them has penetrated the religious thinking and feeling of all intelligent Christendom.

CHAPTER XII. 1-21.

Same Subject (continued).

1 IT is not expedient for me doubtless to glory.¹ I will come
2 to visions and revelations of the Lord. I knew² a man
3 ^ain Christ, above³ fourteen years ago (whether in the body, I
4 cannot tell; ⁴ or whether out of the body, I cannot tell; ⁴ God
5 knoweth), such an one ^bcaught up to the third heaven. And I
6 knew² such a man (whether in the body, or out of the body, I
7 cannot tell; ⁴ God knoweth), how that he was caught up into
8 ^cParadise, and heard unspeakable words, which it is not lawful
9 for a man to utter. Of⁵ such an one will I glory: ^dyet of
10 myself⁶ I will not glory, but in mine infirmities.⁷ For ^ethough
11 I would⁸ desire to glory, I shall not be a fool; ⁹ for I will say¹⁰
12 the truth: but *now*¹¹ I forbear, lest any man should think¹² of
13 me above that which he seeth me *to be*, or *that* he heareth of¹³
14 me. And lest I should be exalted above measure through the

^a Rom. xvi. 7;
Gal. i. 22.

^b Acts xxii. 17,
A. D. 46, at
Lystra.

^c Lu. xxiii. 43.

^d Ch. xi. 30.

^e Ch. x. 8.

¹ I must needs glory, though it is not expedient; but ² know

³ omit above ⁴ know not ⁵ On behalf of ⁶ on mine own behalf

⁷ my weaknesses ⁸ should ⁹ foolish ¹⁰ shall speak

¹¹ omit *now* ¹² account ¹³ from

abundance¹⁴ of the revelations, there was given to me a *f* thorn *f* Gal. iv. 13.
 in the flesh, *g* the¹⁵ messenger of Satan to buffet me, lest I *g* Lu. xiii. 16.
 8 should be¹⁶ exalted above measure.¹⁷ *h* For this thing I be- *h* See Deut.
 9 sought the Lord thrice, that it might depart from me. And he iii. 23-27.
 said unto me, My grace is sufficient for thee: for my¹⁸ strength
 is made perfect in weakness. Most gladly therefore *i* will I *i* Ch. xi. 30.
 rather glory in my infirmities,⁷ *k* that the power¹⁹ of Christ may *k* 1 Pet. iv. 14.
 10 rest upon me. Therefore²⁰ *l* I take pleasure in infirmities,²¹ in *l* Rom. v. 3.
 reproaches, in necessities, in persecutions, in distresses for
 Christ's sake: *m* for when I am weak, then am I strong. *m* Ch. xiii. 4.
 11 I am become *n* a fool⁹ in glorying; ²² ye have²³ compelled *n* Ch. xi. 1.
 me: for I ought to have been commended of you: for *o*
 nothing am²⁴ I behind the very chiefest apostles, though *o* Gal. ii. 6, 7,
 12 be²⁵ nothing. *q* Truly the signs of an apostle were wrought *q* 1 Cor. iii. 7;
 among you in all patience, in²⁶ signs and wonders and mighty *q* Eph. iii. 8.
 13 deeds. *r* For what is it²⁷ wherein ye were²⁸ inferior to other²⁹ *r* 1 Cor. i. 7.
 churches, except *it be* that *s* I myself was not burdensome³⁰ to *s* 1 Cor. ix. 12.
 you? forgive me *t* this wrong. *t* Ch. xi. 7.
 14 *u* Behold, the³¹ third time I am ready to come to you; and I *u* Ch. xiii. 1.
 will not be burdensome³⁰ to you: for *v* I seek not yours, but *v* Acts xx. 33.
 you: *w* for the children ought not to lay up for the parents, but *w* 1 Cor. iv. 14.
 15 the parents for the children. And *x* I will very³² gladly spend *x* 1 Thes. ii. 8.
 and be spent *y* for you; ³³ though *z* the more abundantly I love *y* Jo. x. 11.
 16 you, the less I be loved.³⁴ But be it so, I did not³⁵ burden you; *z* Ch. vi. 12, 13.
 17 nevertheless, being crafty, I caught you with guile. Did I
 make a gain³⁶ of you by any³⁷ of them whom I sent³⁸ unto
 18 you? *a* I desired Titus, and with *him* I sent a *b* brother.³⁹ Did *a* Ch. viii. 6,
 Titus make a gain⁴⁰ of you? walked we not in⁴¹ the same *b* Ch. viii. 13.
 spirit? ⁴² *walked we* not in the same steps?
 19 *c* Again, think ye⁴³ that we excuse⁴⁴ ourselves unto you? *d* we *c* Ch. v. 12.
 speak before God⁴⁵ in Christ: *e* but *we do* all things, dearly *d* Rom. ix. 1.
 20 beloved,⁴⁶ for your edifying. For I fear, lest,⁴⁷ when I come, I *e* 1 Cor. x. 33.
 shall not find you⁴⁸ such as I would, and *that f* I shall be found *f* 1 Cor. iv. 21.
 unto you⁴⁹ such as ye would not; lest *there be*⁵⁰ debates, envy-
 ings,⁵¹ wraths, strifes,⁵² backbitings, whisperings, swellings,

¹⁴ And by reason of the exceeding greatness—wherefore, that I should not be exalted overmuch

¹⁵ a	¹⁶ that I should not be	¹⁷ overmuch	¹⁸ my	¹⁹ strength
²⁰ Wherefore	²¹ weaknesses	²² omit	in glorying	²³ omit
²⁴ was	²⁵ am	²⁶ by	²⁷ there	²⁸ add
²⁹ the rest of the	³⁰ a burden	³¹ prefix	this is	³² most
³³ your souls	³⁴ If I love you more abundantly,	am I loved the less?		
³⁵ add myself	³⁶ take advantage	³⁷ add	one	³⁸ prefix
³⁹ sent the brother with him	⁴⁰ take any advantage	⁴¹ by		
⁴² Spirit	⁴³ Ye think all this time	⁴⁴ are	excusing	
⁴⁵ in the sight of God speak we	⁴⁶ all things, beloved, are			
⁴⁷ add by any means	⁴⁸ I should find you not			
⁴⁹ and should myself be found of you	⁵⁰ prefix	should		
⁵¹ strife, jealousy	⁵² factions			

21 tumults; and⁵³ lest when I come again, my God^g will⁵⁴ g Ch. ii. 1, 4. humble me among⁵⁵ you, and that I shall bewail⁵⁶ many^h which have sinned already,⁵⁷ and have not repented of the^h Ch. xiii. 2. uncleanness andⁱ fornication and lasciviousness which theyⁱ 1 Cor. v. 1. have²³ committed.

⁵³ omit and
⁵⁶ and I should mourn for

⁵⁴ should

⁵⁵ before
⁵⁷ heretofore

Visions and Revelations, 1-10.

Ver. 1. I must needs glory, though it is not expedient;¹ but I will come to visions and revelations:—‘Distasteful it is to continue in a strain so unsuitable; but since I am forced to it, I proceed to relate what I experienced many years ago at the hand of the Lord Jesus’—for that He is “the Lord” here referred to will be evident as we proceed.—Ver. 2. I know a man in Christ—not “knew” (as in the Authorised Version), which the word never signifies. In fact, the whole point of the statement lies in its being present: ‘I know such a man, and I could name him too;’ meaning himself, as will presently appear,—fourteen years ago—(Cr. ‘before fourteen years,’ i.e. ‘fourteen years before now:’ the Latin and German idioms are the same here as the Greek). The date here given is not the date of the apostle’s knowledge of the man (as the Authorised Version implies), but of the rapture into the third heaven about to be related. Reckoning back from the date of this Epistle (A.D. 57), fourteen years would bring us to the year 43, “which coincides (as Plumptre says) with the period of his unrecorded activity,” when he was hurried away from Jerusalem to Tarsus (Acts ix. 29, 30) until Barnabas came for him, and brought him to Antioch (Acts xi. 25, 26). Hence the reference cannot be to his conversion, for that took place more than twenty years before; nor can it be to the vision which he had in the temple (Acts xxii. 17), for that occurred at a period nearer the time of this letter—not to say that the circumstances are quite different. Beyond doubt what is here recorded occurred during that quiet sojourn in the region of Tarsus, already referred to, when, though we know he was not idle in his Master’s service, the events of his activity are a blank in the history,—(whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven. Why, it may be asked, does the apostle speak so enigmatically, and in the third person—why “he” and not “I”? The obvious answer is, that he could not bear extolling himself so nakedly as the use of the first person would express. For the same reason he wishes it to be known that since the thing happened so long ago, and he had never told it to any one, they might thus see how far he was from obtruding it as a ground of boasting. At the same time, as the event was probably the most marvellous that ever occurred to him since his conversion, he is careful to specify the precise time of its occurrence. As to the event itself,

the first question is, What is meant by “caught up” or “rapt”? The idea conveyed by this strong word certainly goes beyond that of mere ‘trance’ or ‘ecstasy,’ in which all ordinary consciousness is in abeyance. Such was the state he was in while in the temple (Acts xxii. 17, 18), and the state that Balaam and other prophets were thrown into (Num. xxiv. 4; Rev. i. 10 with iv. 1). Had this been all that the apostle experienced, it is scarcely credible that he should have spoken of it as he does here, or (so to speak) made so much of it. We incline, therefore, to those who see more in it than this, namely, a possible local rapture in his entire person, such as beyond doubt is presupposed (in 1 Kings xviii. 12; 2 Kings ii. 16) as a thing not unfamiliar in the time of Elijah and Elisha, and which in the case of the Apostle Philip was an actual occurrence: see Acts viii. 39, 40, where the same word, rendered “caught away,” is used as by our apostle here. But we only say a “possible” rapture of this nature. Because, if the apostle himself declines to decide the question, it is not for us to do it for him. The next question is, What are we to understand by “the third heaven”? Were a plurality of heavens unfamiliar to the Bible, we might suppose nothing more to be meant here than the “heaven of heavens,” or more simply, into inconceivable nearness to God. But beyond doubt, something numerical in the conception of “the heavens” was familiar to the Jews and is recognised in the New Testament. Why not, then, recognise it here? though to refine upon it, as some ingenious critics do, serves no good purpose. Enough to understand it of a height of translation towards “the secret place of the Most High,” to which he was through life an utter stranger save at this time.—Vers. 3 and 4. **And I know such a man (whether in the body or out of the body, I know not; God knoweth), how that he was caught up into Paradise.** Are we to take this as expressive of a further transition, raising him to a still loftier region than “the third heaven” called “Paradise”? So thought several of the fathers, and so some of the best modern critics. But besides that this is not what we think would naturally be gathered from the words, the fatal objection to it is that in this case the apostle tells us only what passed in the higher sphere of “Paradise,” and nothing at all of what he experienced in the “third heaven.” Is this conceivable? Was anything in the mere translation to make the mention of it worth while? Why should he not have passed at once to the “Paradise” scene? To us (and we are far from being alone) it appears pretty clear that the rapture of the first

¹ There is some difficulty in the reading here, and critics are divided; but the above is best attested and makes the only quite clear sense.

¹ The Revised Version, following another reading, says here “apart from the body,” but the authority for it is not so decisive as to require a change.

statement is merely a preface to what is to be afterwards stated about it, and that what follows merely takes up again what was said before, with a slight diversity in the name of the region into which he was "caught up;" in other words, that "Paradise" and "the third heaven" are but two names for the same thing. The word Paradise is an oriental word signifying a *garden* or open *park*, and as such it is employed by the Septuagint in Gen. ii. 8 to express the garden of Eden. It is here used in the same sense in which our Lord used it to the penitent malefactor (Luke xxiii. 43). "To-day shalt thou be with me in Paradise." Into this blessed dwelling-place of "the Lord" was the apostle "caught up"—how he knows not, and so we need not. In its final condition it is held forth in promise "to him that overcometh" as "Paradise restored" (Rev. ii. 7),—and heard unspeakable words, which it is not lawful for a man to utter—paradoxical language, 'speaking which may not be spoken.' Things not in themselves unutterable (for how then, as Bengel says, could the apostle have heard them?), but so sublime and heavenly as to be unsuitable to this earthly state, and therefore not proper to be reported to Christians here. What, then, was the object of them? No doubt, first of all, to cheer himself under the bitter disappointment in his first experience as a convert at Jerusalem—so contrary to all his expectations as it doubtless was; and next, to brace him up for the whole heroic career of unparalleled self-sacrifice and unequalled success which lay before him as a missionary of the cross.—Ver. 5. **On behalf of such a one will I glory; but on mine own behalf I will not glory, save in my weaknesses.** So entirely does he wish himself to be regarded as *passive* in this whole exalted scene, and his Master's hand as exclusively in it, that he separates his personal self from the abstract "man in Christ" who had this experience, as if they had been two different persons. In this view, he feels that he *can* and will glory "on behalf of such a one;" but if he is to glory on his own account, it shall be of "his infirmities," of which he is to speak more fully in the succeeding verses.—Ver. 6. **For if I should desire to glory, I should not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me to be, or heareth from me: 'I might, indeed, glory, and in doing so, I should not have to go beyond what is strictly true; but I will not, for I would have none to think of me otherwise than I was found and known to be when at Corinth, by personal observation both of my walk and of my speech.'** The apostle has a positive dread of being thought of above what every one who came in contact with him might see and know him to be. 'O how little of this fear is there (exclaims Bengel) in most people, even divines!'

The thorn in the flesh and its lessons, 7-10.

Ver. 7. **And by reason of the exceeding greatness of the revelation—wherefore (the sentence starts here in a new form), that I should not be exalted overmuch, there was given unto me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch.**¹

¹ The received text makes no such change on the construction of the sentence; it is not accepted by Tischendorf.

What this "thorn in the flesh" was has exercised expositors sorely, and every solution must be conjectural. Spiritual temptations, which some of the Fathers and Romish expositors have imagined, are not to be thought of. Its being "a messenger of Satan" no more implies its being spiritual in its own nature than the obstacles which repeatedly prevented the apostle from visiting Thessalonica when he longed to do so are to be regarded as in their own nature diabolical, because he ascribes them to "Satan" (1 Thess. iv. 18). Nor can persecutions be the thing here intended, for though such are frequently referred to in his Epistles, they are never spoken of in such terms as here. Beyond all doubt it was something physical, and something involving acute pain. The word in the original¹ signifies 'anything pointed,' a 'stake' or 'thorn.' The word occurs only here in the New Testament, but it is used four times in the LXX., in three of which it seems clearly to mean "thorn,"² and in one, probably, "a stake."³ In either sense, acute bodily pain is certainly meant. As for habitual sickness, sick headache, nervous trembling, and such like, these seem hardly compatible with that physical vigour which alone could have enabled the apostle to go through such exertions and endurances as are described in chap. xi. 24-27. Two things seem to bring us a little nearer to it. Evidently it was something visible to others, and, as we shall see, the reverse of attractive. This suggests what has seemed to many, taken in connection with hints here and there, to point to acute inflammation of the eyes. And though one of the grounds on which this conjecture has sometimes been supported (the readiness of the Galatians to have "plucked out their own eyes and given to" their father in the faith, Gal. iv. 15) is too far-fetched to have any real weight, a good deal may be said in support of it. The one thing which seems to point to something more extreme than this is, that the apostle himself describes it as something loathsome. To the credit of the Galatians he records it that "their temptation which was in his flesh⁴ they despised not nor rejected;" but the Greek is (as in the margin of the Revised Version) 'spat out';⁵ and it is difficult to suppose that mere inflammation of the eyes, however acute, would have been so described. This has led to the conjecture that *epilepsy* is what is here described. But that any such deplorable complaint appeared at Corinth, Ephesus, Jerusalem, or any important sphere of his labours, can hardly be supposed, consistently with no clear hint of it occurring either in the Acts or the Epistles. No doubt, this is so intermittent a complaint, that there are well-known cases of its non-occurrence from childhood onwards for forty years, and then breaking out; and it is conceivable

dorf; and it is disapproved by Meyer. But the evidence for it is such as can scarcely be accounted for, if this was not the original form; whereas the greater smoothness of the received text is easily accounted for by the tendency to remove obscurities. Besides, the other repetitions in this verse seem to confirm some change of construction.
¹ σπείρη.
² Hos. ii. 6; Ezek. xxviii. 24; Num. xxxiii. 55. See on this whole subject Lightfoot's learned note, in his "Galatians;" Schaff's Excursus, in his "Galatians," in the present Commentary; and Waite's "Second Corinthians," chap. xii., in *Speaker's Commentary* (additional note).
³ Syr. xliii. 19.
⁴ This, which is undoubtedly the true reading, renders the statement clearer.
⁵ ἐξέβρωσε.

that this occurred to the apostle when he was in Galatia. But we can hardly think this at all probable. We are constrained, therefore, to leave the question as we found it, in the region of pure conjecture. The one thing about it which is certain is its galling, humiliating effect, to express which he calls it "a messenger of Satan to buffet him." This last word may point to the *intermittent* nature of the complaint, as some think; but the trial to him, which he bitterly felt it to be, evidently arose from its tendency to prejudice his hearers against him, and so against his ministry. To the Galatians he calls it "their temptation which was in his flesh," and the very commendation which he bestows on them for rising above it, shews how he felt it to stand naturally in his way, and as such he regarded it as "a messenger of Satan," subserving *his* interests.

So much did this sore trial exercise him, that he betook himself to prayer about it.—Ver. 8. **For ('about') this thing I besought the Lord—the Lord Christ, as is plain from the next verse,—thrice, that it might depart from me—therein following his Master when He prayed thrice that the cup might pass from Him; not three petitions merely, but at three successive times making this the subject of solemn entreaty.**

Note.—Those who doubt whether the New Testament warrants prayer to Christ should have their doubts set at rest by this passage. A poor attempt has been made to set aside the argument here, by urging that the word beseech here used¹ is never employed to express prayer to God, and that it means not to *invoke* but rather to *advocate*.² But surely it is forgotten that our Lord, when He allowed Himself to be apprehended and Peter would have fought for Him, said, "Thinkest thou that I cannot beseech my Father (using the same word as here) and He shall even now send me twelve legions of angels?" (Matt. xxvi. 53). Besides, the question is not to *whom* any petition is addressed, but whether the word "beseeching" means petitioning for something by one person to another; and surely to ask such a question is absurd. Any one with his Greek Testament in his hand will find it so used dozens of times. If this, then, was what Paul did to Christ, and Christ so answered him as implied His right to be so addressed, and to give the fitting answer, then the New Testament warrant to pray to Christ is conclusively settled, and with it His supreme Personal Divinity. In the next verse this comes out with singular clearness.—Ver. 9. **And he hath said.** It is not a single reply to the prayer as then offered, "but as continuing in force: He hath told me, and with this I must rest satisfied."³ **My grace is sufficient for thee; for my strength is made perfect in weakness.** "Grace," see on I Cor. i. 3, is here promised in the form of "strength" or "power," not only to endure the

sore trial of this "thorn in the flesh," with all its natural effect on his ministry, but even to make this weakness a source of strength. And it is so couched as to meet every similar case. Cast in a gnomic form, it expresses a great general principle. The "my" of the received text, is an addition to the original text, which runs thus: "Strength is made perfect in weakness." O how many myriads of burdened souls have had cause to exclaim, Blessed "thorn in the flesh"—be it what it might—which drew forth such a promise and such an assurance for all time!—**Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may rest upon me:** "If this weakness of mine is only to add to my strength, bringing the strength of Christ as a glory down upon me (for such is the import of the choice word here employed¹), then, instead of wishing it away, I will glory in it, and not in this only, but in all the "weaknesses" that may be meted out to me."—Ver. 10. **Wherefore I take pleasure ('I am well contented') in weaknesses, in injuries . . . for Christ's sake.** The sense is, not 'injuries endured for Christ's sake,' but 'I take pleasure in them for Christ's sake;—for when I am weak, then am I strong.' Of course, this was true only when he recognised the hand of Christ in causing the weakness to remain which He could easily remove, in order that by His own strength resting upon him he might achieve a success which the removal of his weakness would not accomplish.

Self-Vindication resumed, 11-21

Ver. 11. **I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind the very chiefest apostles, though I am nothing.** See on chap. xi. 5, 'In myself I am nothing, but as an apostle of Christ, I am compelled to affirm, in face of the detraction to which I am subjected, that not even the chiefest of the apostles has outstripped me.' Stronger language still is used in the First Epistle, yet along with the most affecting expressions of utter unworthiness in himself (xv. 9-11).—Ver. 12. **Truly the signs of an apostle were wrought among you in all patience, by signs, and wonders, and mighty works (Gr. 'powers').** In Heb. ii. 4, these are given as evidences of apostleship, as in Acts ii. 22, of the Divine mission of Christ Himself. "How at variance with this," exclaims Meyer, "is the historical criticism which lays down *à priori* the negation of miracles!"—Ver. 13. **For what is there wherein ye were made inferior to (placed at a disadvantage as compared with) the rest of the churches, except it be that I myself was not a burden to you? forgive me this wrong.** Cutting irony this!

Ver. 14. **Behold, this is the third time I am ready to come to you—not 'I am a third time ready to do this' (as a number of critics understand it), but 'I am ready to come the third time.'** The former sense is forced on those who think the apostle paid but two visits to Corinth; but besides that this puts an unnatural sense upon the words, the apostle's argument would thus have little point. Paley contends for this sense, building mainly on the silence of the Acts as to a third visit (*Ilor. Paul. iv. 11*); but it is impossible to

¹ ἰσχυρισμῶν; compare John i. 14; Rev. vii. 15.

¹ παρακαλῶ.

² I take this from the *Speaker's Commentary* on the passage, but have not been able to find the objection in any of the principal Unitarian writings, old or new. The "Polish Socialists" were voluminous and able commentators. But in the nine quarto volumes of their works (*Bibliotheca Fratrum Polonorum, 1656*), I have not found a trace of it; nor in the *Improved (Unitarian) Version of the New Testament* (London 1817); nor in Mudge *On the Atonement*—written expressly in reply to modern Unitarians—have I found any reference to such an objection. But as, no doubt, it has been made, I have replied to it above.

³ Note by Winer on this passage, *Grammar of New Testament Greek*, § 49, 4.

ness, yet ^f he liveth by ¹² the power of God. For we also are ^f Rom. vi. 4.
 weak in him, but we shall live with him by ¹² the power of God
 5 toward you. ^g Examine yourselves, ¹³ whether ye be in the ^g 1 Cor. xi. 28.
 faith; prove your own selves. Know ¹⁴ ye not your own selves,
^h how that Jesus Christ is in you? except ¹⁵ ye be ⁱ reprobates. ¹⁶ ^h Rom. viii. 10.
 6 But I trust ¹⁷ that ye shall know that we are not reprobates. ¹⁶ ⁱ 1 Cor. ix. 27.
 7 Now I ¹⁸ pray to God that ye do no evil; not that we should ¹⁹
 appear approved, but that ye should ¹⁹ do that which is honest, ²⁰
 8 though we be as reprobates. ¹⁶ For we can do nothing against
 9 the truth, but for the truth. For we are glad, ²¹ ^h when we are ^h 1 Cor. iv. 10.
 weak, and ye are strong: and ²² this also we wish, ²³ ⁱ even your ⁱ 1 Thes. iii. 10.
 10 perfection. Therefore ²⁴ I write these things being ²⁵ absent,
 lest being present ^m I should use sharpness, ²⁶ ⁿ according to the ^m Tit. i. 13.
 power ²⁷ which the Lord hath given me to edification, ²⁸ and ⁿ Ch. x. 8.
 not to destruction. ²⁹
 11 Finally, brethren, farewell. Be perfect, be of good comfort,
^o be of one ³⁰ mind, live in peace; and the God of love ^p and ^o Rom. xii. 16;
 12 peace shall be with you. ^q Greet one another with an holy kiss. ¹ Cor. i. 10;
 13, 14 All the saints salute you. ^r The grace of the Lord Jesus <sup>Phil. ii. 2;
 Christ, and the love of God, and the communion of the Holy ¹ Pet. iii. 8.
 Ghost, *be* with you all. Amen. ³¹ ^p Rom. xv. 33.
^q Rom. xvi. 16.
^r Rom. xvi. 24.</sup>

The second *epistle* to the Corinthians was written from Philippi,
 a city of Macedonia, by Titus and Lucas.

12 through	13 your own selves	14 <i>prefix</i> What?
15 unless indeed	16 reprobate	17 hope
19 may	20 honourable	21 rejoice
23 we also pray for	24 For this cause	25 while
26 that I may not when present deal sharply		27 authority
28 gave me for building up	29 for casting down	30 the same
31 <i>omit</i> Amen.		

Ver. 1. This is the third time I am coming to you. It is surprising that in face of so explicit a statement, repeated at ver. 2, and of the one at xii. 14, Paley (*Hor. Paull.* iv. 11) and other excellent critics should maintain that the apostle paid only two visits to Corinth. It is true that we have no record of an intermediate visit between the first and the third, but that is no reason for distorting the natural sense of the apostle's own statement that he did pay two visits before this one.—At the mouth (on the testimony) of two witnesses or three shall every word be established. A judicial investigation of every charge, in such cases as referred to in xii. 20, 21, was to be held under his superintendence. The Jewish law in judicial cases was very strict, requiring at least two witnesses for the condemnation of any one (Num. xxxv. 30; Deut. xvii. 6, xix. 15). Our Lord directed the same rule to be observed in the exercise of church discipline; and here the apostle intimates his resolution to proceed on this principle at Corinth.—Ver. 2. I have said beforehand (at my former visit), and I do say beforehand, as when I was present the second time, so now being absent, that if I come

again, I will not spare. 'The time for leniency towards convicted offenders is past.'—Ver. 3. seeing that ye seek a proof of Christ that speaketh in me—'since there are those among you who question my apostolic authority, and demand proof of it, they shall have it,—who to you-ward is not weak, but is mighty in you—'Ye are yourselves witnesses of what the Christ that is in me can effect. Was He "weak" in the marvellous transformation of so many of you? Was He not "mighty in you" then?'—Ver. 4. for¹ he was crucified through weakness, yet he liveth through the power of God. There was a great principle involved in the death of Christ, over and above its more immediate object. All that preceded and led to His death was a manifestation of voluntary weakness, culminating in His final 'exinanition.' He "emptied Himself—becoming obedient even unto death, yea, the death of the cross" (Phil. ii. 7, 8). That "emptied" condition was a necessary step to His state of fullness—the "weakness" to the "power" by and in which He rose. And this twofold condition, says

¹ The word "though" is not genuine here, and diminishes the force of the statement that follows.

the apostle here, is reproduced and realized in us,—for we are also weak in him, but we shall live with him through the power of God toward you—‘and ye shall know this when I come.’—Ver. 5. Try your own selves :—‘Ye talk of trying me, but ye do well to try your own selves,’—whether ye be in the faith—or are Christians in name only ;—prove your own selves. What ?¹ know ye not your own selves, that Jesus Christ is in you ?—dwelling in you to very different results than I hear to be showing themselves,—unless, indeed, ye be reprobate. The word means ‘disapproved’ on trial, ‘rejected,’ and so, Christians only in name, of whom Christ will say, “I never knew you.”—Ver. 6. But I hope that ye shall know that we are not reprobate—that whether in making known the Gospel or in the exercise of faithful discipline we, at least, are straightforward and true to our Master.—Ver. 7. Now we pray to God that ye do no evil ; not that we may appear approved, but that ye may do that which is honourable, though we be as reprobate :—‘My prayer is, that when I come I may find no occasion for the exercise of discipline at all, but may find you walking consistently and honourably as befits those who are called by the name of Christ ; and this not to justify our procedure towards you, but for the credit of that holy Name, whatever may be thought of us’ (comp. Rom. ix. 3).—Ver. 8. For we can do nothing against the truth, but for the truth :—‘For our one object is to promote and establish the truth ; and that end attained, if with the exercise of discipline, all the better ; for not to display our apostolic authority do we live, but to see the truth triumphant everywhere.’—Ver. 9. For we rejoice when we are weak, and ye are strong—when, in consequence of your strength in grace and well-doing as a church we have no occasion to put forth our strength among you, but in all our own weakness look on, “joying and beholding your order and the steadfastness of your faith in Christ” (Col. ii. 5),—this also we pray for, even your perfection. See ver. 11.—Ver. 10. For this cause I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down. He will not close without reaffirming his divinely-bestowed apostolic authority ; but is careful to point out its beneficent end : ‘It was given me to build up, not to pull down ; the less of it, therefore, that is needed, the better pleased shall I be ; in fact, my whole object in writing in absence so severely as I have done, has been to make such severity unnecessary when I come amongst you.’

Ver. 11. Finally, brethren, farewell. Be perfect (‘perfected’). The word ‘adjusted’ (as a net put in order for casting), ‘thoroughly furnished,’—be of good comfort (‘comforted’) ; be of one mind,—the want of which was the first thing he complained of in his First Epistle (i. 10) ; live in peace ; and the God of love and peace shall be with you,—compare Matt. v. 9, “Blessed are the peacemakers, for they shall be called children of God.”—Ver. 12. Salute one another with a holy kiss. Such a form of salutation is the common Eastern practice, but the word holy is designed to mark its Christian meaning, as the expression of that holy unity which their common

¹ $\frac{1}{2}$, as in 1 Cor. xiv. 36.

oneness with Christ imparted. It long continued in the Eastern Church, and up to a pretty late period even in the Western, but gradually and properly died away as manners changed, and the significance of it ceased. Ver. 13. All the saints salute you.

Ver. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.¹

Remarkable it is that an Epistle written under a tempest of conflicting emotions, breathing in some places indignation, reproach, and sadness, at being driven to self-vindication against worthless detractors who should never have been listened to—that precisely this Epistle is the one that closes with the richest and most comprehensive of all the benedictions in the New Testament, the one which the Christian Church in every land and of every age has found, and will find as long as the world lasts, the most available for public use, as a close to its worship. Nor does it except any one class in that Church, but embraces all alike in one common benediction. For, with all his complaints, he regards them as right-hearted but unwary, imposed upon, like the Galatian churches, by unprincipled zealots for a Judaized Christianity, destructive of the whole grace of the Gospel.

Observe the characteristic features in the agency of each of the Persons in the Godhead as here assigned them. “The grace of the Lord Jesus Christ” stands first, because it is by it (as Bengel says) that “the love of God” reaches us. “The Word was made flesh and dwelt among us . . . full of grace and truth ;” “and of His grace have we all received, and grace for grace” (John i. 14, 16). “Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich” (viii. 9). In two of his Epistles our apostle deems it enough to invoke “The grace of our Lord Jesus Christ” on those he wrote, as summing up all he could wish for them (Gal. vi. 18 ; Philem. 25) ; for had not his Lord said to himself, “My grace is sufficient for thee ?” (xii. 8)—and the love of God—that deep and exhaustless Fountain whence flows all “the grace of our Lord Jesus Christ.” For “God is love” (1 John iv. 8). And “God so loved the world that He gave His only-begotten Son,” etc. (John iii. 16). See also Rom. v. 8 ; 1 John iv. 9, 10,—and the communion of the Holy Ghost—not communion *with* the Spirit, but that “communion with the Father and with his Son Jesus Christ” (1 John i. 3), as also with all that are His (Phil. ii. 1), which through His special agency is alone produced and maintained. From this *subjective* character of the Spirit’s agency in the economy of grace, it probably arises that the *objective* departments in that economy, which are assigned by Divine arrangement to the Father and the Son, have almost exclusive prominence in the statements of the New Testament ; although nothing can be more clear than that, according to New Testament teaching, the same Personality and Divinity which are the properties of the Father and the Son belong also to the Holy Spirit ; that the grace of the Lord Jesus Christ here invoked is conveyed into the souls of men, and works out in them the fruits of righteousness, only through the operation of the

¹ The Amen is not genuine here.

Holy Spirit; and that all the blessed interchanges of aspiration and love and consecration on our part, with all the fulness of love and grace in return on the part of the Father and the Son, are carried on exclusively through His special Agency. This is that "communion of the Holy Ghost" which is here invoked. And this is that which alone explains those wonderful words of our Lord Himself, in His great Intercessory Prayer,—that "they may all be one, even as Thou, Father, art in Me, and I in Thee, that they also may be one in us" (John xvii. 21). In view of this, the Fathers—driven, by assaults in every form on the doctrine of the Trinity, to meditate deeply on all the aspects of the subject which the New Testament presents—held that "the communion of the Holy Ghost" in the work of redemption is but a reflection and reproduction of the same communion *in the Godhead itself*; in other words, that all the interchanges of ineffable love between the Father

and the Son are carried on by the active Agency of the Holy Ghost—that He is the *life*, in short, of the Divine Life. It may be so; and the thought is certainly beautiful, and at least innocent. But the line between the "secret things which belong unto the Lord our God," and the "things which are revealed" which "belong unto us and to our children," is easily crossed and never with safety. On such a subject, therefore, speculation should be very reverent and cautious.

One word more. As Christ's own parting command ere He ascended up where He was before, was that His disciples should be baptized into the name of the Father and of the Son and of the Holy Ghost—comprehending all that the Father sent the Son to bring down and the Spirit to convey into the souls of fallen men—so the benediction which closes this Epistle invokes all this upon all the saints that are in Christ Jesus; and the writer humbly echoes it.

THE EPISTLE TO THE GALATIANS.

INTRODUCTION.

§ 1. THE GALATIANS. § 2. THE CONVERSION OF THE GALATIANS. § 3. OCCASION OF THE EPISTLE. § 4. OBJECT AND CONTENTS. § 5. TIME AND PLACE OF COMPOSITION. § 6. CHARACTER AND VALUE OF THE EPISTLE. § 7. GENUINENESS.

§ 1. *The Galatians.*

GALATIA or GALLO-GRÆCIA was a mountainous but fertile province in the interior of Asia Minor. It had its name from the Gallic or Celtic tribes which inhabited it.¹ Their ancestors, on invitation of Nicomedes, king of Bithynia, had come from the left banks of the Rhine and the Moselle, and, in company with a small number of Germans, settled in Asia about 280 before Christ.² This was a backward movement in the migration of nations, which usually follows the westward course of the sun, but is occasionally repulsed or voluntarily recedes. In Galatia these emigrants from Gaul mingled with Greeks,³ and acquired their language, but retained the partial use of their vernacular tongue, which resembled the Germanic (or Celtic) dialect of the region of Treves on the Moselle, as spoken in the fourth century.⁴ They were the terror and scourge of Asia Minor, but after

¹ *Galatians, Gauls, Celts*, are often used synonymously by ancient writers. The Scotch Highlanders still call their own country *Galatia* (*Gäldachd*), the land of the Gauls (Gaels). So says Dr. MacGregor, who is a native of the Scotch Highlands, *Com. on Galat.* (Edinb. 1879), p. 14. Jerome derives the name of the Galatians from the whiteness of their complexion (*γάλα*), described by Virgil.

² The *Germani cisrhenani*, on the left side of the Rhine, were sometimes included among the Gauls. The names of the leaders of the Asiatic expedition, *Lutarius* (the Saxon *Luther*, the French *Lothaire*) and *Leonnorius*, seem to be German; but the majority of the Galatian proper names and word endings are Celtic. See Lightfoot, *Com.*, Excursus I. In the controversy as to the Germanic or Celtic nationality of the Galatians, the advocates of the Celtic origin have the best of the argument. More accurately speaking, they were, as indicated above, *prevalingly* Celtic, with a slight mixture of Teutons. So the Celtic French and Irish are mixed with some Teutonic and Norman blood, while the Scotch are more Teutonic (Anglo-Saxon) than Celtic or Gaelic. Luther first hinted at the Germanic origin of the Galatians, and reads the Germans of his day a lesson for their inconstancy and fickleness in the cause of the Reformation. But this fault is rather characteristic of the Gauls, as described by the ancients and confirmed by history.

³ Hence the name *Gallo-Græci* and *Gallo-Græcia*.

⁴ According to Jerome (d. 419), who was a good linguist and spent some time both at Treves and afterwards in Galatia. His testimony that the native tongue of the Galatians was 'almost identical with that of the Treveri' (Introd. to his *Com. on Galat.*) is the chief argument in favor of the Germanic origin of the Galatians advocated by Wieseler and others. But to the Greek and Roman writers the German and the Celtic languages were alike barbarous and unknown, and it is quite probable that

a hundred years of warlike independence they were forced to acknowledge the sovereignty of the Romans (B. C. 187), and their country was finally made a province of the empire under Augustus (B. C. 25).

The principal cities of the province were Ancyra (declared the capital by Augustus), Tavium, and Pessinus. Their commerce attracted many Jews. Ancyra was famous for its goat's-hair manufactures, and for the great historical marble tablets which Augustus had erected there. Pessinus was the centre of the gorgeous and sensuous Phrygian worship of Cybele, the goddess of the earth. In these places were, no doubt, the most important of the congregations to which the Epistle is addressed.

The Galatians were the first of the Celtic and Germanic races to whom the gospel was preached. They are described by the ancient writers as a frank, warlike, impetuous, intelligent, and impressible, but unsteady, quarrelsome, vain, and ostentatious people. It is astonishing how national traits perpetuate themselves for centuries. In both their good and bad qualities and 'the fatal gift of fascination' the ancient Galatians and Gauls strongly resemble the modern French.

Under this generous, impulsive, but changeable character the Galatians appear in the Epistle of St. Paul. They received him first with enthusiastic joy and kindness, but suffered themselves soon to be misled by false teachers.¹ They were, like all the Celts, 'excessive in their devotion to external observances' (as Cæsar describes them). Their former religion was a gross superstition, with a wild, mystic ceremonial, hideous mutilations, revolting cruelty, and slavish obedience to priestly authority. They were emancipated from this bondage by Paul, but as quickly fell away from his pure and spiritual teaching, and embraced another showy, ceremonial, and hierarchical religion, which resembled their old notions and habits. They exchanged a heathen form of ritualism for a Judaizing form, and returned to the 'weak and beggarly elements' and a new 'yoke of bondage.' In the second and third centuries Galatia was a hot-bed of Gnostic heresies and Montanist fanaticism. Gregory of Nazianzen denounces 'the folly of the Galatians, who abound in many impious sects.'

§ 2. *Conversion of the Galatians.*

St. Paul came first to Galatia during his second great missionary journey, about the year 51, accompanied by Silas and Timothy, and planted the seed of Christianity throughout the province. (Acts xvi. 6; comp. Gal. i. 6-8; iv. 4-13 ff.) He was at that time suffering from bodily infirmity (Gal. iv. 13), in consequence of much fatigue, persecution, manual labor for his support, and that mysterious affliction which he calls a 'thorn in the flesh' (2 Cor. xii. 7). But the grace of God dwelling in him overcame all these obstacles, and revealed its own purity and power all the more strikingly by its contrast with the weakness of nature. The excitable hearts of the Galatians were carried away. They received the Apostle who manifested such zeal and devotion in spite of sickness and pain, as an angel of God, yea, even as Jesus Christ himself, and felt so grateful and happy that they were ready, if possible, to sacrifice their own eyes for the good of the Apostle and the unspeakable gift of the gospel (Gal. iv. 14, 15). This enthusiastic devotion must have

both were spoken on the Rhine, and to some extent in Galatia, if the emigration was mixed. Half a century before Jerome visited Treves a colony of German Franks had settled in the neighborhood and gradually displaced the Celtic language, but this must have required a good many years.

¹ So the Reformation started with the fairest prospects in France, and ascended the throne in the person of Henry IV., but was almost crushed out of existence under Louis XIV.

been one of his most cheering experiences. Hence, also, his deep grief when he heard soon afterwards of their apostasy to a false gospel.

On his third great missionary journey (A. D. 54 or 55) Paul paid a second visit to Galatia, and confirmed the congregations in the Christian faith (Acts xviii. 23).

The majority of these congregations were, no doubt, converts from heathenism. This appears from chap. iv. 8, 9, where their former condition is described as one of ignorance concerning God, and as a service of false or unreal gods; also from the remark (vi. 12), that the Judaizing errorists constrained them to be circumcised, which implies that they were not circumcised before. (Compare i. 16; ii. 9; iv. 12; v. 23; vi. 12, 13.)

At the same time a number of Galatian converts were originally Jews. This appears from Gal. ii. 15 ff.; iii. 13, 23-25; iv. 3, where the apostle, as a *Jewish* Christian, speaks of himself and his readers in a common plural. This explains the frequent allusions of the Epistle to the Old Testament, and the allegorical interpretation of Sara and Hagar (chap. iv. 21-31). According to Josephus, the Jews were numerous in Ancyra.

The congregations of Galatia were, therefore, like all the churches founded by Paul, of a mixed, yet predominantly Gentile-Christian character. It was his practice to preach the gospel first in the synagogue, and then to the Gentiles, whom he reached through the medium of 'the proselytes of the gate,' *i. e.*, the 'God-fearing' Gentiles or uncircumcised semi-Jews; for these frequently attended the Jewish worship, adopted the monotheism and the Messianic hopes, and were unconsciously in search of Christianity, groping in the dark after the 'unknown God,' whom Paul preached.

The visit of St. Paul to Britain is a pious fancy based on an erroneous interpretation of the 'end of the West,' which he reached in his missionary tours, according to Clement of Rome, but which must either be Rome or Spain (comp. Rom. xv. 24). It is not impossible, however, as Dr. Lightfoot suggests, that some of Paul's Galatian converts, visiting the far West to barter the hair-cloths of their native land, may have first preached the gospel to the Britons in their kindred language. Yet it is more likely that Christianity reached Britain first from the nearer Gaul and Italy in the second century.

§ 3. *Occasion of the Epistle.*

The Epistle was occasioned by the agitations of the Judaizing legalists and formalists, who taught the necessity of circumcision for salvation (v. 2, 11, 12; vi. 12 ff.), and assailed the apostolic authority of Paul, the great champion of the doctrine of salvation by free grace without the works of the law (i. 1, 11; ii. 14). They maintained that he lacked at least one essential qualification for an apostle, having never enjoyed the personal intercourse of Christ on earth, and that he stood in an anomalous position, outside of the regular college of the original twelve. They probably called in question the sincerity of his conversion, and could not forget that he was once a savage persecutor. They regarded him as a dangerous radical and revolutionist, who upset the divinely revealed law and endangered the purity and order of the Church.¹ Their Christianity was in all its essential features identical with the Jewish system, except the belief in the Messiahship of Jesus.

¹ This animosity against Paul was perpetuated among the Ebionites, a Judaizing Christian sect of the early Church. Among modern sects the Swedenborgians have a strong prejudice against Paul, and reject his epistles.

It was simply an improvement of the law of Moses. It could never have converted the world. It would have excluded the noblest of the Gentiles and included the meanest of the Jews. But their error fell in very naturally with the hereditary prejudices of the Jewish converts, especially those of the strict Pharisaic school. They appealed with great apparent force to the letter of the Old Testament, which enjoins circumcision unconditionally upon all male members of Israel; to the practice of the Christian congregation at Jerusalem, which adhered to the Mosaic ritual as long as the congregation consisted exclusively of converted Jews; and to the authority of Peter and James, who, however, had taken more liberal ground since the vision at Joppa and the conversion of Cornelius (Acts x. and xi).

These errorists were defeated in the Council of Jerusalem (Acts xv.), which had decided that faith in Jesus Christ was sufficient for salvation, but they were not convinced, and continued their mischievous work in nearly all the congregations of Paul. They followed him step by step, and tried to undermine his authority and influence. They sneaked into his folds during his absence, and intimidated his defenseless sheep. They reaped where they had not sown. In Galatia they were particularly bold, and succeeded so well among the inexperienced converts that the majority of them for the time being fell away from the liberty of the gospel to the bondage of the law, and ended in the flesh after having begun in the Spirit. Their ceremonial worship captivated the Celtic imagination and emotional temperament more than the spiritual simplicity of Paul's rational service. They told the Galatians that they were only half converted; that they did not yet belong to the church of the true apostolic succession, and had not received the full title-deed to salvation; that they must be circumcised and observe the whole Mosaic law in order to insure their salvation. (Comp. i. 6; iii. 1, 3; iv. 9, 21; v. 2, 7.)

The apostasy took place shortly after the second visit of Paul in Galatia (i. 6, 'I marvel that you are *so soon* removed'). But the false teachers had probably begun their agitation before, since passages like i. 9; v. 3; iv. 16, seem to allude to previous *personal* warnings of the Apostle against the same error.

We need not be surprised in the least at these disturbances. The same spirit of bigotry and exclusiveness reappears again and again in various forms. Sometimes it insists on a particular dogma, at other times on a form of government, or mode of worship, or a particular rite and ceremony, as being necessary to salvation. It springs from the selfishness of the human heart, which would like all other people to conform to us rather than that we should conform to them, or let them have their own ways and work out their own mission. This intolerant spirit is responsible for all the religious persecutions which form the darkest chapter in the history of Christianity, and which are by no means confined to one church or sect. Nearly every sect has at one time of its history been persecuting according to the extent of its power and opportunity. We must all the more be thankful to the great Apostle of the Gentiles for his bold and noble defense of the gospel of freedom.

§ 4. *Object and Contents.*

The object of the Epistle, accordingly, was both apologetic and polemic. It is a personal and a doctrinal self-defense, and a refutation of the Judaizing heresy which had to be once for all uprooted. To this are added appropriate exhortations. The address and salutation, with some remarks on the Galatian defection (i. 1-6), introduces the discussion, and an autographic exhortation and benediction concludes it.

The first part (i. 1 to ii. 14 or 21) is HISTORICAL and PERSONAL, or AUTOBIOGRAPHICAL, giving a *résumé* of the Apostle's career, partly confirmatory, partly supplementary to the narrative of the Acts (chap. xv.), and justifying his office and authority from the direct call of Christ, the revelation of the gospel doctrine made to him, and the testimony of the other Apostles during the Council of Jerusalem.

The second part is DOCTRINAL and POLEMICAL (chap. ii. 15 to iv. 31). Others begin the second part with chap. iii. 1. Paul vindicates and expounds the free gospel salvation by a living faith in Christ, in opposition to the slavish and carnal legalism and ceremonialism of the false teachers who would virtually substitute Moses for Christ.

The third part is PRACTICAL or HORTATORY (chaps. v. and vi.). Paul urges the Galatians to hold fast to the Christian liberty, yet without abusing it, to study love, unity, humility, forbearance, and concludes with a benediction.

The main divisions are clear enough. Yet the Epistle is so lively and fervent that narrative, argument, and exhortation are to some extent blended together.

We do not know the effect of the Epistle upon the Galatians. Paul never visited them again, but his thoughts and words still live and burn throughout Christendom.

§ 5. *Time and Place of Composition.*

The Epistle must have been written after the Apostolic Council, A. D. 50, since this is alluded to in chapter ii. 1 ff., and after the year 51, when Paul paid his first visit to Galatia (Acts xvi. 6). The passage (Gal. iv. 13), 'Ye know how through infirmity of the flesh I preached the gospel unto you at the first' (former time), points to a still later date, as it seems to presuppose a second personal visit, the one mentioned in Acts xviii. 23, which took place A. D. 54 or 55.

On the other hand, however, the words 'so soon' (i. 6) forbid us to bring the composition down much later than 56.

To the same result we are led by a comparison of Galatians with Second Corinthians and Romans, which bear such a strong resemblance that they must be assigned to the same period in the life of Paul. The Second Epistle to the Corinthians reveals a similar commotion of feeling, and was written from Macedonia, on the way to Corinth, in the summer of 57; the Epistle to the Romans discusses the same doctrines, but more calmly, fully, and maturely, and we know it to have been composed at Corinth shortly before his last journey to Jerusalem, early in the year 58. Consequently, we may with some degree of certainty place Galatians in the year 56 or 57, either before or shortly after Second Corinthians, at all events before Romans. (Comp. § 6.)

As to the *place* of writing, we are pointed either to Ephesus, whither Paul proceeded after his second visit to Galatia, and where he tarried nearly three years, from 54-57 (Acts xix. 1-10), or to Corinth, where he spent part of the winter from 57 to 58, or (with Lightfoot and Sanday) to some place on the journey from Macedonia to Corinth. Ephesus is preferable, as Paul had more time there and was nearer the Galatians. At all events, the Epistle was written soon after the apostasy and under the first fresh impressions of the sad news.¹

¹ The common subscription, 'written from Rome' (in our English version), which is no part of the original text, cannot be supported by any external or internal argument, and has, therefore, long since been given up by the best commentators as the mistake of a transcriber.

§ 6. *The Character and Value of the Epistle.*

The Epistle to the Galatians is the Magna Charta and bulwark of evangelical liberty against all forms of ancient and modern legalism, ceremonialism, and traditionalism. It is a declaration of independence, 'written in jets of flame,' a manifesto of emancipation from the yoke of spiritual bondage. It is a mighty plea for the doctrine of the free grace of God in Christ Jesus, as the only and all-sufficient ground of our salvation; of justification by faith in distinction from all external works and rites; and of the direct relation of the believer to Christ without intervening obstacles. Tertullian, who had something of the bold and fervid spirit of Paul, calls Galatians 'the principal Epistle against Judaism.'

Our Epistle was written in the agony of battle, and smells of powder. It burns with holy indignation, not against the persons of his opponents, whom he never mentions by name, but against their false doctrine and mean, intriguing conduct. It is impetuous and overpowering, and yet affectionate and warning in tone. It strikes like lightning every projecting point that approaches its path, and yet, undelayed by these zigzag deflections, instantaneously attains the goal. Every verse breathes the spirit of the great and free Apostle of the Gentiles. His earnestness and mildness, his severity and love, his vehemence and tenderness, his depth and simplicity, his commanding authority and sincere humility, are here vividly brought before us in fresh and bold outlines. How severe and intimidating is the anathema (i. 8, 9), how sharp and cutting the reproof (iii. 1-4)! But nothing, on the other hand, can be more touchingly affectionate than his reference to the love and gratitude which the Galatians bore to him (iv. 12-15), and the assurance of his anxiety to be present with his 'little children,' of whom he says he was again in travail until Christ be formed in them (iv. 18-20).

The Epistle to the Galatians, as already remarked, bears a striking resemblance to the Epistle to the Romans, not only in particular passages, but in the whole scope and tenor.¹ No two Epistles of Paul are so much alike except Ephesians and Colossians. Both discuss the same doctrines of sin and grace, of the law and the gospel, of the free salvation of Christ, of justification by faith without works. But they differ in the mode of treatment and the state of mind from which they proceed. Galatians is a rapid sketch, a fresh and fervent emotional utterance of those great truths in their bold elementary outlines; Romans is a calm and systematic elaboration of the same truths. The former is all aglow with polemic fervor and personal sympathy; the latter is composed in a serene and peaceful frame of mind, and is free of censure and complaint, since Paul had at that time no personal knowledge of the Roman Christians and could not call them his children. Galatians may be compared to a fierce mountain torrent in continuous rush over the precipices; Romans to a majestic river in a boundless prairie. 'To the Galatians' (says Bishop Lightfoot) 'the Apostle flashes out in indignant remonstrance the first eager thoughts kindled by the zeal for the gospel, striking suddenly against a stubborn form of Judaism. To the Romans he writes at leisure, under no pressure of circumstances, in the face of no direct antagonism, explaining, completing, extending the teaching of the earlier letter, by giving it a double edge directed against

¹ Comp. Gal. iii. 6-12 with Rom. iv. 3, 10, 11, 17, 23; iii. 21: Gal. iii. 22 with Rom. xi. 32: Gal. iv. 5, 6, 7 with Rom. viii. 14-17: Gal. ii. 16 with Rom. iii. 20: Gal. ii. 19 with Rom. vi. 8, 11: Gal. v. 14 with Rom. xiii. 8-10: Gal. v. 16 with Rom. viii. 4: Gal. v. 17 with Rom. vii. 23, 25: Gal. vi. 1 with Rom. xv. 1.

Jew and Gentile alike. The matter which in the one Epistle is personal and fragmentary, elicited by the special needs of an individual church, is in the other generalized and arranged so as to form a comprehensive and systematic treatise.'

It is remarkable that these two most evangelical Epistles should have been written to the representatives of those races — the Latin and the Celtic — which have shown the strongest bent towards that Judaizing type of Christianity which is therein condemned and refuted.

Our Epistle resembles also the Second Epistle to the Corinthians, not in the subject treated of, but in the intense personality, in the excited state of feeling, the deep commotion of heart, and the polemic tone towards the false apostles.¹ This similarity was already observed by a commentator in the fifth century (Theodore of Mopsueste), and has been well expressed by a modern commentator (Dr. Jewett) in these words: 'In both Epistles there is the same sensitiveness in the Apostle to the behavior of his converts to himself, the same earnestness about the points of difference, the same remembrance of his "infirmity" while he was yet with them, the same consciousness of the precarious basis on which his own authority rested in the existing state of the two churches. In both there is a greater display of his own feelings than in any other portion of his writings, a deeper contrast of inward exaltation and outward suffering, more of personal entreaty, a greater readiness to impart himself.'

The doctrinal meaning and significance of the Epistle to the Galatians, as well as that of the Epistle to the Romans, was not fully appreciated till the time of the Reformation. In the hands of Luther and Calvin it became a powerful weapon against the Judaizers of their age, who wished to entangle the Church again in the yoke of bondage, and who made salvation depend upon all sorts of outward observances rather than a living faith in Jesus Christ.²

In this Epistle we have to this day the divine right and divine seal of genuine evangelical Protestantism against Romanism as far as this is a revival of Judaism, and denies to the Christian man that liberty 'wherewith Christ hath made us free.' But it is also, at the same time, an earnest protest against all pseudo-Protestantism, that would abuse the evangelical freedom and pervert it into antinomian licentiousness, which is the worst kind of slavery. For only

'He is a freeman whom the Truth makes free,
And all are slaves beside.'

§ 7. *Genuineness.*

The external or historical evidence for the Pauline authorship of this Epistle is not so strong as the evidence for the genuineness of the Gospels, because it was

¹ Comp. Gal. i. 6-9 with 2 Cor. ix. 3-7: Gal. ii. 6 with 2 Cor. xii. 11: Gal. ii. 20 with 2 Cor. v. 15: Gal. iv. 13, 14 with 2 Cor. xii. 7-9: Gal. iv. 17 with 2 Cor. xi. 2: Gal. v. 15 with 2 Cor. xi. 20: Gal. v. 20, 21 with 2 Cor. xii. 20, 21: Gal. vi. 1 with 2 Cor. ii. 7: Gal. vi. 4 with 2 Cor. xiii. 5: Gal. vi. 8 with 2 Cor. ix. 6: Gal. vi. 15 with 2 Cor. v. 17.

² Luther, who in his genius and experience was more Pauline than any of the fathers and reformers (not excepting Tertullian and Augustine), prized Galatians above all other epistles, and called it his Catharina von Bora. 'The Epistle to the Galatians,' he says, 'is *my* Epistle. I have betrothed myself to it: it is my wife.' His commentary on Galatians is one of his best works, but it is not so much an exposition as a free expansion and polemical application of its ideas to the errors of his day, especially the Anabaptists and the legalism of the Roman church. It also reveals by contrast the great superiority of an inspired apostle over an enlightened teacher. St. Paul never indulges in personalities, and his polemic zeal never degenerates into ferocity and coarseness.

less frequently used. The allusions to it in the writings of the Apostolic Fathers at the close of the first and beginning of the second centuries are somewhat indefinite and uncertain. But after the middle of the second century it is freely quoted by Irenæus, Clement of Alexandria, Tertullian, and other fathers. All the manuscripts and versions ascribe it to St. Paul; and Eusebius counts it among the homologoumena, or the universally recognized books of the New Testament. It was also used by early heretics, especially by the Gnostic Marcion (about 150), who included it in his canon as the first of Paul's Epistles, and made it (like the Tübingen Gnostics) the chief basis of his protest against what he regarded as the Judaizing books of the New Testament.

The internal evidence for the authorship of Paul is so strong that no sane divine has ever denied or even doubted it. If there is any genuine document of Paulinism in existence, it is the Epistle to the Galatians. Its marked individuality places it beyond the reach of imitation. It is as unmistakable as the Lutheranism of Luther's commentary on it. The thoughts and style of the Epistle from beginning to end are thoroughly characteristic of Paul, and in full harmony with all we know about his life and doctrine and the history of the apostolic age. There is no man in the early church who could have written such an original, vigorous, profound, and authoritative vindication of the gospel of freedom against Judaizing error but the great Apostle of the Gentiles, whose name it bears, and of whose personality it is a full-length portrait.¹

¹ It was left to a half-crazy hypercritic of the nineteenth century (Bruno Bauer, *Kritik der Paulin. Briefe*, 1850) to stultify himself by declaring that the Epistle to the Galatians is a confused compilation from the Epistles to the Romans and Corinthians. His arguments are not worth refuting. Dr F. Chr. Baur, of Tübingen (d. 1860), the boldest and most learned of modern skeptics, left the Galatians, together with the Romans and Corinthians, untouched, as being beyond all controversy genuine productions of the Apostle Paul.

CHAPTER I.

CONTENTS : I. ADDRESS AND APOSTOLIC GREETING, vers. 1-5 ; II. EXPRESSION OF ASTONISHMENT AT THE APOSTASY OF THE GALATIANS, AND SOLEMN PROTEST AGAINST EVERY PERVERSION OF THE GOSPEL, vers. 6-10 ; III. THE APOSTOLICAL CALL AND AUTHORITY OF PAUL, vers. 11-24.

Address and Greeting.

CHAPTER I. 1-5.

The very address reveals the occasion of the Epistle, the commotion and fervor of Paul, and the weightiness of his subject : (1) by the emphasis laid on his independent apostolic office and dignity, which had been called in question by the Judaizing errorists ; (2) by the reference to the atoning death of Christ, which the Galatians practically undervalued in their legalistic tendency ; and (3) by the doxology (ver. 5), which indicates his fervent zeal for the glory of God in opposition to every overvaluation of human works.

1 **P**AUL, an Apostle (^a not of men, neither by man, but ^b by ^a Ver. 11, 12.
^b Acts ix. 6 ;
 Jesus Christ,¹ and God the Father, ^c who raised him from ^c Rom. i. 7 ;
 2 the dead),² and all ^d the brethren which ^e are with me, ^e unto the ^d Phil. iv. 21
 churches ^e of Galatia : ^e 1 Cor. xvi. 1.
 3 ^f Grace ^f be ^f to you, and peace, from God the Father, and ^f from ^f Rom. i. 7 ;
 4 our Lord Jesus Christ, ^g who gave himself for our sins, that he ^g 1 Cor. i. 3 ;
 might deliver us ^h from ^h this ^g present evil world,¹⁰ according to ^g Matt. xx.
 5 the will of God and our Father,¹¹ 'to whom ^h be glory ^h for ever ^h John xv.
 and ever.¹³ Amen. ^h 19 ; xvii. 14 ;
ⁱ John v. 19 ;
ⁱ Rom. xi. 36.

¹ not from men, nor through man, but through Jesus Christ

² omit parenthesis ⁸ who ⁴ or congregations

⁵ put period after Galatia, and begin a new sentence with Grace

⁶ omit be ⁷ omit from ⁸ out of ⁹ the

¹⁰ Lit., age ¹¹ or, our God and Father ¹² is the glory

¹³ Lit., unto the ages of the ages

Ver. 1 contains the text of the first two chapters : namely, the divine mission and independent apostolic authority of Paul, which the Judaizers denied, but which is clearly proved by the following narrative and the testimony of the older Apostles themselves. Ver. 4 implies the theme of the second part, chaps. iii. and iv., namely, a defense of the doctrine of free grace in Christ. — **An Apostle**, lit., messenger ; here in the highest sense : one of the special messengers of Christ and witnesses of his resurrection who were (1) *directly* called by him, (2) *inspired* by the Holy Spirit, and hence *infallible* in their religious teaching, and (3) commissioned to *all* nations ; hence the founders and authoritative teachers of the whole church in all ages. See note on Rom. i. 1. The Judaizers confined the apostolic dignity to the Twelve, to

whom Paul did not belong. He represented the independent apostolate of the Gentiles. — **Not from men, nor through man.** Paul's apostleship is entirely independent of human agency, direct or indirect. The preposition 'from' denotes the origin or fountain, the preposition 'through' the instrumentality or channel. The singular 'through man' (any man whatever) makes the exclusion of human agency stronger, and forms a contrast to the following **through Jesus Christ**, who is more than a man. 'Through' includes here for brevity's sake both the nearer instrumental and the more remote originating source of authority. Paul was called at his conversion on the way to Damascus, when the risen and ascended Saviour appeared to him personally (Acts ix. 15). The Apostles are both 'from Christ' and 'through

Christ; their disciples (and all regular teachers of the church) are 'from' Christ, but 'through man;' the false teachers are 'from men' and 'through man,' or self-constituted intruders without any authority from Christ. Paul's call was just as direct as that of the Twelve; but the Judaizers, in their tendency to overrate external forms and secondary causes, laid great stress upon the personal intercourse with Christ in the days of his flesh, and hence they were disposed either to declare Paul a pseudo-apostle, or at least to subordinate him to the Twelve, especially to Peter and James. — **And God the Father.** The immediate and frequent coördination of Christ with God the Father, especially here in contrast with the preceding *men* and *man*, proves that the Apostle regarded the Saviour as a Divine being. God is the Father, not indiscriminately of all men (though He is the creator, preserver, and judge of all), but of Christ, His only begotten and eternal Son, and of all believers who by regeneration become the children of God (iv. 6; Rom. viii. 15; John i. 13). God is 'our' Father, because He is the Father (not simply of 'Jesus Christ,' which would place Christ on a par with us, but) of 'our Lord Jesus Christ' (comp. Rom. xv. 6; 2 Cor. i. 3; xi. 31; Eph. i. 3; iii. 14; 1 Pet. i. 3). — **Who raised him from the dead.** It was the *risen* Saviour who called Paul to the apostleship, who founded the Church and gave some Apostles, some prophets, and some evangelists (comp. Eph. iv. 11).

Ver. 2. And all the brethren who are with me. The companions and co-laborers of Paul, such as Silas, Timothy, Luke, Sosthenes, some of whom are expressly mentioned in the address of other Epistles (1 Cor. i. 1; 2 Cor. i. 1; Phil. i. 1; 1 Thess. i. 1; 2 Thess. ii. 1). The word 'all' seems to imply a considerable number. The reason why he mentions others is his strong sense of brotherly communion, rather than the desire to give additional force to his exhortations. — **Unto the churches of Galatia.** In Ancyra, Pessinus, Tavium, and other towns of the province. 'Churches' are here (as often) local congregations, which belong to the church universal. In the New Testament the word 'church' has only two senses: (1) the whole church; (2) a particular congregation. We use it in two additional senses: (3) a confession or denomination (the Roman, the Anglican, the Lutheran, Church, etc.); (4) a church building. The Epistle was encyclical, or intended for several congregations, like the Epistle to the Hebrews and that to the Ephesians. Hence the absence of individual greetings at the close. The mere mention of the name without those honorable epithets (as 'saints in Christ,' 'faithful brethren') which he bestows upon other congregations, betrays his dissatisfaction with the apostate Galatians. He has no words of praise for them; they must be chastised like disobedient and ungrateful children.

Ver. 3. Grace to you and peace. The apostolic salutation combines the Greek *charis* ('grace') and the Hebrew *shalom* ('peace'), and infuses into both a deep Christian meaning. 'Grace' comprehends the fulness of the gospel blessing, 'peace' the fulness of our personal enjoyment of it and happiness resulting from it. — **From God the Father, and our Lord Jesus Christ.** The Father is the direct giver, the Son the mediator, of saving grace and inward peace; but both are here (as in ver. 1) so immediately associated that

we have a right to infer from this the divinity of our Lord. No mere man could, without blasphemy, be put into such juxtaposition with the infinite Jehovah as a giver of grace and peace.

Ver. 3 forms a sentence for itself, distinct from the address or inscription in vers. 1 and 2 (comp. note on Rom. i. 7). Some ancient authorities read 'from God our Father and the Lord Jesus Christ.'

Ver. 4. Paul here touches on the doctrinal, as in ver. 1 he touched on the personal, point of controversy with the false teachers. He holds up at once before the Galatians, who were returning to the bondage of the law, the picture of the dying Saviour, who, by the one sacrifice on the cross, fully and forever accomplished our redemption, so that we need not resort to any human means of salvation or go back to a preparatory dispensation. — **Who gave himself,** nothing less than His own person, into death, as a ransom and expiatory sacrifice (Rom. iv. 25; 1 Tim. ii. 6; Tit. ii. 14; Matt. xx. 28). — **For our sins,** to atone for them, and thereby to abolish the guilt and to reconcile us to God (Rom. iii. 25; Gal. iii. 13). All sins are included, great and small, past and present, known and unknown. — **That he might deliver us.** Lit., *tear away*, from a power, the expression used by the Lord of Paul's own deliverance (Acts xxvi. 17). 'It strikes the key-note of the Epistle. The gospel is a rescue, an emancipation from a state of bondage' (Lightfoot). — **From (or out of) this present evil world** (*æon*, age), from the state and order of this transitory world, where sin and death reign, from the world which lies in wickedness (1 John, v. 19), in opposition to the supernatural order of the heavenly kingdom, which begins even here on earth (for he who believeth in Christ '*hath* eternal life'), but which will not be fully revealed till the glorious appearance of Christ (Rom. xii. 2; Eph. ii. 2; 1 Tim. vi. 17; Heb. vi. 5). The words contain an allusion to the Jewish distinction between 'this world' and 'the world to come,' or the period before and the period after the appearance of the Messiah. But the distinction is modified in the New Testament: the present world of temptation and trial extends to the second and glorious coming of Christ; and the future world, though beginning here in faith, does not fully appear to sight till the consummation. The primary distinction of time (present and future) is lost in the moral distinction (good and evil); and hence 'evil' is placed in the Greek emphatically at the end. The verse implies a longing after the glorious liberty of the children of God. The Apostles lived on the border line of two *æons*, looking sadly on one and hopefully on the other. So all true Christians are pilgrims and strangers in this world of sin and sorrow, and have their citizenship in heaven. — **According to the will of God,** from whom the whole plan and process of redemption proceeds, so that all the glory belongs to Him, and not to man. The sacrifice of the Son was not forced, or even commanded, by the Father, but strictly voluntary, as is implied in the preceding words: 'Who gave himself for our sins' (comp. John x. 18). It was the act of His free love in full harmony with the eternal design of the Father, who 'is not desiring that any should perish, but that all should come unto repentance' (2 Peter iii. 9). — **And our Father,** who is at the same time our loving, merciful Father, and who out of infinite love gave His Son for our salvation.

Our,' however, may also be connected with both nouns: 'our God and Father.'

Ver. 5. **To whom (is) the glory,** without diminution or division. The article denotes that it is the glory which essentially belongs to God, and to God alone. To boundless mercy belongs boundless praise and gratitude. It is an affirmation (*is*) rather than a wish (*be*); comp. Matt. vi. 13; 1 Pet. iv. 11. The doxology in this place implies an indirect reproof of the Galatians for dividing the glory of our salvation between God and man.

Similar doxologies, flowing from an overwhelming sense of gratitude, are frequent with Paul, in connection with the mention of the Christian salvation (Rom. xi. 36; xvi. 26; Eph. iii. 21; Phil. iv. 20; 2 Tim. iv. 18).—**For ever and ever,** lit., 'unto the ages of ages' (*æons of æons, sæcula sæculorum*),—a Hebraizing term for very long, or (as here) endless duration. In opposition to the present transitory world (ver. 4; comp. Eph. ii. 2, 7).

The Apostasy of the Galatians; Anathema on the False Teachers.

CHAPTER I. 6-10.

In all other Epistles Paul begins in a spirit of Christian courtesy and love, thanksgiving and encouragement, thereby winning the affections and securing the respectful attention of his readers. But here he begins with an indignant expression of his painful surprise at the speedy apostasy of his spiritual children, and enters his solemn protest against every perversion of the gospel of Christ, whom alone he served in his ministry. Yet his deep emotion is more that of sorrow than of anger, and implies his profound interest in the Galatians (comp. iv. 19). He chastises them in order to win them back to their former position. It was his love that made him severe.

6 **I** MARVEL that ye are so soon removed¹ from ^ahim that ^aChap. v. 8.
 I called you into² the grace of Christ³ unto another⁴ gospel, ^b2 Cor. xi. 4;
 7 ^bwhich is not another; but there be some⁵ ^cthat trouble you, ^ccomp. Acts
 8 and would pervert the gospel of Christ. But though we,⁶ or ^dan ^d2 Cor. xi.
 angel from heaven, preach ^eany other gospel unto you ^ethan ^e13; 14;
 that⁹ which we have preached unto you ^elet him be accursed.¹⁰ ^eDeut. iv. 2;
 9 As we said before, so say I now again, If any *man* preach any ^f12; 13;
 other gospel unto you than that ye have received, ^flet him be ^fProv. xxx.
 10 accursed.¹⁰ For do I now persuade men,¹¹ or God? or ^fdo I ^f6; Rev.
 seek¹² to please men? For if I yet pleased men,¹³ I should ^fxxii. 18.
 not be the servant¹⁴ of Christ.

¹ so quickly turning away, *or* removing
² *make a comma after* Christ ² in
³ save (except) that there are some ⁶ even though we (*or*, I myself)
⁴ should preach ⁸ *some ancient authorities omit* unto you
⁵ any gospel unto you beside that (*or*, contrary to that). *So also ver.* 9.
⁶ anathema
⁷ For am I now persuading (winning over) men (*or*, am I now seeking the
 favor of men) ¹² am I seeking (striving)
⁸ if I were still pleasing men ¹⁴ a bondman

Ver. 6. **I marvel.** A sharp rebuke in a mild word, which challenges explanation, and intimates that better things were expected from the Galatians.—**So quickly,** namely, either after your conversion, which is alluded to in 'who called you,' or after my second and last visit to you, or after the arrival of the false teachers. The first is the most probable. In any case the word points to an early date of the Epistle. (See *Intro.*, § 5.) Even the best preaching cannot prevent apostasy.

Grotius cites in illustration of the Galatian character what Cæsar says of the Gauls (the ancestors of the French): 'They are quick and resolute, and fond of change and novelties.'—**Turning away;** *changing over*; here and often in a bad sense, *turning renegades, deserters.* The Greek (middle voice) implies first that the apostasy was voluntary on their part, and hence their own guilt; secondly, that it was not yet completed, but still in progress, and hence might be arrested. (The

passive rendering of the Latin Vulgate and English Version would transfer the guilt to the false teachers, and soften the censure of the Galatians.)—**From him**, not Paul, but God the Father, from whom the gospel call always proceeds (comp. i. 15; 1 Cor. i. 9; vii. 15, 17; Rom. viii. 30; ix. 11, 24; 1 Thess. ii. 12; 2 Thess. ii. 14; 2 Tim. i. 9; 1 Peter i. 15; ii. 9; v. 10).—**In** (not into, as the English Version has it, following the Vulgate) **the grace of Christ**. The grace, *i. e.*, the whole work, of Christ as a manifestation of His redeeming love is both the element *in* which and the medium *by or through* which the Father draws to the Son (John vi. 44) and effects the call (comp. Acts xv. 11; Rom. v. 15).—**Unto a different gospel**, different in kind, another sort of gospel, which is undeserving of the name, since there is but one gospel, namely, that to which you were called by God. Hence Paul immediately adds a correction of this paradoxical expression, which he uses simply in accommodation to the language of the Judaizing pseudo-evangelists (comp. 2 Cor. xi. 4).

Ver. 7. **Which** (pseudo-gospel of the heretical teachers) **is not another**, *i. e.*, no gospel at all, but a perversion and corruption of the one unchangeable gospel. The gospel of Paul teaches that man is justified *by grace alone* through faith in Jesus Christ; the pseudo-gospel of the Judaizers teaches that man is justified by grace *and works* through faith in Christ *and the circumcision* of Moses. The former makes good works the effect, the latter the cause, of justification; and this is thus in fact a relapse into the Jewish standpoint under a Christian name.—**Save that there are some troubling you**. Only in this sense it is another gospel that it is a perversion of the true gospel of Christ by those well-known troublers of your conscience.

Ver. 8. **But even though we ourselves** (I and my colleagues, ver. 2), **or an angel from heaven, should preach [unto you] any gospel other than that** (beyond that) **which we preached unto you, let him be anathema**. It is impossible to express more strongly and solemnly the conviction of the unerring truth of the gospel as preached by Paul, the zeal for its purity, and the aversion to every heresy. Only an inspired Apostle could thus speak. The condemnation of the opponents is indirect, but the more certain by the argument *a fortiori*. The severity of Paul against *false* brethren was equalled by his forbearance with *weak* brethren (comp. vi. 1; Rom. xiv. 1 and xv. 1). All personal assumption and arrogance is here excluded, the more so as he conditionally includes himself and his colleagues in the anathema. His only motive was zeal for the purity of the gospel of his divine Lord and Master.—**An angel from heaven**, proverbial expression for a being possessed of the highest authority next to the divine. **Beside that**; *lit.*, *beyond what*, which is both *beside* (*præterea*)

and *against* (*contra*). The gospel admits of no rival, either in the form of foreign additions or in the form of changes. Paul condemns not indeed mere differences in form, such as existed even among the Apostles themselves, and will always exist, but every material alteration of the gospel, either by perversion, or omission, or such additions as contradict the spirit of apostolic teaching. The Judaizers did not expressly deny the doctrine of justification by faith, but they indirectly undermined it by adding the assertion of the coordinate necessity of circumcision; just as the Pharisees professed to hold fast to the Word of God in the Old Testament, and yet made it of none effect by their human traditions (comp. Mark vii. 13). The passage admits of easy application to the unscriptural traditions of the Greek and Roman churches.—**Let him be anathema**, anathematized, *i. e.*, devoted (in a bad sense), given over to the judgment of God. It is a solemn judgment of condemnation as in the name of God (comp. 1 Cor. xvi. 22; 'If any man love not the Lord Jesus Christ, let him be anathema;' also Gal. iii. 13; v. 10; Rom. ix. 3; 1 Cor. xii. 3). Subsequently, among the fathers the idea of ecclesiastical excommunication (accompanied sometimes with an execration) was attached to this term; but this is not the Biblical sense, and in our passage it is forbidden by the mention of an angel who cannot be excommunicated from the church.

Ver. 9. **Before** refers not to ver. 8, which is too near, but to the last visit of Paul to Galatia.—**Preach** (*εὐαγγελίζεσθαι*) implies the actual fact, not the mere possibility, as the hypothetical **should preach** (*εὐαγγελίσσασθαι*, ver. 8), and thus attacks more directly the Galatian pseudo-apostles.

Ver. 10 accounts for, and thus softens, the apparently excessive severity of the preceding condemnation. The service of the gospel is absolutely irreconcilable with the selfish service of men. We should indeed serve our fellow-men (comp. Rom. xv. 1-3), but for God's sake, and for the promotion of his glory.—**Persuading**, trying to conciliate or to gain favor by persuasion.—**Still**, *i. e.*, after my call to the apostleship, and all that has happened to me. This does not necessarily imply that in his former state he was a time-server and pleaser of men, who sought the favor of the Jews when he persecuted the Christians. He was never dishonest or dishonorable. A certain manly independence and fearless regard to duty seems to have characterized him even before his conversion.—**I should not be a servant of Christ** (*lit.*, *bondman, slave*), as described with such power and beauty, 1 Cor. iv. 9-13; 2 Cor. xi. 23 ff. The Galatian heretics, under the assumed character of servants of Christ, sought not the glory of Christ and the salvation of souls, but only the favor of men and their own profit. The Greek fathers miss the meaning when they explain: I would not have left Judaism and become a Christian.

Apostolical Call and Authority of Paul.

CHAPTER I. 11-24.

Paul now enters upon his apology. He defends first his independent apostolical dignity (ver. 11 to ii. 11), and proves that he was called directly by Christ, that he received his gospel through revelation before he became even acquainted with the older Apostles, and that he was recognized by them in his independent apostleship at the conference of Jerusalem. The several points he makes are these: (1.) I did not learn the gospel from men in my youth; on the contrary, I was a violent persecutor (vers. 13, 14); (2.) I learned it directly from Christ when He revealed Himself to me and called me at my conversion (ver. 15); (3.) I was not instructed by men after my conversion, for I retired forthwith into the desert of Arabia where there were no Christians (ver. 17); (4.) nor by the Apostles in Jerusalem, for I only saw Peter and James, and them but for a few days (ver. 18); (5.) at a later visit to Jerusalem I met the Apostles on equal terms and was fully acknowledged by them (ii. 1-10); (6.) I even openly rebuked Peter, at Antioch, for his inconsistency (ii. 11-14).

These allusions to important facts in his former life are of great value for a biography of Paul, and tend partly to confirm, partly to supplement the account of the Acts concerning his conversion, his relation to the other Apostles, and the council of Jerusalem. The differences are such as must be expected from two independent writers and can be easily reconciled.

11 ^a BUT I certify you,¹ brethren, that the gospel which was ^a 1 Cor xv. 1.
 12 ^B preached of² me is not after³ man. For ^b I neither re- ^b Ver. 1; 1
 ceived it of man,⁴ neither ^c was I taught *it*, but ^c Ver. 16; ii.
^e by the reve- ^e 2; see 1 Cor.
 lation⁷ of Jesus Christ. ^e ii. 10; 2 Cor.
 13 For ye have heard of my conversation in time past in the ^d Acts ix. 1;
 Jews' religion,⁸ how that ^d beyond measure I persecuted the ^d xxii. 4;
 14 church of God, and ^e wasted it:⁹ And profited in the Jews' re- ^e xxvi. 11; 1
 ligion above many my equals in mine own nation,¹⁰ ^f being ^f Tim. i. 13.
 more exceedingly zealous ^g of¹¹ the traditions of my fathers. ^g Acts viii. 3;
 15 But when it pleased God, ^h who separated me¹² from my ^g ix. 21.
 16 mother's womb, and called *me* by¹³ his grace, ^h To reveal his ^h Acts xxii. 3;
 17 Son in¹⁴ me, that ⁱ I might preach him among the heathen; ^h xxvi. 9;
 18 immediately I conferred not¹⁶ with ⁱ flesh and blood: Neither ⁱ Phil. iii. 6.
 went I up to Jerusalem to them which¹⁷ were apostles before ⁱ Jer. ix. 14;
 me; but I went¹⁸ into Arabia, and returned again unto Da- ⁱ Matt. xv. 2;
 mascus. ⁱ Mark vii. 5;
 19 Then after three years ^m I went up to Jerusalem to see ⁱ Is. xlix. 1,
 19 Peter,¹⁹ and abode²⁰ with him fifteen days. But ^j other of the ^j Jer. i. 5;
^m Acts ix. 15;
^m Acts ix. 26
^m Acts ix. 26
^m Acts ix. 26

¹ Now (according to another reading For) I make known to you ² by ⁿ 1 Cor ix 5.

⁸ according to ⁴ neither did I myself receive it from man ⁵ nor

⁶ it came to me ⁷ through revelation

⁸ For ye heard of my former manner of life in Judaism

⁹ Was destroying it (labored to destroy it)

¹⁰ and made progress in Judaism beyond many of mine own age in my race (nation)

¹¹ for ¹² set me apart ¹³ through ¹⁴ within ¹⁵ Gentiles

¹⁶ held no counsel with ¹⁷ to those who ¹⁸ went away

¹⁹ to make the acquaintance of Cephas ²⁰ remained

20 apostles saw I none, save ²¹ ° James the Lord's brother. ²² Now ^o Matt. xiii. 55; Mark vi. the things which ²³ I write unto you, ^p behold, before God, I ^q Rom. ix. 1. lie not.

21 ^q Afterwards ²⁴ I came into the regions of Syria and Cilicia; ^q Acts ix. 30.
22 And was ²⁵ unknown by face ^r unto the churches of Judea which ^r 1 Thess. ii. 14.
23 ^s were in Christ: But they had heard only, ²⁶ That he which ^s Rom. xvi. 7
persecuted us in times past now preacheth the faith which once
24 he destroyed. ²⁷ And they ^t glorified God in me. ^t See 1 Pet. ii. 12.

²¹ But I saw no other of the Apostles but only

²² the brother of the Lord ²⁸ But what (*or*, as to the things which)

²⁴ Then ²⁵ And I was still

²⁶ but this only they were hearing (had heard)

²⁷ He who was once persecuting us is now preaching the faith he was once destroying (laboring to destroy)

Ver. 11. **Now I make known to you.** This verb introduces a deliberate and emphatic statement of opinion (as in 1 Cor. xv. 1; 2 Cor. viii. 1). After the warm burst of feeling he proceeds to calm reasoning. Paul still acknowledges the readers as brethren, hoping to win them back from their error. — **According to man.** The gospel in its origin and contents as received and taught by Paul is not human, but divine; yet intended for man, and satisfying the deepest wants of man's nature.

Ver. 12. **For neither did I myself receive it from man, nor was I taught it, but (it came to me) through revelation of Jesus Christ.** 'I myself' any more than the older Apostles. The opponents denied the equality of Paul with the original Twelve on that score; hence the 'neither.' 'Receive' signifies the passive, 'taught' the active or coöperative mode of appropriation. The former refers more to historical, the latter to doctrinal knowledge. Paul was man-taught as a rabbinical scholar, but God-taught as a Christian Apostle. — 'Through revelation of (from) Jesus Christ,' especially on the way to Damascus (Acts ix. 3 ff.). This was the fundamental and central illumination of Paul, corresponding to the pentecostal inspiration of the Twelve, but it was followed by special revelations at different periods of his life (comp. Gal. ii. 2; Acts xxii. 17; xxiii. 11; 1 Cor. xi. 13; 2 Cor. xii. 1 ff.). He speaks of the abundance of his revelations. We may therefore assume a steady growth of the Apostles in divine knowledge. St. Peter, also, after Pentecost, received the vision at Joppa (Acts x.), which enlightened him concerning the exact relation of the gospel to the Gentiles, and thus marked a progress in his inspired knowledge and in the history of missions. Revelation is distinguished from ordinary illumination and instruction by its divine origin, its elevation above (not against) reason, and its sudden communication and intuitive perception. Paul does not mean here the outward historical information concerning the life of Christ which he could derive in part, at least, from reliable eye-witnesses, but chiefly the internal exhibition of Christ to his spiritual sense in his true character as the Messiah and the only and all-sufficient Saviour of the world, and the unfolding of the true import of his atoning death

and resurrection; in other words, the spiritual communication of the gospel system of saving truth as taught by him in his sermons and Epistles.

Ver. 13. **For ye heard (when I was with you) of my former manner of life (or, conduct) in Judaism, i. e.,** the Jewish religion as opposed to Christianity, the religion of the Jewish hierarchy and the Pharisaic school, not the genuine religion of the Old Testament. Paul appeals to the well-known fact of his past career as a persecutor, which formed a part of his teaching, and conclusively proved that no mere human teaching could have converted him. All his antecedents were of such a character that nothing but a divine intervention could produce so great a change. — **That beyond measure I persecuted the church of God and was destroying it,** or 'labored to destroy it' (the same word as in Acts ix. 21). Paul intended to annihilate Christianity, was actually employed in the attempt and carried it out as far as he could (comp. Acts xxii. 4). 'I persecuted this way (or, belief) even to death' (xxvi. 10, 11).

Ver. 14. **And made progress (or, advanced) in Judaism beyond many of mine own age in my race (or, nation), being more exceedingly zealous for the traditions of my fathers.** Paul far surpassed in zeal for the Jewish religion his contemporary kinsmen or fellow-religionists. He belonged to the extreme party of the Pharisees who called themselves 'zealots of the law, zealots of God'; comp. Acts xxii. 3, 'I was zealous towards God'; xxiii. 6, 'I am a Pharisee, the son of a Pharisee' (Phil. iii. 5, 6). — 'Traditions of my fathers' are the law of Moses with all the explanations and additions of the Pharisees (afterwards embodied in the Mishna), which concealed rather than unveiled the Word of God and either hindered or destroyed its direct effect (comp. Matt. xv. 2; Mark vii. 3, 13). Perhaps the written law is not included here. 'Tradition' (*paradosis*) embraces everything which is handed down orally or in writing from generation to generation. It occurs twelve times in the New Testament, twice in a good sense of the Christian doctrine itself (1 Cor. xi. 2, rendered 'ordinances' in the English version; 2 Thess. ii. 15; iii. 6); in the other passages in an unfavorable sense of the human additions to, and perversions of, the written word of God; hence defined as 'traditions of the elders'

(Matt. xv. 2, 3, 6; Mark vii. 3, 5, 8, 9, 13), or 'tradition of men' (Col. ii. 8). Our Saviour never appeals to the Jewish traditions except to oppose them; and this is of great moment in the controversy with Romanism, which relies more on ecclesiastical traditions than on the Bible.

Vers. 15, 16. **But when it pleased God who set me apart from my mother's womb, and called me through his grace, to reveal his Son within me,** etc. Now he comes to his conversion and accumulates words to show the safe agency of God and the entire absence of all effort and merit of his own in this radical change from fanatical and persecuting Judaism to the apostleship of Christ. Lightfoot well explains the drift of vers. 15-17: 'Then came my conversion. It was foreordained before I had any separate existence. It was not, therefore, due to any merits of my own. The revelation of His Son in me, the call to preach to the Gentiles, were acts of His pleasure. Thus converted, I took no counsel of human advisers. I did not betake myself to the elder Apostles as I might naturally have done. I secluded myself in Arabia, and, when I emerged from my retirement, instead of going to Jerusalem, I returned to Damascus.' — 'Pleased,' according to His free, sovereign will, uninfluenced by any cause from without. — 'Set me apart,' elected and devoted me to the gospel service; comp. the same word in Rom. i. 1; Acts xiii. 2, and the corresponding Hebrew verb *hiphdil*, which is used of the separation and dedication of the priests and Levites to the service of God (Numb. viii. 14; xvi. 9; 1 Chr. xxiii. 13). The English version 'separated' is misleading. — 'From my mother's womb,' before I was born, or from the moment of my birth and personal existence. The same is said of Isaiah (xlix. 1, 'the Lord hath called me from the womb, from the bowels of my mother hath he made mention of my name'), of Jeremiah (i. 5), and of John the Baptist (Luke i. 15). The decree of election is as eternal as God's omniscience and love (comp. Eph. i. 4), but its actualization in time begins with the natural birth, and is completed with the spiritual birth or the effectual call.

Ver. 16. **To reveal** depends on 'pleased,' not on 'called.' — **Within me,** in my inmost soul and consciousness. The external manifestation of the exalted Redeemer from heaven on the way to Damascus was accompanied by an inner illumination. — **That I might preach him among the Gentiles.** The conversion of Paul coincided with his call to the apostleship (Acts xxvi. 16-18), but the latter was also newly revealed or confirmed to him in a vision at Jerusalem (Acts xxii. 17, 21). He usually addressed himself first to the Jews, but this was only the natural and divinely appointed bridge to the mission among the Gentiles. The converted Jews and proselytes of the gate who attended the synagogue worship formed the nucleus of his congregations. — **Immediately I conferred not with (or, made no communication to, held no counsel with) flesh and blood.** 'Immediately' (or, 'forthwith,' 'straightway') properly belongs to 'I went away' (ver. 17), the negative clause being interposed; or it may be connected with the whole sentence as expressing a single thought: 'Forthwith, instead of consulting with flesh and blood, and going up to the older Apostles in Jerusalem, I departed to Arabia.' When God calls we must obey at once without asking anybody's advice. — 'Flesh and blood' is a He-

brew term for *man* with the accessory idea of weakness or frailty (comp. Matt. xvi. 17; Eph. vi. 12; Heb. ii. 14). Paul means here not his sinful nature which rebelled against the divine grace, but other weak men; for his object is to prove his entire independence of human instruction and counsel. Ananias did no more than baptize him and lay his hands on him (Acts ix. 15-19).

According to Acts ix. 20, Paul spent 'some days' at Damascus and preached 'immediately' after his conversion to the Jews in the synagogue; but this was probably only an open confession of his faith in the Messiahship of Jesus. He did not enter upon the active duties of the apostleship till three years later. After his return from Arabia he preached in Damascus more fully and provoked the opposition of the Jews which compelled him to leave; Acts ix. 23 (after 'many days'); comp. 2 Cor. xi. 32. It is not necessary, therefore, to assume that Luke's 'immediately' is an error of chronology.

Ver. 17. **Neither went I up to Jerusalem.** The usual term, as Jerusalem was not only the religious capital of the Jews,¹ but situated on a high hill so that travellers from the east and the west, the north and the south, have to ascend. — **To those who were apostles before me.** The Twelve, including perhaps also James (comp. ver. 19), who, although not one of them, was enjoying an almost apostolic authority as a brother of Jesus and as the head of the congregation in Jerusalem. Paul concedes to the other Apostles no other preference but the priority of call. He knew and declared in all humility that by the grace of God he labored more in word and deed than they all (1 Cor. xv. 10; 2 Cor. xi. 5, 23). — **But I went away (or, departed) into Arabia.** This visit is not mentioned in the Acts (ix. 23), probably because it had no public importance, but belonged to the inner and private history of Paul. 'It is,' as Lightfoot says, 'a mysterious pause, a moment of suspense in the Apostle's history, a breathless calm which ushers in the tumultuous storm of his active missionary life.' After the great moral revolution which shook his body and soul, he needed repose and time of preparation for his apostleship by prayer, meditation, and the renewed study of the Old Testament, in the light of its fulfilment in the person and work of Jesus of Nazareth.² This retreat took the place of the three years' preparation of the older Apostles in the school of Christ. The precise locality is a matter of conjecture and dispute, as 'Arabia' has an indefinite meaning. Some seek it not far from Damascus which is surrounded by desert and is called 'the Eye of the Desert.' Others give the journey a deeper significance by extending it to the Sinaitic Peninsula, which is certainly meant by 'Arabia' in Gal. iv. 25; and this would more easily explain the typical allusion to Mount Sinai in the fourth chapter. 'Here, surrounded by the children of the desert, the descendants of Hagar

¹ In England and Scotland people 'go up to London,' no matter from what part of the country.

² Chrysostom entirely misses the meaning of this journey to Arabia by making it an active mission tour, saying: 'See how fervent was his soul; he was eager to occupy lands yet untilled: he forthwith attacked a barbarous and savage people, choosing a life of conflict and much toil.' There is no trace of Christianity in Arabia at so early a time. Hence Jerome (probably following Origen) understood Arabia allegorically for the Old Testament: 'In the law and the prophets Paul sought Christ, and having found Him there he returned to Damascus, and then went to Jerusalem, the place of vision and peace.'

the bondwoman, he read the true meaning and power of the law' (Lightfoot). Here Paul could commune with the spirit of Moses the lawgiver, and Elijah the prophet, as Christ had communed with them on the Mount of Transfiguration; here he could study face to face 'the ministration of death and condemnation,' as he calls the old covenant, on the spot of its birth, and by contrast also 'the ministration of the spirit and righteousness' (2 Cor. iii. 7-9). There is no spot on earth where one may receive a stronger and deeper impression of the terrible majesty of God's law, which threatens death to the transgressor, than on Mount Sinai and the awful panorama of desolation and death which surrounds it. To quote from my own experience: 'Such a sight of terrific grandeur and awful majesty I never saw before, nor expect to see again in this world. At the same time I felt more than ever before the contrast between the old and new dispensations: the severity and terror of the law, and the sweetness and loveliness of the gospel' (Schaff, *Through Bible Lands*, p. 172). — **And returned again unto Damascus.** The place of his conversion, one of the oldest and most interesting cities in the world, known in the days of Abraham (Gen. xiv. 15; xv. 2), conquered by David (2 Sam. viii. 5, 6), and after various fortunes by the Romans, at the time of Paul's conversion (A. D. 37) under the temporary rule of Aretas, king of Arabia Petraea (2 Cor. xi. 32). It is a paradise of beauty and fertility in the midst of a vast desert. It lies 133 miles northeast of Jerusalem, at the base of the Anti-Lebanon mountains, and is well watered by the Barada (Abana) and El A'way (Pharpar; 2 Kings v. 12). This second visit to Damascus must fall within the 'many days' (a period of indefinite length) mentioned Acts ix. 23, and was terminated by the attempt of the Jews on his life (ix. 24, 25; 2 Cor. xi. 32). A window is still shown in the wall of Damascus, as the traditional scene of Paul's escape.

Ver. 18. **Then after three years I went up to Jerusalem to make the acquaintance of (or, to become acquainted with) Cephas, and remained with him fifteen days.** This first visit of Paul to Jerusalem after his conversion is the same as the one mentioned in Acts ix. 25, and took place A. D. 40. The 'three years' must be reckoned from his conversion (A. D. 37). It was quite natural that he should wish to make the personal acquaintance ('to see' in the English version is not strong enough) of Peter, the leader of the Twelve. The fact implies the high position of Peter, but no superior authority. Paul's object is to show that he was independent of human instruction and direction, and fully equal to the older Apostles. In ch. ii. 11, he relates that he even publicly reproved Peter at Antioch, which would have been an act of flagrant insubordination, had Peter been his superior in rank and authority. 'Cephas' is the reading of the best MSS. throughout this Epistle and the Epistle to the Corinthians, except Gal. ii. 7, 8, instead of 'Peter,' which arose from an explanatory gloss. This Syro-Chaldaic name was given to Simon by Christ (John i. 43), and was adhered to by the Judaizers. It was, perhaps, in silent opposition to them that Peter in his Epistles used the Greek form. — 'Fifteen days,' or, as we would say 'a fortnight,' — too short a time to become a disciple of Peter, as much of it was occupied by public disputations with the Hellenists. The reason of his short stay at Jeru-

salem was the persecution of the Greek Jews (Acts ix. 28, 29), and the express command of the Lord to go to the Gentiles (xxii. 17-21).

Ver. 19. **But I saw no other of the Apostles but only James.** The other Apostles were probably absent on a mission to the scattered churches of the provinces (comp. Acts ix. 31). The James here spoken of is not James the elder, the son of Zebedee and Salome, and brother of St. John, who was still living at that time (he was beheaded in 44 as the first martyr among the Apostles, Acts xii. 2), but the same who, after the departure of Peter from Palestine (xii. 17), presided over the congregation of Jerusalem (xv. 13; xxii. 18), and is frequently called 'brother of the Lord,' as here, or simply James (so in the Acts and Gal. ii.), or by the fathers 'Bishop of Jerusalem,' also 'James the Just.' Josephus, the Jewish historian, mentions him under the name of 'James the brother of Jesus, the so-called Christ,' and reports his martyrdom A. D. 62 (*Antiq.* xx. 9, 1). According to Hegesippus he died later, about A. D. 60. The exceptive words 'but only,' (or, 'if not,' 'save,' 'unless it be') do not necessarily imply that this James was one of the twelve Apostles, and identical with James the younger (who is called 'James the son of Alphaeus'); but it intimates rather, in connection with what precedes, and with his characteristic title here given, that he was, like Barnabas (Acts xiv. 14; comp. ix. 27), an Apostle only in the *uider* sense, who, owing to his character, position, and relationship to the Lord, enjoyed apostolical authority. The sense then is: 'the only other man of prominence and authority I saw was James.'¹

The brother of the Lord. To distinguish him from the two Apostles of that name. 'Brother' is not cousin (for which Paul has the proper Greek term, Col. iv. 10), but either a uterine brother, *i. e.*, a younger son of Joseph and Mary (which is the most natural view; comp. the words '*till*' and '*first born*' in Matt. i. 25, and Luke ii. 7); or a son of Joseph from a previous marriage, and hence a step-son of Mary and a step-brother of Jesus. Comp. on the brothers of the Lord (James, Joses, Simon, and Judas), Matt. i. 25; xii. 46; xiii. 55; Mark vi. 3; John ii. 12; vii. 3-10; Acts i. 14. The cousin-theory of the Roman church (dating from Jerome and Augustine at the close of the fourth century) is exegetically untenable, and was suggested chiefly by a doctrinal and ascetic bias in favor of the perpetual virginity of Mary and Joseph. The following reasons are conclusive against it and in favor of a closer relationship: (1.) the natural meaning of the term 'brother,' of which there is no exception in the New Testament, and scarcely in the Old; (2.) the fact that these brothers and sisters appear in the Gospels constantly in close connection with the holy family; (3.) they are represented as unbelieving before the resurrection (John vii. 5), which excludes them from the Twelve; (4.) they are always distinguished from the Twelve (John ii. 17; vii. 3-10; Acts i. 14; 1 Cor. ix. 5). The old Greek fathers also (Origen, Eusebius, Epiphanius, etc.), clearly distinguish James the brother of the Lord from the two Apostles of that name.

¹ The question depends philologically upon the connection of the Greek particle *ἐὶ μὴ*. If connected with the whole sentence ('I saw no other Apostle save James'), it includes James among the Apostles; if connected only with 'I saw' ('but I saw James'), it excludes him. The latter is the force of the particle in Gal. ii. 16; Matt. xii. 4; Luke iv. 26, 27; Rev. xxi. 27. (See Wieseler's *Com.*)

Ver. 20. This solemn asseveration refers to the statement vers. 18 and 19. Judaizing opponents had probably spread the report in Galatia that Paul spent a much longer time in Jerusalem, and was instructed by the Jewish Apostles, especially by Peter, consequently dependent on them.

Ver. 21. Comp. Acts ix. 30. — *Syria*, the province of which Antioch was the capital. — *Cilicia*, the province adjoining Syria. Paul was a native of Tarsus, its capital, and a famous seat of learning. The object of his journey was no doubt to preach the gospel, as appears from Acts xv. 23, where churches are mentioned in those regions. In Tarsus, Barnabas met him somewhat later, and took him to Antioch, where they remained a whole year, and then they went together to Jerusalem (A. D. 44) on a benevolent mission (Acts xi. 25-30).

Ver. 22. **And was still unknown by face**, by sight, personally. — *Judæa* is here the district without the capital, as Italy is often distinguished from Rome (Heb. xiii. 24). The congregation of Jerusalem must be excepted; for there Paul was known from his visit mentioned in ver. 18, and from his former life when he studied at the

feet of Gamaliel and persecuted the Christians. Comp. again Acts ix. 26-30.

Ver. 23. **They were hearing** (kept hearing) expresses the idea of duration better than 'heard.' — **The faith** is used here in the passive or objective sense = the gospel, the Christian religion (not a formulated statement of dogmas, but rather a living system of divine truth); comp. Gal. vi. 10; Acts vi. 7; Jude ver. 3. In most cases, however, especially in the Gospels, the Greek word has the active or subjective meaning, 'trust,' 'confidence' in God or Christ, and is one of the cardinal Christian virtues; hence Christians are called 'believers.' If used of God, it means his faithfulness, trustworthiness, immutability of purpose (Rom. iii. 3).

Ver. 24. **In me**, in my case, or example, not on my account. The Christian hero-worship gives all the glory to God. Chrysostom: 'He does not say, they marvelled at me, they were struck with admiration of me, but he attributes all to grace. They glorified God, he says, in me.' This truly Christian conduct of the Jewish converts in Palestine contrasts favorably with the envy and calumny of the Judaizers in Galatia.

Excursus on the Conversion of St. Paul.

CHAPTER I. 13-17.

Here we have from Paul's own pen a brief account of his conversion, which coincided with his call to the apostleship. It is more fully related three times in the Acts, once by Luke (chap. ix.), and twice by Paul himself, before his countrymen at Jerusalem (chap. xxii.), and before King Agrippa (chap. xxvi.). He alludes to it repeatedly in his Epistles; he saw the Lord Jesus Christ (1 Cor. ix. 1), who appeared to him on the way to Damascus as really and visibly as he had previously appeared to the older Apostles (1 Cor. xv. 8). We make a few reflections on this great event: —

1. The conversion of Paul was a miracle of divine grace, resting on the greater miracle of the resurrection of Christ. All attempts to explain it from external causes such as thunder and lightning, or out of a previous state of his mind, have failed. The most learned of modern skeptics (Dr. Baur) confessed at the end of his life (1860), that 'no psychological nor dialectical analysis' can explain this extraordinary transformation of Paul 'from the most vehement adversary into the most resolute herald of Christianity,' and he felt constrained to call it 'a miracle,' notwithstanding his philosophical aversion to miracles.

2. It was sudden and radical. Paul compares it to the creative act of God which called the natural light out of the darkness of chaos (2 Cor. iv. 6). He was in a state of active and fanatical hostility to Christ, bent upon the destruction of Christianity, and at once became a most determined and devoted champion of the cross he had hated and despised, and the most successful promoter of the religion he had hoped to exterminate from the face of the earth. The connecting link between the Jewish Saul and the Christian Paul was the honesty of purpose and the energy of will. Resolute and energetic characters are apt to change suddenly and radically, and to embrace the new cause with all the ardor of their soul. Upon proud, heroic natures the Spirit of God comes, not in the still, gentle breeze, but in the earthquake, the fire, and the storm. Augustine, Luther, Calvin, and Knox may be quoted as illustrations, although they fall far behind the great Apostle of the Gentiles.

3. It was as sincere as any conversion that ever took place. It cannot be explained from any selfish motive of gain or ambition. Paul was neither an impostor nor an enthusiast. He had nothing to win and everything to lose in a worldly point of view. He left a commanding position as a leader of the Jewish nation, to join a poor, weak, despised sect, which at first distrusted him; he sacrificed honor, influence, and power for a life of toil, self-denial, and persecution. He suffered the loss of all things and 'counted them but dung that he might win Christ' (Phil. iii. 8, 9); and in Him he found the richest compensation for all his sacrifices.

4. It was lasting and most effective for all future ages. Paul labored more in word and deed than any other Apostle. He was a true moral conqueror of the world. His life and work after his conversion is, next to the life of his our Lord and Master, the sublimest spectacle in the history of religion. It was one unbroken act of self-consecration to the glory of Christ and the good of mankind, and sealed at last with a joyful and triumphant martyrdom.

5. It is an unanswerable argument for the truth of Christianity. It is a regenerative, converting, ennobling, and sanctifying agency wherever Paul's name is known, his history read, and his Epistles studied in the fear and love of God. It has led to many conversions besides that of Lord Lyttleton, who wrote a special book on the subject. No other religion can produce such characters as Paul. A life so pure, so noble, so devoted, so fruitful in good works, is a perpetual benediction to the church and the world.

CHAPTER II.

I. CONFERENCE OF PAUL WITH THE ELDER APOSTLES AT JERUSALEM, vers. 1-10. II. COLLISION OF PAUL WITH PETER AT ANTIOCH, vers. 11-21.

Conference of Paul with the Jewish Apostles at Jerusalem.

CHAPTER II. 1-10.

Continuation of the personal defence. Fourteen years after his conversion, Paul had an interview with the Apostles of the circumcision at Jerusalem concerning his mode of preaching the gospel, and was recognized by them as an independent, divinely appointed Apostle of the Gentiles. With this section should be compared the account of the Apostolic Council in Acts xv.

Which journey to Jerusalem does Paul here refer to? This is the preliminary question to be settled in the interpretation of this difficult section. The Acts mention five such journeys after his conversion, namely: (1.) ix. 23 (comp. Gal. i. 18), the journey of the year 40, three years after his conversion. (2.) xi. 30; xii. 25 the journey during the famine in 44. (3.) xv. 2, the journey to the Apostolic Council, A. D. 50 or 51. (4.) xviii. 22, the journey in 54. (5.) xxi. 15 (comp. Rom. xv. 25 ff.), the last visit, on which he was made a prisoner and sent to Cæsarea, A. D. 58.

Of these journeys the first, of course, cannot be meant, on account of Gal. i. 18. The second is excluded by the chronological date in ii. 1. For as it took place during the famine of Palestine and in the year in which Herod died, A. D. 44, it would put the conversion of Paul back to the year 30, which is much too early. Some propose to read *four* instead of *fourteen*, but without any critical authority. There is no good reason why Paul should have mentioned this second journey, since it was undertaken simply for the transmission of a collection of the Christians at Antioch for the relief of the brethren in Judæa, and not for the purpose of conferring with the Apostles on matters of dispute. In all probability he saw none of them on that occasion, since in that year a persecution raged in which James the elder suffered martyrdom, and Peter was imprisoned. The fifth journey cannot be meant, as it took place after the composition of the Epistle to the Galatians and after the dispersion of the Apostles. Nor can we think of the fourth, which was very short and transient (Acts xviii. 21, 22), leaving no time for such important transactions as are here alluded to; nor was Barnabas with him on that occasion, having separated from Paul some time before (Acts xv. 39).

We must therefore identify our journey with the third one, mentioned in the 15th chapter of Acts. For this took place A. D. 50 or 51, *i. e.*, fourteen years after his conversion (37), and was occasioned by the controversy on the authority of the law of Moses and the relation of the Gentile converts to the Christian Church (Acts xv. 2). This visit Paul could not pass over, as it was of the greatest moment to his argument. The two accounts perfectly agree in all the essential circumstances. The conference took place between Jerusalem and Antioch; the persons are the same, Cephas and James representing the Jewish Christians in Jerusalem, Paul and Barnabas delegated from Antioch in behalf of the Gentile Christians; the Judaizing agitators are the same; the controversy is the same, namely, the circumcision; the result is the same, namely, the triumph of the principle of faith in the saving grace of Christ, and the recognition of the Apostolic authority of Paul and Barnabas for the mission among the Gentiles. But the account of the Acts is fuller; that of the Galatians only brings out the chief points. Luke, in keeping with the documentary character of the Acts, gives us the *public* transactions of the Council at Jerusalem; Paul, taking a knowledge of these for granted, shortly alludes to his *private* conference and agreement with the Apostles (see note to verse 2). Both together give us a complete history of that remarkable convention. It was the first synod in Christendom for the settlement of the first doctrinal and practical controversy which agitated the church and threatened to divide it; but the wisdom of the Apostles prevented the split.

1 **T**HEN fourteen years after ^{1 a} I went up again to Jerusalem ^a Acts xv. 2.
2 with Barnabas, and took Titus with *me* also.² And I went
up by revelation, ^b and communicated unto them that ³ gospel ^b Acts xv. 12

¹ after an interval, *or*, after the lapse of fourteen years

² having taken with me Titus also

³ laid before them (*or*, referred to them) the

which I preach among the Gentiles, but privately to them which were of reputation,⁴ lest by any means I should run, or had run, in vain.⁵ But neither⁶ Titus, who was with me, being a Greek, was compelled to be circumcised: And that⁷ because of false brethren unawares brought in,⁸ who came in⁹ privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour;¹⁰ that the truth of the gospel might continue with you. But of those^h who seemed to be somewhat¹¹ (whatsoever they were,¹² it maketh no matter to me: God accepteth no¹³ man's person), for they who seemed to be somewhat^k in conference added nothing to me:¹⁴ But contrariwise,¹⁵ when they saw that the gospel of the uncircumcision^m was committed unto me,¹⁶ as the gospel of the circumcision was unto Peter;¹⁷ (For he that wrought effectually in Peter to¹⁸ the apostleship of the circumcision, the same was mighty in me toward¹⁹ the Gentiles;) And when²⁰ James, Cephas, and John, who seemed to be pillars,²¹ perceived the grace that was given unto me, they²³ gave to me and Barnabas the right hands of fellowship, that we should go²⁴ unto the heathen,²⁵ and they unto the circumcision; only they would²⁶ that we should remember the poor; the same which I also was forward to do.²⁷

Phil. ii. 16;
1 Thess. iii.
5; 1 Cor. ix.
24.
d Acts xv. 1,
24; 2 Cor.
xi. 26.
e Chap. iii. 25;
chap. v. 1,
13.
f 2 Cor. xi. 20;
chap. iv. 3,
9, 24; 25;
ver. 1.
g Ver. 14;
chap. iii. 1;
chap. iv. 16
h chap. vi. 3
i Acts x. 34;
Rom. ii. 11
k 2 Cor. xii.
11.
l Acts xiii. 46;
Rom. i. 5;
Rom. xi. 13;
1 Tim. ii. 7;
2 Tim. i. 11
m 1 Thess. ii.
4.
n Acts ix. 15;
xiii. 2; xxii.
21; xxvi. 17,
18; 1 Cor.
xv. 10;
chap. i. 16;
Col. i. 29.
o Chap. iii. 5
p Matt. xvi.
18; Eph. ii
20; Rev.
xxi. 14.
q Rom. i. 5;
xii. 3, 6;
xv. 15; 1
Cor. xv. 10;
Eph. iii. 8;
r Acts xi. 30;
xxiv. 17;
Rom. xv.
25; 1 Cor.
xvi. 1; 2
Cor. viii. ix.

⁴ before those of (chief) reputation

⁵ lest perchance I might be running, or had run to no purpose

⁶ Yet not even ⁷ or, but it was

⁸ on account of the false brethren stealthily (insidiously) brought in, or, foisted in ⁹ lit. came in besides, or, crept in

¹⁰ we did not yield even for an hour by submission (or, in the way of submission)

¹¹ from those reputed to be something (those in authority)

¹² or, what they once were ¹⁸ not

¹⁴ for to me those of (chief) reputation added nothing (or, gave me no new instruction) ¹⁵ on the contrary ¹⁶ that I am intrusted with

¹⁷ even as Peter with that of the uncircumcision

¹⁸ who gave strength to Peter for ¹⁹ gave strength to me also for

²⁰ omit when ²¹ who are reputed to be pillars

²² perceiving ²³ omit they

²⁴ others supply that we should preach the gospel to, or, should be apostles to

²⁶ Gentiles ²⁶ omit they would

²⁷ the very thing which I also was zealous to do

Ver. 1. Then after an interval of fourteen years I went up again to Jerusalem. The fourteen years of independent apostolic labor are to be reckoned not from the journey last mentioned (i. 18), but from Paul's conversion, this being the great turning point in his life (i. 15). As this probably took place A. D. 37, we would have the year 50 or 51 for the Apostolic Council here referred to. This

date is confirmed by other chronological hints and combinations. The second journey to Jerusalem, on a purely benevolent mission during the famine of 44, at a season of persecution when probably all the Apostles were absent and only "the Elders" are mentioned (Acts xi. 30; xii. 25), is omitted as irrelevant to the point here at issue. After my conversion, he means to say, I had the

following opportunities of conferring with the Apostles: (1.) three years afterwards I went to Jerusalem, and saw Peter, but only for a fortnight; (2.) after a lapse of fourteen years I went to Jerusalem again and had a special conference with the chief Apostles. But in neither case was I instructed or commissioned by them; on the contrary, they recognized me as an independent, divinely appointed Apostle of the Gentiles.

Lightfoot also identifies this visit with that to the Apostolic Council, which he puts into the year 51, but dates the fourteen years from the first visit (i. 18), and throws the first visit back to A. D. 38, and the conversion to A. D. 36, adopting the Jewish mode of reckoning.

With Barnabas, having taken with me Titus also. Barnabas, next to Paul the chief leader of the Gentile mission, is mentioned by Luke (Acts xv. 2) as his fellow-delegate from Antioch. Titus is nowhere mentioned in the Acts, but included in the 'certain others,' who accompanied them. Being an uncircumcised convert and a living testimony of the efficient labors of Paul among the Gentiles, Titus was peculiarly suited for the object of this journey. He was also (as Lightfoot suggests) much in Paul's mind, if not in his company, at the time he wrote this Epistle (comp. 2 Cor. ii. 13; vii. 6, 13-15; viii. 16, 23; xii. 18).

Ver. 2. By revelation. In consequence of a divine monition such as he often experienced (comp. Acts xvi. 6, 7; xix. 21; xx. 22, 23; xxii. 17; xxvii. 23; 2 Cor. xii. 1). This was the inward, personal motive. Luke in Acts xv. 2 omits this, but mentions the external, or public occasion, namely, the appointment by the church of Antioch, which sent him and Barnabas as delegates to represent the interests of Gentile Christianity. This appointment may have been either prompted or confirmed by the inner revelation. So Peter, according to Acts x., was induced both by a vision and by the messengers of Cornelius, to go to Cæsarea. — **And communicated to them, or laid before them, *i. e.*, the Christians at Jerusalem (ver. 1), the whole congregation.** This implies a public transaction in open council, which is described in the Acts. Paul confines himself to an account of the private and personal agreement with the leading Apostles, because the decision and pastoral letter of the council (Acts xv. 22 ff.) had already been communicated by him to his churches (xvi. 4). The decree was a compromise intended for a special emergency, and not for universal and permanent use. But it was no doubt interpreted by the Judaizing teachers in a sense contrary to the meaning of the chief Apostles, and hence the importance of referring to their personal understanding with Paul. — **Privately, or apart, in private conference, as distinct from the discussion in open council.** Such private conferences are always held in connection with public assemblies, for the purpose of preparing and maturing business for final action. Bengel: 'All were not capable of comprehending it.' — **Those of chief reputation, the leading men who enjoyed the greatest authority among the Jewish Christians, the 'pillar' Apostles, namely James, Peter, and John (ver. 9).** Similar is the expression, 'the very chiefest Apostles' (2 Cor. xi. 5; xii. 11). 'The men of chief reputation' is a term of honor, but as repeated in vers. 6 and 9 in connection with 'something,' and 'pillars,' it seems to imply a slight tint of irony. The blame is, of course, not intended for the

Apostles themselves, whose testimony in his favor it is his purpose here to relate, and whom he always treated with fraternal esteem and love, but for the Judaizers who unduly exalted them above Paul. He feels himself equal to them before men, and yet in his deep humility before God he calls himself the least of the Apostles and unworthy of the high name, because he persecuted the church of God (1 Cor. xv. 9). See Excursus. — **Least perchance, etc.,** lest my apostolic labors past and present should be fruitless, not in themselves nor in the judgment of Paul, but in the judgment of the Jewish Christians. The non-recognition of the Gentile churches by the mother church of Jerusalem would have interfered also with the progress of his mission and unsettled many of his weaker converts, as the example of the Galatians shows. The expression '*run*' is taken from the image of a race, to which the Christian life is frequently compared (Phil. ii. 16; 2 Tim. iv. 7; 1 Cor. vii. 24 f.; Gal. v. 7; Heb. xii. 1). Bengel: 'I should run with the swift victory of the gospel.'

Ver. 3. Yet not even Titus . . . being a Greek, or although he was a Greek, that is, a heathen. Far from declaring my labors fruitless and disapproving my gospel, the Jewish Apostles did not force even Titus, my companion and co-laborer, much less the body of the Gentile converts, to submit to circumcision, although the Judaizing party peremptorily demanded it as a condition of justification (as appears from vers. 4 and 5, and Acts xv. 5).

Ver. 4. And that (happened, or, was done) on account of the false brethren. The words 'and that' (*δέ = nempe*) are explanatory, and assign the reason why Titus was not compelled by the chief Apostles to be circumcised. It explains and qualifies the general assertion (ver. 3), and intimates that under other circumstances, if no principles had been involved, and if the false brethren had not made it a party issue, the Jewish Apostles might have demanded or at least recommended circumcision, as an act of prudence, or for peace sake. Paul would have respected the scruples of *weak brethren* (comp. Rom. xiv. and xv.); while he was inflexible in resisting the demands of *false brethren*. He himself, after the apostolic council, circumcised Timothy (Acts xvi. 3) without any inconsistency (comp. 1 Cor. vii. 18). For he did this from his own impulse, and for the purpose of making Timothy more useful, without compromising the principle of justification by faith. It must be remembered, also, that Timothy was a Jew from his mother's side, and that therefore the Jews had a certain right to claim him, while Titus was a pure Gentile by birth.

Others take ver. 4 as an independent, though grammatically irregular sentence, and supplement it in this way: 'But (*δέ* in the adversative sense) on account of the false brethren (*i. e.*, to appease the Judaizers) the leading Apostles recommended the circumcision of Titus as a charitable concession to their prejudices — to whom, however (*i. e.*, the false brethren), we (*Paul and Barnabas*) did not yield for a single hour.' This would imply a slight censure of the weakness of the other Apostles. Paul was, we must suppose in this case, distracted between the duty of frankness and the duty of reserve; he wished to maintain his independence without compromising his colleagues. Hence the broken and obscure character of the sentence.

Foisted in, brought in by unfair means, like traitors and spies. These Judaizers were formerly Pharisees (Acts xv. 5), and were so still in spirit, although they professed Christianity by the mouth and were baptized. From these *false* brethren who were intolerant Judaizers of the malignant type and bitter haters of freedom, we should carefully distinguish the *weak* brethren whom Paul treats with great indulgence (Rom. xiv. 1; xv. 1-3). — **To spy out**, or to act as spies on our freedom from the bondage of the law, and to find out how far we observed the Mosaic ordinances or violated them. — **In Christ Jesus**, in living union with him who is the end and fulfilment of the law (Rom. x. 4). This is the positive side of freedom. Out of Christ there is no true freedom, but slavery of sin (comp. v. 1-12; John viii. 32-36).

Ver. 5. These false brethren, it must be remembered, required circumcision and the observance of the whole ceremonial law not only from the Jewish, but also from the Gentile Christians, and that not only as an old venerable custom, but as a necessary condition to salvation. Paul and his companions could, therefore, not yield to them for a moment **by the submission** (required by the false brethren) to the law of circumcision, so as to circumcise Titus according to their demand. He could here not become a Jew to the Jews in order to gain them (1 Cor. ix. 20-22), as in such cases where the truth was not jeopardized, and where subjection was simply a matter of charity and expediency. Submission in the case of Titus would have been treason to the truth that Christ is the only and sufficient source of salvation; it would have been a sacrifice of the sacred rights and liberty of the Gentile Christians. Bengel takes 'submission' as a limitation: 'We would willingly have yielded for *love*.'

Ver. 6. **From those reputed to be something**; lit., 'those who have the estimation of being something,' that is, something great, or 'those who are held in chief reputation,' 'who are looked up to as authorities,' the 'pillar' apostles, ver. 9, or as Paul expresses it in 2 Cor. xi. 5 and xii. 11, 'the very chiefest apostles.' It appears from ver. 9 that he means the older Apostles, James, Peter, and John, who were justly regarded as the pillars of the Church. The expression may be depreciatory (comp. Gal. vi. 3), according to the context. He does not, as already remarked, depreciate his colleagues, but disapproves the extravagant overestimate put upon them by the Judaizers in behalf of their own narrow and exclusive system and in opposition to Paul. His high sense of independence, far from being identical with pride, rested in his humility and was but the complement to his feeling of absolute dependence on God. — **What they once (formerly) were**, refers to their advantages in the personal intercourse with Christ, on which the Judaizers laid great stress, and on which they based the superiority of the Twelve. Paul made no account of the knowledge of Christ 'after the flesh' (2 Cor. v. 16), which was of no benefit to the Jews without faith. — **God accepteth not man's person**, or God is no regarder of person. A Hebraizing expression for impartiality. To regard a man's person, his face, wealth, rank, and external condition, as distinct from his intrinsic merits, is partiality, and this God never exercises (comp. Acts x. 34; Rom. ii. 11; Eph. vi. 9; Col. iii. 25). — **For to me those, I say**, — re-assumption of the unfinished sen-

tence in another form, instead of: 'From those of chief reputation — I received no new instruction.' — **Added (or communicated, imparted) nothing**, *i. e.*, by way of supplementing or correcting my exposition of the Gospel (ver. 2), but on the contrary they were satisfied with it and with my mode of converting the Gentiles. (Others explain: laid no *additional burden* on me, namely, the ceremonial law; but they laid no burden on him at all.)

Ver. 7. **When they saw**, from the communications of Paul (ver. 2) and the abundant results of his missionary labors among the Gentiles (Acts xv. 12). — **That I am (not was) intrusted**. I have been and am still intrusted. The Greek perfect implies that the commission and trust is still in active force. — **With the gospel of uncircumcision**, *i. e.*, with the evangelization of the Gentiles. The gospel is the same, but the sphere of labor is different. Paul was directed to the field of heathen missions at his conversion (which coincided with his call and apostleship), Acts ix. 15, and more clearly by a special revelation in the temple of Jerusalem, xxii. 17-21. Yet the division of labor was not absolute and exclusive. Paul generally commenced to preach in the synagogue because it furnished the most convenient locality and the natural, historical connection for the announcement of the gospel, and because it was resorted to by the numerous proselytes who formed the bridge to heathen missions (comp. Acts xiii. 5, 46; xiv. 1; xviii. 6; Rom. i. 16; ix. 1, 3). On the other hand, Peter, though he was then, and continued to be, the head of the Jewish Christian branch of the Apostolic Church, opened the door for the conversion of the Gentiles by the baptism of Cornelius (Acts x; xi; xv. 7), and his Epistles show that in his later years he did not confine himself to the circumcision, for the congregations to which they are addressed were of a mixed character and partly founded by Paul.

Ver. 8 is a parenthetic explanation of ver. 7. — **Gave strength to (or worked for)**, *i. e.*, enabled them successfully to discharge the duties of the Apostolic office, by conferring upon them the necessary spiritual gifts and qualifications and accompanying their preaching with signs and miracles (comp. Rom. xv. 18, 19; 2 Cor. xii. 12). — **For the Gentiles** — for the apostleship of the Gentiles.

Ver. 9. **Pereiving (or knowing)** indicates the conviction arrived at in consequence of the successful labors of Paul, as the divine attestation of his apostleship. — **The grace** implies here the call, the spiritual outfit and the success, all of which Paul regards as a free gift of God in Christ, as he says, 1 Cor. xv. 10: 'By the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me.' — **James** stands here first according to the best manuscripts. It is the brother of the Lord, mentioned i. 19. Although not one of the Twelve, he enjoyed Apostolic authority. (There is no good reason for understanding here, with Dr. Wieseler, the younger Apostle of that name, James the son of Alphæus, who held no very prominent rank. The older James, the son of Zebedee, suffered martyrdom in 44, six years before the Council of Jerusalem.) In the Jewish Church at large Peter occupied the most prominent rank, and is therefore named in vers. 7 and 8; but in Jerusalem of which Paul speaks

here, James stood at the head of the congregation (comp. Acts xii. 17; xv. 13; xxi. 18), and he probably presided also over the Apostolical Council, or at all events exerted the controlling influence there and led to the final decision, Acts xv. 13 ff. — **Pillars, i. e.,** leading men, chief champions of the church, which is often represented as a temple, 1 Cor. v. 16; Eph. ii. 21; 1 Tim. iii. 15; Rev. iii. 12. But the expression is used in the same sense in all languages without metaphor, and especially among the Jews of the great teachers of the law. Paul does not deny his colleagues to be the leading Apostles of the Jews; they were so still in fact, as he was the pillar of the Gentile Church; but the Judaizers used the expression no doubt in an envious party sense and with the view to depreciate Paul (comp. ver. 6 note). — **The right hands of fellowship.** A pledge of brotherhood and fidelity. This fact, based as it was, on sincere esteem and love, refutes the conclusion of some modern critics that there was a serious discord between Paul and the older Apostles. They differed widely, no doubt, in talent, temperament, and field of labor, but they agreed in spirit and principle; they were servants to the same Lord and organs of the same grace, and as they sought not their own glory, there was no room for envy and jealousy. — **That we should (go, or, be Apostles, or, preach the gospel) to the Gentiles and they to the circumcision, i. e.,** the Jews. Division of the field of labor, with one reservation, mentioned in ver. 10, and faithfully kept.

Ver. 10. Remember the poor of the Jewish

Christians in Palestine, who suffered much from famine and persecution (comp. Acts. xi. 29). Charity should thus not only afford temporal relief to the needy, but be a moral bond of union also between the Jewish and the Gentile Christians and furnish a proof of the gratitude of the latter for the unspeakable gift of the gospel which they received from the former. Such a collection is mentioned Acts xi. 29 f., and was forwarded by the congregation of Antioch to the brethren in Judæa through the hands of Paul and Barnabas during the famine of 44. On his third great missionary tour between 54 and 57, Paul raised large contributions in his congregations for this purpose, and took them himself to Jerusalem on his fifth and last visit (1 Cor. xvi. 1; 2 Cor. viii. and ix.; Rom. xv. 25; Acts xxiv. 17). — **The very thing which I was zealous (diligently endeavored) to do, then and always.** He needed no prompting to this duty and privilege. It was his habit, and hence the Judaizers had no ground whatever to charge him with a breach of contract on that score. The exercise of Christian liberality and benevolence for the poor, for missions and all the general operations of the Church, is as much a duty and ought to be as steady a habit, as prayer, or any other exercise of piety. What Paul did in the Apostolic age, has been done by the Church ever since. The West receives the gospel from the East and must show its gratitude by helping the East. If pure Christianity is to be revived in Bible Lands it must be done by the faith and the money of the Churches of Europe and America.

Excursus on the Relation of Paul to the Jewish Apostles.

CHAPTER II. 1-10.

Compare here my *History of the Apostolic Church* (1853), pp. 245-260 and pp. 282 ff., 616 ff., and an able Excursus of Dr. Lightfoot on 'St Paul and the Three,' in his *Com. on Galat.*, p. 283 ff. (second ed. 1866).

The Epistle to the Galatians and the entire history of the Apostolic Church cannot be understood without keeping constantly in view the fact that the Apostolic Church embraced two distinct, and yet essentially harmonious sections of *Jewish* and *Gentile Christians*, which ultimately grew together into one community. The distinction disappeared after the destruction of Jerusalem, when the last link between the old and the new religion was broken. Before that event there was more or less friction arising from educational prejudices and congenial surroundings. In the second chapter of the Galatians and the fifteenth chapter of the Acts the friction is distinctly brought out, and, at the same time, the underlying Apostolic harmony. In the second century the antagonism without the harmony reappeared in the distorted and heretical forms of the Judaizing Ebionitism and the antinomian Gnosticism.

The Jewish Christianity clung closely to the Mosaic traditions and usages and hoped for a conversion of the Jewish nation until that hope was annihilated by the terrible judgment of the destruction of the temple, and the Jewish theocracy. The Gentile Christianity was free from those traditions and established on a liberal and independent basis. The older Apostles, especially James, Peter, and John (in his earlier period) represented the church of the circumcision (ver. 9); James the brother of the Lord and head of the mother church at Jerusalem, being the most strict and conservative, Peter the most authoritative, John the most liberal and holding himself in mysterious reserve for his later comprehensive position. Paul and Barnabas represented the Apostolate of the Gentiles, and the independent, progressive type of Christianity.

Once, and as far as we know, once only these great leaders of Apostolic Christianity came together for public and private conference, at Jerusalem, to decide the great and vital question whether Christianity should be forever confined to the narrow limits of Jewish traditions with circumcision as the necessary term of membership, or whether it should break through these boundaries and become as universal as the human race on the sole basis of a living faith in Christ as the all-sufficient Saviour of men. Of this critical turning point we have but two accounts, one from the chief actor on the part of a free gospel for the Gentiles, in the second chapter of this Epistle, and one from his pupil and compan

ion, Luke, in the fifteenth chapter of the Acts. Neither James, Peter, or John make any direct allusion to these memorable transactions. The two accounts are not contradictory, but supplementary. Both represent the conference as a sharp controversy, ending in a peaceful understanding which saved the unity of the Church. The great principle for which Paul contended triumphed, that faith in Christ alone, without circumcision, is necessary to salvation, and consequently that circumcision should not be imposed upon the Gentile converts. Without this principle Christianity could never have conquered the world. On the other hand a temporary concession was made to the Jewish party, namely that the Gentiles should "abstain from meats offered to idols, and from blood, and from things strangled, and from fornication," that is from practices which were peculiarly offensive to the conscience of the Jews. Paul was fully recognized by the Jewish Apostles as the Apostle of the Gentiles and received from them the right hand of fellowship and brotherhood on the sole condition that he should remember the poor brethren in Judæa by the exercise of practical charity, which he had done before and which he did afterwards with all his heart.

Nevertheless the old controversy continued, not, indeed, among the Apostles (excepting the dispute between Peter and Paul, at Antioch, which referred only to conduct, not to doctrine), but among the unconverted Pharisaical Judaizers and Paul; and the whole career of the great Apostle of the Gentiles was a continual struggle against those pseudo-apostles who could never forget that he had been a fanatical persecutor, and, who looked upon him as a dangerous radical. To this life-long conflict we owe his greatest Epistles, especially the Galatians and the Romans, with their vigorous defence of Christian liberty and their profound expositions of the doctrines of sin and grace. Thus error has been providentially overruled for the exposition and vindication of truth. (See the next Excursus on Paul and Peter.)

The Collision of Paul with Peter at Antioch.

CHAPTER II. 11-21.

Paul continues to prove his independent Apostolic dignity, and shows that he asserted it even in open opposition to Peter at Antioch before the mother congregation of Gentile Christianity, when the latter acted inconsistently with his own view concerning our justification before God, and in a moment of weakness betrayed the cause of the Gentiles by yielding to the pressure of the Judaizing ritualists. Then Paul stood all alone as the champion of Christian liberty. In ver. 15 he passes from the personal and historical part to the doctrinal part, namely, the defence of his evangelical view of the way of salvation in opposition to the Judaizing legalism of the false teachers.

The Acts make no mention of this controversy with Peter, but they relate a dispute between Paul and Barnabas (xv. 36-40), which took place likewise at Antioch soon after the Apostolic conference, and although referring mainly to a personal matter concerning Mark, was in all probability connected with the other dispute, inasmuch as Barnabas suffered himself to be led into a similar inconsistency by the example of Peter (Gal. ii. 2, 13).

11 ^a BUT when Peter ¹ was come ² to Antioch, I withstood him ^a Acts xv. 35.
 12 **B** to the face, because he was to be blamed.³ For before
 that certain came ⁴ from James, ^b he did eat ⁵ with the Gen- ^b Acts x. 28;
 tiles: but when they were come, ⁶ he withdrew and separated ^{xi. 3. Comp.}
 13 himself, fearing them *which were* of the circumcision.⁷ And ^{Luke xv. 2.}
 the other Jew⁸ dissembled likewise with him; insomuch that
 14 Barnabas also ⁸ was carried away with their dissimulation. But
 when I saw that they walked not uprightly ⁹ according to ^c the ^c Ver. 5.
 truth of the gospel, I said unto Peter ¹⁰ ^a before *them* ¹¹ all, ^e If ^d 1 Tim. v. 20.
 thou, being a Jew, livest after the manner of Gentiles, and not ^e Ver. 12;
^f Acts x. 23;
^{xi. 3.}

¹ Cephas (*according to the best authorities*)

² came

⁸ he was condemned

⁴ before the coming of certain *persons*

⁵ he used to eat together with

⁶ came

⁷ those of the circumcision

⁹ so that even Barnabas

⁹ straight

¹⁰ Cephas

¹¹ *omit them*

as do the Jews,¹² why compellest thou the Gentiles to live as do the Jews?¹³

15 ^f We *who are* Jews by nature, and not ^g sinners of the Gen-
16 tiles,¹⁴ ^h Knowing¹⁵ that a man is not justified by the works of
= the law,¹⁶ but ⁱ by the faith of¹⁷ Jesus Christ, even we have
believed¹⁸ in Jesus Christ, that we might be justified by the
faith of¹⁹ Christ, and not by the works of the law:¹⁶ for ^k "by
17 the works of the law¹⁶ shall no flesh be justified." But if, while
we seek²⁰ to be justified by²¹ Christ, we ourselves also are²²
found ^l sinners, *is* therefore Christ the²³ minister of sin? God
18 forbid.²⁴ For if I build again the things which I destroyed, I
19 make²⁵ myself a transgressor. For I ^m through the²⁶ law ⁿ am
20 dead to the law,²⁷ that I might ^o live unto God. I am²⁸ ^p cruci-
fied with Christ: nevertheless I live;²⁹ yet not I,³⁰ but Christ
liveth in me: and the life which I now live³¹ in the flesh ^q I
= live by the faith of the son of God,³² ^r who loved me, and gave
21 himself for me. I do not frustrate the grace of God: for ^s if
righteousness *come* by the law, then Christ is dead in vain.³³

¹² livest as the Gentiles and not as the Jews

¹⁸ how is it that thou constrainest the Gentiles to Judaize (*or*, to live as the Jews)

¹⁴ We being Jews by nature, and not sinners from among the Gentiles

¹⁵ yet knowing¹⁶ by works of law¹⁷ but only through faith in

¹⁸ even we ourselves became believers¹⁹ by faith in²⁰ sought

²¹ in²² were²³ a²⁴ Let it²⁵ never be (Far from it)

²⁶ if I build up again the very things which I pulled down, I prove

²⁷ *omit* the²⁸ died unto law²⁹ have been

³⁰ *omit* nevertheless I live³¹ and it is no longer I that live

³² that which I now live (*or*, so far as I now live)

³³ in faith which is in the Son of God³⁴ died without cause (gratuitously)

Ver. 11. The scene here related is of great importance for the history of Apostolic Christianity, but has often been misunderstood and distorted both in the interest of orthodoxy and heresy. It took place between the Apostolic conference (A. D. 50) and the second great missionary journey of Paul (A. D. 51). To the same period must be assigned the personal dispute between Paul and Barnabas on account of Mark, related in Acts xv. 30-40. Barnabas followed the bad example of Peter (ver. 13), and Mark would naturally sympathize with Barnabas, his cousin (Col. iv. 10), and with Peter, his spiritual father (1 Pet. v. 13). There was, therefore, a double reason for the temporary alienation of Paul and Barnabas. It appears that soon after the council at Jerusalem a misunderstanding arose as to the precise bearing of the decree of the council (Acts xv. 20, 29). That decree was both emancipating and restrictive; it emancipated the Gentile converts from circumcision as a test of church membership (on the observance of which the Pharisaical Judaizers, or 'false brethren' had vainly insisted), but it laid on them the restriction of

observing the precepts traditionally traced to Noah (comp. Gen. ix. 4, 5) and required from 'proselytes of the gate,' namely, the abstinence from 'meats offered to idols, and from blood, and from things strangled, and from fornication' (including probably unlawful marriages within the forbidden degrees of kindred, Lev. xvii. 18). The decree was framed to meet a special temporary emergency and certain specific complaints of the Jewish converts against the Gentile brethren in regard to these detested practices. But the decree made no direct provision for the conduct of the Jewish Christians, who were supposed to know their duty from the law read every Sabbath in the synagogues (xv. 21). And it was on this point that the difference of a *strict* and a *liberal* construction seems to have arisen. The logic of the decree pointed to a full communion with the Gentile brethren, but the letter did not. It was a compromise, a step in the right direction, but it stopped half way. It left the Levitical law concerning clean and unclean meats untouched (Luke xi. 4 ff., comp. Acts x. 14).¹ The heretical

¹ Augustine distinguishes three periods in the ceremonial

Judaizers considered the whole ceremonial law as binding upon all; James and the conservative Jewish brethren as binding only upon Jews; Paul and Peter as abrogated by the death of Christ. The conservative party at Jerusalem, under the lead of James, understood the decree as not justifying any departure of the circumcised Christians from their traditional rites and habits, and continued to maintain a cautious reserve towards Gentile Christians and all uncircumcised or unclean persons (Luke xv. 2; Acts x. 28), without, however, demanding circumcision; while the more liberal Jewish Christians at Antioch, encouraged by the powerful example of Peter, who had been freed from narrow prejudices by his vision at Joppa, and eaten with the uncircumcised Cornelius at Cæsarea (Acts x. 27, 28; xi. 3), associated with their Gentile brethren in social intercourse, and disregarded in their common meals the distinction between clean and unclean animal food; they may possibly even have innocently partaken of meat offered to idols, which was freely sold at the shambles, or at all events they ran the risk of doing so. Paul considered this as a matter in itself indifferent and harmless, considering the vanity of idols, *provided* that no offence be given to weak brethren, in which case he himself would 'eat no flesh for evermore,' lest he make his 'brother to stumble' (1 Cor. viii. 7-13; x. 23-33; Rom. xiv. 1-4); while as to fornication of any kind he condemned it absolutely as defiling the body which is the temple of God (1 Cor. v. 1-13; vi. 18-20). This freedom as to eating with Gentiles threatened to break up a part of the Jerusalem compromise and alarmed the conservative Jews. Hence the remonstrance from Jerusalem which prevailed on the timid and impulsive Peter, and all the Jewish members of the congregation at Antioch, even Barnabas, but provoked the vigorous protest of Paul who stood alone in defence of Christian liberty and brotherhood on that trying occasion. This view of the matter seems to afford the best explanation of the conduct of both James and Peter, without justifying it; for Peter certainly denied his own better conviction that God is no respecter of persons (Acts x. 34), or that in Christ there is neither Greek nor Jew (as Paul expresses it, Col. iii. 24), and once more denied his Lord in the person of his Gentile disciples. The alienation, however, was only temporary, and did not result in a split of the church.

The residence of Peter at Antioch gave rise to the tradition that he founded the church there (A. D. 44, according to the *Chronicle* of Eusebius) before he transferred his see to Rome. The tradition also perpetuated the memory of the quarrel in dividing the church of Antioch into two parishes with two bishops, Evodius and Ignatius, the one instituted by Peter, the other by Paul.

Cephas is the Apostle Peter mentioned ver. 9, and not one of the seventy disciples, as Clement of Alexandria and other fathers [also the Jesuit Harduin] arbitrarily assumed in order to clear Peter of all blame. — **I withstood him to the face**, personally, not secretly or behind the back. It was a very bold act of Paul, requiring the highest order of moral courage. It seems inconsistent with the harmony of the Apostolic church and to reflect

too severely on Peter, the prince of the Apostles. Hence it has always been a stumbling block to those who believe, contrary to the explicit confessions of the Apostles themselves (1 John i. 8; James iii. 2; Phil. iii. 12), that their inspiration implied also their moral perfection, or that doctrinal infallibility is inseparable from practical impeccability. Several of the most eminent fathers, Origen, Jerome, and Chrysostom, tried to escape the difficulty by a misinterpretation of the words 'to the face,' as if they meant, 'according to appearance only' (*secundum speciem*), not in reality, and assumed that the dispute had been previously arranged by the Apostles for the purpose of convincing, not Peter, who was right all along, but the Jewish Christian members of the congregation, that the ceremonial law was now abolished. This most unnatural interpretation makes bad worse, by charging the hypocrisy upon both Paul and Peter, and turning the whole scene into a theatrical farce. St. Augustine, from a superior moral sense, protested against it, and Jerome himself tacitly abandoned it afterwards for the right view. The author of the Pseudo-Clementine Homilies (an Ebionite fiction of the second century, xvii. 19) understands the passage correctly, but makes it the ground of an attack on St. Paul (under the name of Simon Magus) by Peter, who says to him: 'Thou hast withstood me to my face. . . . If thou callest me condemned, thou accusest God who revealed Christ to me.' — **He was condemned**, self-condemned, self-convicted by his own conduct, not by the Gentile Christians of Antioch, for Paul would hardly have waited for the judgment of others in a matter of such importance. The inconsistency carried in it its own condemnation, as Paul proves (ver. 15-21). The translation 'he was blamed' is not strong enough, and the translation of the E. V. 'he was to be blamed' or reprehensible, deserving of censure, is ungrammatical and lame.

Ver. 12. **Certain persons from James**, not simply members of his congregation at Jerusalem, but followers, and (as the word 'from' seems to indicate) delegates of James of Jerusalem (ver. 9), and invested with some authority, which they abused. We are not to understand by them 'false brethren' (ver. 4), or heretical Jewish Christians who taught the necessity of the *circumcision* for *all*, and made use of the name of James without any authority from him; for Peter would not have permitted such men to influence his conduct. Yet they were strict and extremely conservative Jewish Christians who regarded themselves bound to observe the whole law of Moses, without requiring the same from the Gentile converts. This was the position which James himself took at the Council (Acts xv. 16-21), and to which he always adhered, as we may infer from his advice given to Paul (Acts xxi. 20-25), and also from the accounts of tradition (especially Hegeippus, who represents him as a perfect Jewish saint). It would seem from this passage that, soon after the Council, James sent some esteemed brethren of his congregation to Antioch, not for the purpose of imposing the yoke of ceremonialism upon the Gentile Christians, — for this would have been inconsistent with his speech at the Council and with the synodical letter, — but for the purpose of reminding the Jewish Christians of their duty and recommending them to continue the observance of the divinely appointed and time-honored customs of their fathers which were by no means

law: (1.) before Christ it was alive but not life-giving (*lex viva, sed non vivifica*); (2.) from Christ to the destruction of Jerusalem it was dying but not dead (*moribunda, sed non mortifera*); (3.) after the destruction of Jerusalem it became dead and deadly (*mortua et mortifera*).

overthrown by the compromise measure adopted at the Council. It is unnecessary therefore to charge him with inconsistency. All we can say is that he stopped half way and never ventured so far as Paul, or even as Peter, who broke through the ceremonial restrictions of their native religion. Confining his labors to Jerusalem and the Jews, James regarded it as his duty to adhere as closely as possible to the old dispensation, in the vain hope of bringing over the nation as a whole to the Christian faith; while the Apostle of the Gentiles, on the contrary, owed it to his peculiar mission to maintain and defend the liberty of the gospel and the rights of the uncircumcised brethren.

Renan (*St. Paul*, ch. x) asserts without proof that James deliberately organized a Jewish counter-mission and sent delegates to the Gentile churches for the purpose of undermining Paul's influence and demanding circumcision as a condition of church membership. This view is as wild as the heretical romance of the Pseudo-Clementine Homilies, and in flat contradiction with the public position and profession of James at the Council (Acts xv.), and his conduct towards Paul, whom he recognized as a brother and fellow-Apostle according to Paul's own statement (ver. 9, comp. i. 19). James was conservative and somewhat contracted, but not heretical.

He used to eat (the imperfect indicates the habit) together with the Gentiles, i. e., Gentile (uncircumcised) Christians. This is the best proof from the pen of Paul himself that Peter agreed with him in principle, and for a time even in practice. With his accustomed ardor Peter carried out his conviction which he had boldly professed in Jerusalem, and made common cause with the Gentile converts. The Pharisees reproved Christ for eating with sinners (Luke xv. 2). The Jews were strictly forbidden to eat with unclean persons and idolaters. The Gentiles made no distinction between clean and unclean animals, and consumed without scruple the meat offered to idols and sold on the market. The Apostle probably refers here not only to the ordinary meals, but also to the primitive love feasts (*agapæ*) and the holy communion. A common participation of the Lord's Supper was the completion and seal of Christian-fellowship and church union. We may say that it followed as a last consequence from the decree of the Apostolic Council, but it was not expressly enjoined, and the strict Jewish party thought it unsafe, for the present at least, to venture so far, contenting itself with a general recognition of the Gentile brethren, and keeping them at a respectful distance. James probably shared in this opinion, and may have considered Peter too hasty. The same scrupulous conservatism and exclusivism exists to this day in various shapes of close-communion which refuses to sit at the Lord's table with Christians of any other sect, on account of some difference of doctrine or polity or ceremonies.—**He withdrew and separated himself.** 'The words describe forcibly the cautious withdrawal of a timid person who shrinks from observation.' Characteristic for Peter, who was the first to confess Christ, and the first to deny him; the first to recognize the rights of the Gentiles, and the first to disown them practically. His strength and weakness, his boldness and timidity are the two opposite manifestations of the same warm, impulsive and impressive temper. He was, like the Galatians, 'liable to

sudden transitions from fever-heat to fever-chill (Macgregor). But he was always ready to confess his sins and to repent. And this redeeming feature makes one sympathize with him in his weakness. There was a great deal of human nature in him, but also a great deal of divine grace which triumphed at last. Blameworthy as he was for his inconsistency, he is still more praiseworthy for the humility with which he bore the sharp rebuke of a younger colleague, and lovingly commended the Epistles of 'brother Paul' in which his own inconsistency is recorded (2 Pet. iii. 15, 16).—**Fearing those of the circumcision, Jewish converts.**

Ver. 13. **The other Jews, i. e.,** Jewish Christians of Antioch, who very naturally suffered themselves to be carried away by the example and the high authority of Peter.—**Dissembled likewise with him,** were guilty of the same hypocrisy. A very strong, yet truthful expression. For we have here no mere accommodation to weak brethren for the sake of charity and peace, such as Paul himself taught and practised (1 Cor. ix. 20; Rom. xiv. 1; xv. 3; Acts xvi. 3), but a duplicity and self-contradiction at the expense of truth, a denial of the better conviction to the detriment of the Gentile Christians whom Peter acknowledged as brethren in theory, and whom he now disowned in practice. The logical tendency of this conduct was evidently to break up the communion of the two branches of the church, although he himself would no doubt have deplored such a result.—**Even Barnabas, my friend and co-laborer in the work of heathen missions, and fellow champion of the liberty of the Gentile brethren.** This shows the gravity of the crisis and the power of old Jewish habits even upon more liberal minds. The word *even* implies sadness arising from respect and affection. Comp. Cæsar's *Et tu, Brute!* The two friends separated on this occasion, and each pursued an independent path (Acts xv. 39), thus dividing and doubling the work of mission, but Paul afterwards respectfully alludes to Barnabas (1 Cor. ix. 6), and to Mark, his cousin (Col. iv. 16).

Ver. 14. **Straight, uprightly, honestly. According to (the rule of) the truth.** Others, 'towards,' *i. e.,* so as to maintain the truth of the gospel (comp. ver. 5).—**Before all, i. e.,** the assembled congregation. For only in this public way the censure could have its desired effect upon the body of the Jewish Christians. 'A public scandal could not be privately cured' (Jerome). (Comp. 1 Tim. v. 20.)

The following verses to the end of the chapter are a summary report or dramatic sketch of Paul's address to Peter. Vers. 15 to 18 are certainly addressed to Peter, but the personal and historical narrative imperceptibly loses itself in appropriate doctrinal reflections suggested by the occasion and admirably adapted to the case of the Galatians, who had fallen into the same error. In the third chapter it naturally expands into a direct attack on the Galatians. A similar mingling of narrative and reflection occurs in John iii. 14-21, 31-36.—**Livest as the Gentiles, according to the manner and custom of the Gentiles in regard to eating (ver. 12).** The present tense 'livest,' or 'art wont to live,' implies habit and principle (for Peter had partaken of unclean food long before, and by divine command, Acts x. 10-16, 28; xi. 3), and brings out more vividly the inconsistency of Peter, who in the same breath gave up his native Judaism and

led the Gentile converts back to Judaism. — **Why art thou constraining** (or, **compelling**), not physically and directly, but morally and indirectly, by the force of example which is powerful for good or evil according to the character and position of the man who sets it. It is not necessary to suppose that the delegates of James required from the Gentile converts the observance of the Jewish law of meats. James himself, at all events, confined it to Jewish Christians. But the example of such an Apostle as Peter implied a sort of moral compulsion even for Gentile Christians. — **To Judaize**, to imitate and adopt Jewish manners, to conform to the Jewish religion, without becoming a full Jew. *Comp. Romanize, Romanizing tendency.*

Ver. 15. Many commentators close here the speech of Paul to Peter; others with ver. 16; still others with ver. 18. But the words, 'we *who are Jews* by nature,' would not suit the Galatians, most of whom were Gentiles by birth, and there is no mark of a return of the speech to the Galatians till iii. 1. — **We Jews by birth, and not sinners**, *i. e.*, gross sinners without law and without God, like the heathen. The two words were almost synonymous in the mouth of the Jew. *Comp. Matt. ix. 13; Luke vii. 34; Rom. ii. 12; Eph. ii. 12.*

Ver. 16. **Yet knowing that a man is not justified by works of law** (*law-works, Gesetzeswerke*), **but only through faith in Jesus Christ, we ourselves also became believers in Christ Jesus.** Here the term 'justify' is first introduced in this Epistle. On the important doctrine of justification see the Excursus below, and the comments on Rom. i. 17 and iii. 20. It means acquittal from the guilt and punishment of sin in the tribunal of the just and holy God, on the ground of Christ's atoning death and through the medium of faith by which we apprehend Christ's merits and make his righteousness our own. 'By works of law,' the whole law, moral as well as ceremonial. — **Shall no flesh be justified**, *lit.*, 'shall all flesh not be justified,' or 'find no justification.' An expressive Hebraism. The negation attaches to the verb, and not to the noun. But the genius of the English language requires such a transposition. 'Flesh' in Hebrew is often used for man, living being. The future tense expresses moral impossibility: such a thing can never happen. The passage is an authoritative confirmation of his own statement by an allusion to Ps. cxliii. 2: 'Enter not into judgment with Thy servant: for in Thy sight *shall no man living be justified!*' *Comp. Rom. iii. 20*, where the passage is quoted in the same form with the same addition 'of works of law.'

Vers. 17-19 furnish an example of the condensed and nervous dialectics of Paul, similar to Rom. iii. 3-8. The sense is somewhat obscured by brevity, and has been differently explained. Some make Paul reason from *false* premises of the Judaizers, by drawing from them a logical inference which they themselves must repel with pious horror. But he rather draws, in the form of a question, a false conclusion of the Judaizing opponents from *correct* premises of his own, and rejects their conclusion with his usual formula of abhorrence; just as in Rom. vi. 2 he repels a false antinomian inference from his correct doctrine of justification by faith: 'Shall we continue in sin that grace may abound? God forbid!' His argument is this: But (you may object) if by

seeking gratuitous justification in Christ we had to abandon legal justification and sink to the level of common 'sinners' (that is, take our position with the profane heathen who know not the law, and can only be justified by faith), does it not follow then (*ἀπα*) that Christ instead of abolishing sin, promotes sin? Away with this monstrous and blasphemous thought! On the contrary, there is sin in returning to the law after having abandoned it for faith in Christ (as Peter did). I myself (Paul now politely chooses the first person, but means Peter) stand convicted of transgression if I build up again (as thou doest now at Antioch) the very law of Moses which I pulled down (as thou didst at Cæsarea by divine command, and at first in Antioch), and thus condemn my own former conduct. For the law itself taught me to exchange it for Christ to whom it points and leads as a schoolmaster. It would be sin therefore to return to it for justification.

Ver. 17. **Were found**, discovered, in the eyes of God and men, at the time of our conversion to Christ and our justification by faith in him. — **Sinners** in the Jewish sense, *i. e.*, lawless heathen, as in ver. 15. — **A minister of sin, helper, promoter.** — **Let it never be!** or 'Far be it;,' 'By no means;,' 'Away with the thought;,' 'Nay, verily.' This phrase occurs fourteen times in St. Paul, thrice in Galatians (ii. 17, 21; iii. 21), ten times in Romans (iii. 4, 6, 31; vi. 2, 15; vii. 7, 13; ix. 14; xi. 1, 11), and once in 1 Cor. vi. 15. It is an expression of strong denial, often mixed with moral indignation or aversion, and is here and generally used by Paul interjectionally in rebutting an unjustifiable inference deduced from his teaching by an opponent. The rendering 'God forbid' in the E. V. in all these passages is strongly idiomatic, but unfortunate, as it implies a familiar use of God's name then prevalent in England, which borders on profanity. There is neither 'God,' nor 'forbid' in the Greek phrase.

Ver. 18. The sin is the other way, in going back from Christ to Moses, from the gospel of freedom to the law of bondage. Paul speaks with delicate consideration in the first person, but really means Peter and the Judaizers. He supposes a case which actually occurred, and exposes its folly. Peter in this case proved himself an architect of ruin. — **The things which I pulled down**, the Mosaic ordinances, in this case the Levitical law of meats. Paul frequently uses the metaphor of building; *comp. 1 Cor. iii. 10-14; 2 Cor. v. 1; x. 4; Rom. xv. 20; Eph. ii. 20-22.* — **I prove myself to be a transgressor** of the law itself, by rebuilding it on the ruins of the gospel contrary to its own spirit and intent to prepare the way for the gospel as its fulfilment.

Ver. 19. **For I through law died to law** (*a dative of disadvantage*) **that I might live to God** (*dative of advantage*). The same idea is expressed in Rom. vii. 4-6; Col. ii. 20. Paul gives here, in a single sentence, the substance of his own experience, which he more fully explains in the seventh chapter of Romans. The "I" is here Paul himself, and not Peter (as in ver. 18). The law itself led him to Christ, so that it would be sinful and foolish to return to it again, as Peter did. As well might a freedman become a slave, or a man return to childhood. The law is a schoolmaster to lead to Christ (Gal. iii. 24), by developing the sense of sin and the need of redemption. But the very object of a schoolmaster is to ele

vate the pupil above the need of his instruction and tuition. His success in teaching emancipates the pupil. So children nurse at their mother's breast, that they may outgrow it, and by passing through the school of parental authority and discipline they attain to age, freedom, and independence. The 'law' is therefore to be taken in the same sense in both cases of the Mosaic law. Comp. Rom. vii. 6-13. Those who (with many of the fathers, and even Luther and Bengel) refer it in the first clause to the law of Christ (Rom. viii. 2), and in the second clause to the law of Moses, miss the drift and beauty of the passage. 'Law' without the article has a wider sense, and is applicable to all kinds of law, as a general rule or principle, but chiefly and emphatically to the Mosaic law, which is usually indicated by the definite article. — **That I might live unto God,** a new life of obedience to the law of Christ, and gratitude for the redeeming mercy of God. The death of the old man of sin is followed by the resurrection of the new man of righteousness. This cuts off all forms of antinomianism.

Ver. 20. **I have been crucified with Christ** (not 'am crucified,' as the E. V. has it). Paul means the past act which took place in his conversion. It is an explanation of the word '*died*,' ver. 19 (not '*am dead*,' E. V.). Since the law is a school-master to Christ who fulfilled it and removed its curse by His atoning death on the cross, the believer is crucified with Christ as to his old, sinful nature, but only in order to live a new spiritual life with the risen Saviour. Comp. Rom. vi. 5-10; Gal. v. 24; vi. 14; Col. ii. 20. **And it is no longer I that live,** or, 'I live no longer myself,' in the unconverted state, under the dominion of sin and the curse of the law. 'I have no longer a separate existence, I am merged in Christ' (Lightfoot). The E. V.: '*Nevertheless I live, yet not I,*' conveys a beautiful and true idea, but is grammatically incorrect, since the original has no '*nevertheless*' nor '*yet*.' — **But it is Christ that liveth in me,** Christ, the crucified and risen Redeemer, who is the resurrection and the life, is the indwelling, animating, and controlling principle of my life. One of the strongest and clearest passages for the precious doctrine of a real life-union of Christ with the believer, as distinct both from a mere moral union and sympathy, and from a pantheistic confusion and mixture. Christ truly lives and moves in the believer, but the believer lives and moves also, as a self-conscious personality, in Christ. Faith is the bond which unites the soul to Christ, that it puts on Christ (iii. 27), that it becomes a member of His body, yea flesh of His flesh and bone of His bone (Eph. v. 30), and derives all its spiritual nourishment from

Him (John xv. 1 ff.). Comp. Gal. iii. 27: 'Ye did put on Christ;' iv. 19: 'Until Christ be formed in you;' 2 Cor. i. 3, 5: 'Jesus Christ is in you;' Col. iii. 4: 'When Christ who is our life, shall appear;' Phil. i. 21: 'For to me to live is Christ;' John xv. 5: 'I am the vine, ye are the branches;' John xvii. 23: 'I in them, and Thou in Me, that they may be perfected into one.' — **That (life) which I now live in the flesh.** 'Now' after my conversion, as compared with my old life. 'In the flesh,' in this bodily, temporal form of existence. It is explanatory of the preceding sentence. The life-union with Christ does not destroy the personality of the believer. Even his natural mortal life continues in this world, but as the earthen vessel containing the heavenly treasure of the imperishable life of Christ who dwells in him and transforms even the body into a temple of the Holy Spirit. — **I live in the faith,** (not '*by*,' E. V.) corresponds to 'in the flesh,' and conveys the idea that faith is the living element in which Paul moved. — **Of the Son of God,** the object of faith, the eternal Son of the Father who has life in himself (John v. 26), and by his incarnation and his atoning death on the cross has become the fountain of divine life to man. — **Who loved me,** individually, as a personal friend. The love of Christ to the whole world applies in its full force to each believing soul, as the sun pours its whole light and heat with undiminished force on every object it reaches.

Ver. 21. **I do not frustrate,** or set at nought, make of no effect, nullify, as the Judaizers do with their assertion of the necessity of the law for justification. — **The grace of God,** which revealed itself in the infinite love and atoning death of Christ, ver. 20. — **Christ died** (not 'is dead,' E. V.) **for nought,** or 'uselessly,' 'gratuitously,' *i. e.*, without good cause; not 'in vain' (*i. e.*, without fruit or effect). If the observance of the law of Moses or any other human work could justify and save man, the atoning death of Christ would be unnecessary as well as fruitless. This blasphemous inference gives the finishing stroke to the false Judaizing gospel.

The power of this concluding argument Peter could not resist, and he no doubt felt ashamed and humbled at this overwhelming rebuke, as he did after the denial of his Master, although Paul, from discretion and kindness, says nothing of the result of this collision. The effect of it was long felt: to the Ebionites it furnished material for an attack upon Paul, to the Gnostics for an attack upon the Jewish apostles, to Porphyry for an attack upon Christianity itself. But Christianity has survived all these attacks, and gains new strength from every conflict.

Excursus on the Controversy of Peter and Paul.

CHAPTER II. 11-14.

The collision of the two Apostles was of course only temporary. Peter showed weakness, Paul rebuked him, Peter submitted, and both continued to labor, at a respectful distance, yet as brethren (comp. 1 Cor. ix. 5; 2 Pet. iii. 15, 16), for their common Master until they sealed their testimony by their blood and met again never more to part in the church triumphant above. The same is true of the alienation of Paul from Barnabas and Mark, which took place about the same time, but was adjusted afterwards, as we learn from Paul's respectful allusion to Barnabas (1 Cor. ix. 6), and Mark's

later connection with Paul (Col. iv. 10; Philem. 24; 2 Tim. iv. 11).¹ At the same time it cannot be denied that the scene in Antioch reveals an immense fermentation and commotion in the Apostolic Church, which was not a dead unit, but a living process and a struggle of conflicting views and tendencies with an underlying harmony. On the one hand the quarrel has been greatly exaggerated by Celsus, Porphyry, and other enemies of Christianity, old and new, who used it as a weapon against the character and inspiration of the Apostles; on the other hand it has been explained away and dishonestly misinterpreted by eminent fathers and Roman commentators in mistaken zeal for a rigid and mechanical orthodoxy.

We take the record in its natural, historical sense, and derive from it the following instructive lessons:—

1. The right and duty of protest against ecclesiastical authority, even the highest, when Christian truth and principle are endangered. The protest should be manly, yet respectful. Paul was no doubt severe, but yet he recognized Peter expressly as a 'pillar' of the Church and a brother in Christ (Gal. i. 18; ii. 9). There was no personal bitterness and rudeness, as we find, alas, in the controversial writings of St. Jerome (against Rufinus), St. Bernard (against Abelard), Luther (against Erasmus and Zwingli), Bossuet (against Fenelon), and other great divines.

2. The duty to subordinate expediency to principle, the favor of man to the truth of God. Paul himself recommended and practised charity to the weak; but here a fundamental right, the freedom in Christ, was at stake, which Peter compromised by his conduct, after he himself had manfully stood up for the true principle at the Council of Jerusalem, and for the liberal practice at Antioch before the arrival of the Judaizers.

3. The moral imperfection of the Apostles. They remained even after the Pentecostal illumination frail human beings, carrying the heavenly treasure in earthen vessels, and stood in daily need of forgiveness (2 Cor. iv. 7; Phil. iii. 12; James iii. 2; 1 John i. 8; ii. 2). The weakness of Peter is here recorded, as his greater sin of denying his Lord is recorded in the Gospels, both for the warning and for the comfort of believers. If the chief of the Apostles was led astray, how much more should ordinary Christians be on their guard against temptation! But if Peter found remission, we may confidently expect the same on the same condition of hearty repentance. 'The dissension—if dissension it could be called—between the two great Apostles will shock those only who, in defiance of all Scripture, persist in regarding the Apostles as specimens of supernatural perfection.' (Farrar, *Life and Work of St. Paul*, i. 444.)

4. The collision does not justify any unfavorable conclusion against the *inspiration* of the Apostles and the infallibility of their teaching. For Paul charges his colleague with hypocrisy or dissimulation, that is, with acting against his own better conviction. We have here a fault of *conduct*, a temporary *inconsistency*, not a permanent error of *doctrine*. A man may know and teach the truth, and yet go astray occasionally in practice. Peter had the right view of the relation of the gospel to the Gentiles ever since the conversion of Cornelius; he openly defended it at the Apostolic Council (Acts xv. 7; comp. Gal. ii. 1-9), and never renounced it in theory; on the contrary, his own Epistles agree fully with those of Paul, and are in part addressed to the same Galatians with a view to confirm them in their Pauline faith; but he suffered himself to be influenced by some scrupulous and contracted Jewish Christians from Jerusalem. By trying to please one party he offended the other, and endangered for a moment the sound doctrine itself.

5. The inconsistency here rebuked quite agrees with Peter's character as it appears in the Gospels. The same impulsiveness and inconstancy of temper, the same mixture of boldness and timidity, made him the first to confess, and the first to deny Christ, the strongest and the weakest among the Twelve. He refused that Christ should wash his feet, and then by a sudden change he wished not his feet only, but his hands and head to be washed; he cut off the ear of Malchus, and in a few minutes afterwards he forsook his Master and fled; he solemnly promised to be faithful to Him, though all should forsake Him, and yet in the same night he denied Him thrice. If the legend of *Domine quo vadis* (which is first mentioned in the Apocryphal *Acts of Peter and Paul*) has any foundation in fact, he remained 'consistently inconsistent' to the last. A few days before his execution, it is said, he escaped from prison, but when he reached a spot outside of Rome, near the gate of St. Sebastian, now marked by a chapel, the Lord appeared to him with a cross, and Peter asked in surprise: 'Lord, whither goest thou?' (*Domine, quo vadis?*) And when the Lord replied: 'I am going to Rome to be crucified again,' the disciple returned deeply humbled, and delivered himself to the jailor to be crucified head downwards.

6. It should be remembered, however, on the other hand, first, that the question concerning the significance of the Mosaic law, and especially of the propriety of eating meat offered to idols, was a very difficult one and continued to be agitated in the Apostolic Church (comp. 1 Cor. viii.-x.; Rom. xiv.). The decree of the Council at Jerusalem (Acts xv. 20, 29), after all, stated simply the duties of the Gentile converts, strictly prohibiting them the use of meat offered to idols, but it said nothing on the duties of the Jewish Christians to the former, thus leaving some room for a milder and stricter view on the subject. We should also remember that the temptation on the occasion referred to was very great, since even Barnabas, the Gentile missionary, was overcome by it.

7. Much as we may deplore and censure the weakness of Peter and admire the boldness and consistency of Paul, the humility and meekness with which Peter, the oldest and most eminent of the twelve Apostles, seems to have borne the public rebuke of a younger colleague, are deserving of high praise. How touching is his subsequent allusion in 2 Pet. iii. 15, 16, which is addressed to the

¹ The words used by Luke of the general controversy in the Council at Jerusalem (Acts xv. 2), are *στάσις* (dissension, a factious party spirit) and *ἄγριμος* (disputation, questioning); the word used of the quarrel between Paul and Barnabas (xv. 39), is *παροξυσμός*, *exacerbatio*, *paroxysm*, and implies a warm and sharp contention, heightened in this case by the previous friendship and coöperation, yet, after all, passing away as a temporary alienation. The same word is used Heb. x. 24 in a good sense of 'provocation to love and good works.'

Galatians among others, to the very Epistles of his 'beloved brother Paul,' in one of which his own conduct is so sharply condemned. This required a rare degree of divine grace which did its full work in him through much suffering and humiliation, as the humble, meek, gentle, and graceful spirit of his Epistles abundantly proves.

8. The conduct of Paul supplies a conclusive argument in favor of the equality of the Apostles and against the papal view of the supremacy of Peter. No pope would or could allow any Catholic bishop or archbishop to call him to an account and to talk to him in that style of manly independence. The conduct of Peter is also fatal to the claim of papal infallibility, as far as morals or discipline is concerned; for Peter acted here officially with all the power of his Apostolic example, and however correct in doctrine, he erred very seriously in practice, and endangered the great principle of Christian freedom, as the popes have done ever since. No wonder that the story was offensive to some of the fathers and Roman commentators, and gave rise to most unnatural explanations.

We may add that the account of the Council in Jerusalem in Acts xv. likewise contradicts the Vatican system, which would have required a reference of the great controversy on circumcision to the Apostle Peter rather than to a council under the presidency of James.

9. The Apostolic Church is typical and foreshadows the whole course of the history of Christendom. Peter, Paul, and John represent as many ages and phases of the Church. Peter is the rock of Catholicism, Paul the rock of evangelical Protestantism. Their temporary collision at Antioch anticipates the world-historical antagonism of Romanism and Protestantism, which continues to this day. It is an antagonism between legal bondage and evangelical freedom, between Judaizing conservatism and Christian progress. Jerusalem, Rome, and Petersburg are in different degrees on the side of Peter; Wittenberg, Geneva, and Oxford—at various distances and with temporary reactions—follow the standard of Paul. Let us hope also for a future reconciliation in the ideal Church of harmony and peace which is symbolized by John, the bosom friend of Christ, the seer of the heavenly Jerusalem.

Paul and Peter, as far as we know from the New Testament, never met again after this scene in Antioch. But ecclesiastical tradition reports that they were tried and condemned together in Rome, and executed on the same day (the 29th of June), Peter, the Galilæan disciple, on the hill of the Janiculum, where he was crucified; Paul, the Roman citizen, on the Ostian road at the Tre Fontane, where he was beheaded. Their martyr blood thus mingled is still a fountain of life to the church of God.

Excursus on Justification.

CHAPTER II. 16, 17.

The doctrine of justification by faith is one of the fundamental doctrines of Paul, and is set forth most fully in this Epistle and in that to the Romans. How shall a sinner be justified before a holy God? This was a vital question in the Apostolic age, and came very near splitting the Church. It shook Western Christendom again in the sixteenth century, and divided it into two camps. It is no idle scholastic dispute, but involves the peace of conscience and affects man's whole conduct. It is nearly equivalent to the question: 'What shall I do to be saved?'

To this question there were two answers. The Pharisaical Jews and Christian Judaizers said: 'Man is justified by works of the law.' Paul said just as emphatically: 'Man is justified by faith in Christ.' The Judaizers would not deny the importance and necessity of faith in Christ, but practically they laid the main stress upon works, and hence they demanded circumcision as a term of church membership, and a sign and pledge for the observance of the whole Mosaic law. Paul reasons in this chapter that to return to the law for justification is virtually to abandon Christ, and to declare his death needless and fruitless.

The following are the chief points to be considered here:—

1. The verb *to justify* (δικαίωω) may be used both in an efficient and in a judicial sense, *i. e.*, (1.) *to make just*, to transform a sinner into a saint; (2.) *to declare just*, to acquit. In Hellenistic Greek, and especially in Paul's Epistles, it has the judicial or forensic meaning. This appears—

(a.) From the equivalent terms 'to reckon,' or 'to account for righteousness.' Gal. iii. 6; Rom. iv. 3, 5, 9, 23, 24; James ii. 23.

(b.) From the phrase to be justified 'before God,' or 'in the sight of God,' *i. e.*, before His tribunal. Gal. iii. 11; Rom. iii. 20.

(c.) From such passages where God or Christ is said to be justified. God is just and cannot be made just, but He may be accounted or declared just by man. Rom. iii. 4 (from Ps. li. 4); 1 Tim. iii. 16; comp. Matt. xi. 19; Luke vi. 29, 35.

(d.) From the opposite phrase *to condemn*. Matt. xii. 37: 'By thy words shalt thou be justified, and by thy words shalt thou be condemned;' Deut. xxv. 1: 'The judges shall justify the righteous and condemn the wicked;' Prov. xvii. 15.

2. Consequently 'justification' (δικαιώσις, Rom. iv. 25; v. 18) is a judicial act of acquittal, in opposition to condemnation.

Now there may be two kinds of justification, legal and evangelical. The former would be a reward of merit, the latter is a free gift of grace. We may be justified and accepted by God on the ground of our good works, the observance of His law, that is, because we are really righteous and deserving of acceptance; or we may be justified gratuitously on the ground of the merits of Christ the righteous, as apprehended by a living faith.

But justification by works is impossible, because we are all sinners by nature and practice, and justly exposed to the wrath of God. We cannot in our own strength observe the divine law; if we could, there would have been no need of a Saviour and his death to atone for our sins. The more we try to keep the law, the more are we driven to a conviction of sin and guilt and to a painful sense of the need of redemption. This is the pedagogic or educational mission of the law. It is in itself 'holy, just, and good,' but it is opposed and defeated by the power of sin in the flesh, or the corrupt nature of man, which it cannot overcome. It is therefore no 'quickening spirit,' but a 'killing letter.' The best it can do is to bring the moral decease to a crisis by revealing sin in its true nature, and thus to prepare the way for the cure.¹

3. Hence we are shut up to gratuitous justification by the free grace of God through faith in Christ who came into the world for the very purpose of redeeming us from the curse of the law and the guilt and power of sin. God is the judge; we stand charged before His tribunal with violation of his holy law; Christ steps in with his merits as our surety; we accept Him as our Saviour, in sincere repentance and faith; God pronounces us just for His son's sake, pardons our sins and adopts us as His children. This is justification as taught by Paul. The atoning death of Christ is the meritorious ground of our justification; a living faith in Him is the condition on our part; a holy obedience is the evidence or necessary consequence.

4. For it is impossible truly to believe in Christ without following his example. We are not justified outside of Christ, but *in* Christ, standing in Him, united with Him, identified with Him, consecrated to Him. Faith without works is dead. Paul demands a faith which is 'operative by love' (Gal. v. 16). He insists on good works fully as much as his Judaizing opponents, but as a result of justification, not as a condition of it. The truly good works are works of faith and manifestations of gratitude to God for his redeeming love in Christ. Paul only carried out the teaching of Christ who attributes saving power not to love or hope or works of men, but to faith. 'Thy faith hath saved thee;' 'He that believeth in Me hath (already here and now) eternal life.' In all these cases faith is not merely a theoretical belief, but trust of the heart, repose of the will in Christ, an outgoing of the whole inner man towards Him as our Saviour. Faith is the bond of a vital union with Christ and appropriates his righteousness and all his benefits. 'It is a living, busy, active, mighty power, and cannot possibly cease from working good.' The same grace of God which justifies, does also regenerate and sanctify. Faith and love, justification and sanctification are as inseparable in the life of the true Christian as light and heat in the rays of the sun.

Paul's doctrine of justification then differs as widely from antinomianism which denies the necessity of good works, as it differs from Jewish legalism, and all its kindred errors which make good works an antecedent condition of justification and virtually teach that man is his own Saviour.

5. Paul's doctrine of justification is a source of unspeakable comfort and peace. It humbles our pride, it gives us a full assurance of pardon, it fills us with a deep sense of the boundless love of God, and the all-sufficient salvation of Christ. It acts as the strongest stimulus of gratitude and entire consecration to the service of Him who loved us and gave Himself for us.

CHAPTER III.

CONTENTS: I. THE JUSTIFICATION BY FAITH, AND THE CURSE OF THE LAW, VERS. 1-14;
 II. THE EDUCATIONAL SIGNIFICANCE OF THE LAW, VERS. 15-29.

The Justification by Faith, and the Curse of the Law.

CHAPTER III. 1-14.

Paul addresses himself again directly to the Galatians with an expression of his indignant surprise at the folly of their relapse into Judaism, and passes from the historical to the doctrinal part of the Epistle, from the apology of his apostolic authority to the defence of his apostolic teaching concerning justification by faith and evangelical freedom, in opposition to the slavish legalism which would make Christ's death superfluous and useless. He first reminds the readers of their own experience which must teach them that they received the Holy Spirit not through the law, but through faith (vers. 1-5); and then he appeals to the example of Abraham who was justified by faith, and whose genuine children are those who believe like him (vers. 6-9). The law on the contrary pronounces the curse upon every transgressor, and cannot possibly justify any man, since they are all transgressors (vers. 10-12). Christ alone by His atoning death delivered us from this curse (vers. 13, 14).

¹ Milton has a striking passage (*Parad. Lost*, xii. 285) in illustration of Paul's doctrine:—

'And therefore Law was given them to *evince*
Their natural pravity, by stirring up
 Sin against Law to fight; that when they see
 Law can discover sin, but not remove,
 Save by those shadowy expiations weak,
 The blood of bulls and goats, they may conclude
 Some blood more precious must be paid for man.'

- 1 **O** FOOLISH Galatians, ^a who hath ¹ bewitched you, that ^a ye should not ^b obey the truth, ² before whose eyes Jesus Christ hath been evidently set forth, ^c crucified among you? ³
- 2 This only would I learn of you, Received ye ^d the Spirit by the
- 3 works of the law, ⁴ or by the hearing ^b of faith? Are ye so foolish? ^f having begun in the Spirit, are ye now made perfect
- 4 by ^g the flesh? ⁶ ^h Have ye suffered ⁷ so many things in vain? ^e
- 5 if *it be* yet ⁸ in vain. He therefore ⁱ that ministereth to you ^f the Spirit, and worketh miracles among you, ⁹ *doeth he it* ¹⁰ by ^g the works of the law, ¹¹ or by the hearing ¹² of faith?
- 6 Even as ^k Abraham believed God, and it was accounted ¹³
- 7 to him for righteousness.' Know ye ¹⁴ therefore that ⁱ they ^k which ¹⁵ are of faith, the same are the children ¹⁶ of Abraham.
- 8 And ^m the Scripture, foreseeing that God would justify the ^l heathen ¹⁷ through faith, preached before the gospel ¹⁸ unto
- 9 Abraham, *saying*, ⁿ 'In thee shall all nations ¹⁹ be blessed.' So
- then they which be ²⁰ of faith are blessed with ²¹ faithful Abraham.
- 10 For as many as are of the works of the law ²² are under the ²³ curse: for it is written, ^o 'Cursed *is* every one that con-
- tinueth not in all things which are written in the book of the
- 11 law to do them.' But ^p that no man is justified by the law ²⁴
- in the sight of God, *it is* ²⁵ evident: for, ^q 'The just ²⁶ shall live
- 12 by faith.' And ^r the law is not of faith: but, ^s 'The man that
- 13 doeth them ²⁷ shall live in them.' ^t Christ hath ²⁸ redeemed us from the curse of the law, being made ²⁹ a curse for us: for it is written, ^u 'Cursed *is* every one that hangeth on a tree:'
- 14 ^v That the blessing of Abraham might come on the Gentiles through ³⁰ Jesus Christ; that we might receive ^w the promise of the Spirit through faith.

¹ omit hath

² The best authorities omit the words that ye should not obey the truth. (Probably a gloss from chap. v. 7.)

³ was openly set forth among you, as crucified. (Some of the best MSS. omit among you.)

⁴ Did ye receive the Spirit by works of law?

⁵ preaching (message)

⁶ are ye now ending (finishing) in the flesh?

⁷ Did ye experience

⁸ if it be really (indeed)

⁹ powers in you

¹⁰ doth he do so

¹¹ by works of law

¹² preaching

¹³ reckoned

¹⁴ Ye perceive (*indicative*)

¹⁵ those who

¹⁶ sons

¹⁷ God justifieth the Gentiles

¹⁸ declared beforehand the good tidings

¹⁹ all the Gentiles

²⁰ those who are

²¹ insert the

²² of works of law (law-works)

²³ omit the

²⁴ *lit.* in law (by law)

²⁵ omit it

²⁶ Or, the righteous

²⁷ He that hath done them (*i. e.* observed the commandments)

²⁸ omit hath

²⁹ by becoming

³⁰ in

^a Chap. v. 7; comp. Acts viii. 9, 11.

^b Chap. v. 7; 1 Cor. i. 2, 3; ii. 2.

^c Ver. 14; Acts ii. 38; viii. 15; x. 47; xv. 8; Eph. i. 13; Heb. vi. 4.

^d Ver. 5; Rom. x. 16, 17.

^e Chap. iv. 9; Phil. i. 6.

^f Heb. vii. 16; ix. 10.

^g Heb. x. 35, 36; 2 John 8.

^h 2 Cor. iii. 8.

ⁱ GEN. xv. 6; Rom. iv. 3; 9, 21, 22; James ii. 23.

^j John viii. 39; Rom. iv. 11, 12, 16.

^k Ver. 22; iv. 30; see Rom. ix. 17.

^l GEN. xii. 3; xviii. 18; comp. xxii. 18; Acts iii. 25.

^m DEUT. xxvii. 26; Jer. xi. 3.

ⁿ Chap. ii. 16.

^o HAB. ii. 4; Rom. i. 17; Heb. x. 38.

^p Rom. iv. 4; 5; x. 5, 6; xi. 6.

^q Lev. xviii. 5; Rom. x. 5.

^r Chap. iv. 5; Rom. viii. 3; 2 Cor. v. 21; 2 Pet. ii. 1.

^s Deut. xxi. 23.

^t Rom. iv. 9, 16.

^u Acts ii. 33; Is. xxxii. 15; xlvii. 3; Jer. xxxi. 33; xxxii. 40; Ez. xi. 19; xxxvi. 27; Joel ii. 28, 29; Zech. xii. 10; John vii. 39.

Ver. 1. **O senseless Galatians**, to think that righteousness comes through the law, and thus virtually to deny the necessity and efficacy of Christ's death (ii. 21). No reference to natural dullness or stupidity (for the Galatians, like all the Celtic races, were bright and intelligent), but to spiritual folly. The same word is used by our Lord of the disciples of Emmaus (Luke xxiv. 25). — **Did bewitch you**, fascinate with his evil eye. The relapse from the freedom of the gospel to the slavery of the law is so absurd that it seems only explicable on the assumption of magical agency. The Greek word (*βασκάνειν*), originally referred to witchery by spells or incantations, then to the blighting influence of the evil eye (especially on children), according to a common belief still prevalent in Egypt and throughout the East, also in Italy ('occhio cattivo'), and among the Celts in Brittany. It implies the envious spirit of the false teachers and their baleful influence on the Galatians.¹ — **Before whose eyes Jesus Christ was evidently (or, conspicuously) set forth**. This signifies the life-like, pictorial vivacity, and effectiveness of Paul's preaching of Christ and Him crucified, who by his death delivered us from the curse and slavery of the law and reconciled us to God. The Greek verb is used of placarding public notices and proclamations. More freely we might translate: 'You, before whose very eyes was held up the picture of Jesus Christ on the cross.' Faithful preaching is the best painting. Paul intimates that the actual sight of Christ's death could not have affected them more powerfully than his preaching. 'When the church has such painters, she needs no longer dead images of wood and stone.' (Calvin). — **Among you**, lit. 'in you' (omitted by some of the best editors) may be connected either with the verb 'set forth,' as a redundant phrase (not only by letter from a distance, but by my own personal presence and preaching), or with 'crucified,' in this sense: The crucifixion has been so graphically described to you as if it had occurred in the midst of you and in your very hearts. The former is preferable on account of the order of words. — **Crucified** is emphatically placed at the end, as in 1 Cor. i. 23: 'We preach Christ, and him crucified,' and 1 Cor. ii. 2. The perfect participle implies the permanent character and result of the crucifixion. Christ crucified is the greatest conqueror, and draws all hearts to him. Comp. John xii. 32.

Ver. 2. Paul appeals to their own experience at their conversion, which alone should be sufficient to convince them of the error of their present position. **This only**, among other concessions which I might draw from your own spiritual experience. The 'cily' indicates that this is sufficient. **Was it by works of law (law-works, Gesetzeswerke) that ye received the Spirit**, the Holy Spirit, the greatest of gifts. He is communicated to believers through the gospel, regenerates and sanctifies and makes them children of God and heirs of eternal life. In the apostolic age, the Spirit manifested itself also in extraordinary gifts such as speaking in tongues, prophesying, working of miracles (comp. Acts viii. 17; x. 44-46; xix. 6; 1 Cor. xii.-xiv.). — **From the preaching (or, message,**

not 'hearing') of faith, comp. ver. 5; 1 Thess. ii. 13; Heb. iv. 2; and Rom. x. 17: 'faith cometh from preaching, and preaching through the word of God.' The Greek (*ἀκοή*) admits of two meanings: (1.) active: the hearing of faith, *i. e.*, the reception of the gospel preached (comp. 'obedience of faith,' Rom. i. 5; xvi. 26); (2.) passive: the report, the message which treats of faith (genit. of the object). Lightfoot adopts the first, but the second is preferable on account of the usual meaning of the word in the New Testament, and because the contrast is between the two principles, *law* and *faith*, not between two actions, *doing* and *hearing*. The emphasis lies on 'law' and 'faith.' In the New Testament, 'faith' is mostly used in the subjective sense of the act and exercise of faith, not in the objective sense of doctrine of faith or creed. Faith is the organ by which we receive the Holy Spirit through the preaching of the gospel.

Ver. 3. **Having begun in the Spirit, are ye now ending (or finishing) in the flesh?** A fine irony. The middle voice of the Greek verb (*ἐπιτελείσθε*) is preferable to the passive ('are ye now brought to perfection') on account of the correspondence with 'begun,' and on account of the parallel passages, Phil. i. 6 ('he who began a good work in you will finish it'), and 2 Cor. viii. 6. 'Spirit' and 'flesh' represent here the spiritual religion which makes man free, and the carnal religion which makes him a slave to outward forms and observances.

Ver. 4. **Did ye experience so many things in vain?** The usual rendering 'suffer' would refer to persecutions which the Galatians had to endure (probably from the Jews); but as we know nothing of them, it seems preferable to take the Greek verb (*ἐπίβητε*) in the neutral and wider sense (otherwise not found in the New Testament, except perhaps in Mark v. 26), embracing all spiritual experiences (blessings and benefits as well) of the Galatians (comp. ver. 3 and 5). — **If it be really in vain**. This leaves room for doubt; the Apostle cannot believe that the Galatians will lose all the benefit of their spiritual experiences and continue in their folly. Others take the words in the sense: 'if it be only in vain,' and not much worse; since spiritual experiences increase the responsibility and risk. Comp. Luke xii. 47, 48; 2 Pet. ii. 21.

Ver. 5. The present tense **ministereth and worketh** is used to indicate the continued communication and abundant supply of the spiritual gifts. — **Powers**, miraculous powers, 1 Cor. xii. 10, 28, 29. — **In you, i. e.**, in your heart and will; comp. Matt. xiv. 2. Paul probably means the moral miracles of regeneration and conversion. Others understand here physical miracles wrought 'among you,' *i. e.* in the midst of you.

Ver. 6. The only reply the Galatians could make to the foregoing question was: 'By the preaching of faith.' Taking this for granted, Paul proceeds (as in Rom. iv. 1) to give the historical and scriptural proof from the example of Abraham, the father of the faithful. The words are a quotation from Gen. xv. 6 (Sept.). The emphasis lies on **believed, i. e.**, trusted in God.

Ver. 7. **Ye perceive, therefore**. The Greek may be the indicative or the imperative. The former agrees better with the argumentative character of the sentence and with the particle 'therefore' (*ἀρα*). Others maintain that the imperative ('know ye') is more animated. — **Those of faith,**

¹ Coleridge (*Lady Christabel*):—

'So deeply had she drunken in
That look, those shrunken serpent eyes,
That all her features were resigned
To this sole image of her mind.'

emphatic, no others, in opposition to the self-righteous men of the law. 'They whose starting-point, whose fundamental principle is faith.' Comp. Rom. ii. 8; iv. 14 (in Greek).

Ver. 8. **The Scripture**, personified, as in ver. 22, for the author of the Scripture. — **Justifieth**, now when Paul wrote, and at all times. It is the normal present indicating the only way of God's justification, and sure accomplishment of his purpose. — **Declared beforehand the good tidings**. The promise to Abraham was an anticipation of the gospel, *i. e.*, the good tidings of salvation by Christ. — **In thee**, as the spiritual father. Quotation from two passages (Gen. xii. 3, and xviii. 18), which are fused into one. The blessing promised includes the whole Christian salvation, which implies justification, *i. e.*, the remission of sins and imputation of Christ's merit.

Ver. 9. The emphasis lies on **faith**, as in ver. 7.

Vers. 10-12. Negative proof of ver. 9, by showing the impossibility of justification by law, because we cannot keep the law, and the violation of the law subjects us to its curse (comp. Rom. iii. 9-20; vii. 7-25). No man lives up even to his own imperfect standard of goodness, much less to the perfect rule of the revealed will of the holy God.

Ver. 10 confirms ver. 9 by the opposite. **As many as are of law-works**, are controlled by the principle of law, and shape their character by works, **are under curse**, *i. e.*, subject to curse (comp. 'under sin,' Rom. iii. 9). — **For it is written**, etc. A free quotation from Deut. xxvii. 26 (Sept.), the closing sentence of the curses from Mount Ebal, and a summary of the whole.

Vers. 11 and 12 contain the following syllogism: The just lives by faith; the law is not of faith: consequently no man is justified by the law.

Ver. 11. **Now that in (the) law no man is justified in the sight of God, is evident**. 'In' is elemental and instrumental, 'in and by,' or 'under' the law, in the sphere and domain of the law. 'In the sight,' in the judgment of God; man standing as a culprit before His tribunal. **For the righteous shall live by faith**. From Hab. ii. 4, according to the Septuagint. Comp. note to Rom. i. 17. The passage refers originally to the preservation of the righteous Israelite amidst the ruin of the Chaldaean invasion. The stress lays on 'faith,' as the power which gives life. 'By faith' must not be joined with 'righteous,' but with 'shall live'; this is required by the original Hebrew ('the righteous shall live by *his* faith,' or 'his fidelity'), by the rendering of the Septuagint ('the righteous shall live *by my* faith,' or according to another reading: '*my* righteous shall live by faith'), and by the contrast between 'live by faith,' and 'to live in them,' *i. e.*, in the commandments (ver. 12). The Old Testament, then, already declares faith to be the fountain of spiritual life and salvation, or rather the organ by which we apprehend and appropriate the saving grace of God in Christ to our individual use and benefit.

Ver. 12. **The law is not of [springs not from] faith, but [declares], 'He who hath done them' [i. e., the statutes and judgments, previously mentioned in the Old Testament passage,] 'shall live in them.'** Quotation from Lev. xviii. 5. The life-element of the law is not faith, but work. *Doing*

is the essential thing in law. Faith *receives* the gift of God, the law requires us to *give*, to perform all its enactments.

Ver. 13. **Christ redeemed us from the curse of the law by becoming a curse for us**. One of the strongest passages for the doctrine of a vicarious atonement. Christ, out of infinite love and in full agreement with the Father's eternal plan of redemption, voluntarily assumed, bore and abolished, by His death on the cross, the whole curse of the outraged law in the stead and in behalf of sinners. The vicarious efficacy lies not so much in the preposition 'for,' as in the whole sentence. What He did and suffered for men, He did and suffered in their stead, and what He suffered in their stead, He suffered for their benefit. — 'Redeemed,' delivered (by one act accomplished, once and for all) by a ransom, *i. e.*, Christ's life offered on the cross. Comp. Matt. xx. 28 (He 'gave his life a ransom for many'); 1 Tim. ii. 6; 1 Cor. v. 20; vii. 23; Tit. ii. 14; Rev. v. 9; xiv. 4. — 'By becoming a curse,' stronger, and yet milder than 'accursed.' Christ was the voluntary bearer of the entire guilt of the whole race, yet without any *personal* guilt. The curse is transferred from the guilty sinner to the innocent victim (as in the case of the typical scape-goat. Lev. xvi. s. ff.). Comp. 2 Cor. v. 21: 'Him [Christ] who knew no sin He [God] made to be sin [stronger than sinner] for us (or, on our behalf); that we might become the righteousness of God in Him.' — 'For us,' on our behalf, for our sakes. — **For it is written**, etc. A parenthetic justification from Deut. xxi. 23 (Sept.) of the startling expression just used. The passage refers to those criminals who after being stoned were hung up on a stake (probably on the form of a cross), but were not permitted to remain in this position over night, lest the holy land should be desecrated. Our Saviour fulfilled the legal curse by hanging dead on the cross. Paul significantly omits the words 'of God' which are in the Septuagint and in the Hebrew. For Christ was not Himself accursed of God, but only in a vicarious sense, that is, by the voluntary self-assumption of the curse of others, and in full harmony with the Father's wish and will, who, far from hating his own beloved Son, delighted in His sacrifice on the cross as 'a sweet-smelling savor' (Eph. v. 2), and in the execution of His own eternal purpose of redeeming mercy. Riddle: 'Two curses are mentioned by Paul. The one: 'Cursed is every one that continueth not,' etc. (ver. 10). That curse lay on all mankind. The other: 'Cursed is every one that hangeth on a tree' (ver. 13). This curse Christ took that He might redeem us from the first. Both were curses in and of the law. The one specifies the guilt, the other the punishment. Christ bore the accursed punishment, and thus took away the accursed guilt. He stood for the *every one* who continueth not, by becoming the *very one* who hung upon the tree.'

Ver. 14. **The blessing of Abraham**, justification by faith and the whole Messianic salvation. — **We**, *i. e.*, all Christians whether of Jewish or Gentile descent. — **Receive the promise of the Spirit**, refers back to ver. 2. 'After a wondrous chain of arguments, expressed with equal force, brevity, and profundity, the apostle comes back to the subject of ver. 2; the gift of the Holy Ghost came through faith in Jesus Christ.' (Ellicott.)

The Educational Mission of the Law.

CHAPTER III. 15-29.

Paul now assumes a milder tone, and reasons with the Galatians from the common dealings of men. Even a human covenant is sacred and cannot be set aside, much more a divine covenant. Hence the promise of God to Abraham and to his seed, *i. e.*, to his believing posterity summed up in Christ, cannot be annulled by the law which came in several hundred years later (vers. 15-18), but the law intervened between the promise and its fulfilment, or between Abraham and Christ as a school of discipline, or as a schoolmaster to prepare men for the freedom in Christ (19-24), so that now by faith in Christ we are no more slaves, but sons and heirs (25-29).

15 **B**RETHREN, I speak after the manner of men; ^a Though ^a Heb. ix. 17.
^b *it be* but a man's covenant, yet *if it be* confirmed,¹ no man
16 disannulleth,² or addeth thereto. Now ^b to Abraham and his
seed were the promises made.³ He saith not, 'And to seeds,'^c
as of many; but as of one, 'And to thy seed,' which is ^d Christ.
17 And this I say,⁴ *that* ^e the ^e covenant, that was confirmed be-
fore of God in Christ,⁷ the law, ^e which was ⁸ four hundred and
thirty years after, cannot disannul,⁹ ^f that it should make the
18 promise of none effect.¹⁰ For if ^g the inheritance *be* of the ^h
law, ^h *it is* no more of promise: but God gave ⁱ *it* to Abra-
ham by promise.
19 Wherefore then *serveth* the law?¹³ ^j It was added ^j because
of ^k transgressions, till ^k the seed should come ^l to whom the
promise was made; ^l and *it was* ^m ordained by ^m angels in ⁿ
20 the hand ⁿ of a mediator. Now a mediator is not *a mediator*
21 of one,²¹ ^o but God is one. *Is* the law then against the promis-
es of God? God forbid:²² ^o for if there had been a law given
which could have given life,²³ verily righteousness should have
22 been by the law.²⁴ But ^p the Scripture hath concluded ^p all ^q ^q all ^q
under sin, ^r that the promise by faith of ^r Jesus Christ might
23 be given to them that believe. But before faith came, we were

¹ Even a man's covenant when it hath been ratified ² no one annulleth
³ and to his seed (*after the verb on account of the emphasis on seed*)
⁴ Now this is what I (mean to) say ⁵ omit that ⁶ a
⁷ ratified (*or, established*) beforehand by God unto Christ. *Some of the old-
est MSS. omit the words* unto Christ ⁸ came ⁹ annul
¹⁰ so as to make void the promise ¹¹ omit the ¹² hath freely given
¹³ What then is (*the use of*) the law?
¹⁴ superadded (*according to the better reading προσετέθη*) ¹⁵ insert the
¹⁶ shall have come ¹⁷ hath been made ¹⁸ omit and it was
¹⁹ being ordained through ²⁰ by
²¹ Now the (*the art. is generic*) mediator is not of one (*a mediator does not
belong to one party, but requires at least two parties*)
²² Far be it (*or, May it never happen*) ²³ such as could make alive
²⁴ would, indeed, have come from law ²⁵ shut up
²⁶ all things (τὰ πάντα) ²⁷ in

^b Gen. xii. 7;
xiii. 15;
xvii. 7, 8.
^c Gen. xvii. 7;
xxii. 18;
^d Acts iii. 25.
^e Comp. vers.
28, 29; 1
Cor. xii. 12,
13.
^f Ex. xii. 40,
41; Acts
vii. 6.
^g Rom. iv. 13,
14; ver. 21.
^h Rom. viii.
17.
ⁱ Rom. iv. 14

^j Rom. iv. 15;
v. 20; vii. 8,
13; 1 Tim.
i. 9.
^k Ver. 16.
^l Acts vii. 53;
Heb. ii. 2.
^m Ex. xx. 19,
21, 22;
Deut. v. 5,
22, 23, 27,
31; John i.
17; Acts
vii. 38; 1
Tim. ii. 5.
ⁿ Rom. iii. 29,
30.
^o Chap. ii. 21.
^p Ver. 8.
^q Rom. iii. 9,
19, 23; xi.
32.
^r Rom. iv. 12,
14, 16.

kept under the law, shut up²⁸ unto the faith which should afterwards be revealed.²⁹ Wherefore 'the law was our schoolmaster to bring us unto Christ,³⁰ ' that we might be justified by faith.

But after that faith is come, we are no longer under a schoolmaster.³¹ For ye "are all the children³² of God by³³ faith, in Christ Jesus. For "as many of you as have been³⁴ baptized³⁵ into Christ³⁶ have³⁷ put on Christ. "There is neither Jew nor Greek, "there is neither bond nor free, "there is neither male nor³⁸ female: for ye are all³⁹ "one in Christ Jesus. And "if ye be⁴⁰ Christ's, then are ye Abraham's seed, and⁴¹ "heirs according to the⁴² promise.

²⁸ we were shut up and kept in ward under the law

²⁹ for the faith about to be revealed

³⁰ So then the law hath been our tutor unto Christ

⁸¹ tutor

³² sons ³³ through ³⁴ were ³⁵ did ³⁶ no ³⁷ and

³⁸ all are ³⁹ are ⁴⁰ omit and ⁴¹ omit the

⁸² Matt. v. 17; Rom. x. 4 Col. ii. 17; Heb. ix. 9, 10.
⁸³ Acts xiii. 39; chap. ii. 16.
⁸⁴ Chap. iv. 5, 6; John i. 12; Rom. viii. 14, 15, 16; 1 John iii. 1, 2.
⁸⁵ Rom. vi. 3.
⁸⁶ Matt. xxviii. 19.
⁸⁷ Rom. xiii. 14.
⁸⁸ Chap. v. 6.
⁸⁹ Col. iii. 11.
⁹⁰ Comp. 1 Cor. xi. 11.
⁹¹ John x. 16; xvii. 20, 21 Eph. ii. 14, 15, 16; iv. 4, 15.
⁹² Gen. xxi. 10, 12; Rom. ix. 7; Heb. xi. 18.
⁹³ Rom. viii. 17; chap. iv. 7, 28; Eph. iii. 6.

Ver. 15. **Brethren.** Winning address, contrasting with the severe rebuke, ver. 1; comp. iv. 31; vi. 1. 'There is a touch of tenderness in the appeal here, as if to make amends for the severity of the foregoing rebuke' (Lightfoot). — **After the manner of men,** refers to the following illustration taken from human relations. An argument *a fortiori*. If even changeable men keep legal contracts sacred, how much more the unchangeable God. The Judaizers altered the covenant with Abraham by adding new conditions, and thus virtually set it aside. — **Covenant.** Such was the nature of the promise of God to Abraham (Gen. xv. 18; xii. 7). The translation 'will,' 'testament' (in the margin of the E. V.), is unsuited to the connection, and the translation 'promise' is ungrammatical. In the Septuagint and in the Greek Testament, the word *διαθήκη* always means 'covenant,' except in Heb. ix. 15-17, and the rendering of the E. V. 'testament' (from the Vulgate, and in accordance with classical usage) in Matt. xxvi. 28, and other passages should be corrected. The designation of the 'Old and New Testament' (instead of 'Covenant') arose from this mistranslation, and is especially improper in the case of the Old Covenant (since God cannot die), but has become so well established that it must be retained.

Ver. 16 introduces the new idea that the covenant of promise was not made with Abraham only, but with his whole seed which centres in Christ, and was therefore still waiting its fulfilment at the time when the law was given; so that it could not be abolished by the law. The emphasis lies on the words: 'and to his seed,' which look beyond the law of Moses and to Christ's coming. — **And to thy seed,** Gen. xiii. 15; xvii. 8: 'And I will give unto thee, and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.' The promised inheritance refers evidently in its next and literal sense to the land of Canaan, but in its deeper spiritual sense to the kingdom of Christ.

The seed of Abraham comprehends, therefore, not only the Israelites under Moses and Joshua, but above all Christ and his people as the true spiritual Israel who enter into that heavenly rest, of which the rest of the earthly Canaan was only an imperfect type (comp. Heb. iv. 8).

He saith not, 'And to seeds' as of many, but as of one, 'And to thy seed.' There arises a difficulty here from the stress which Paul lays on the singular of the word 'seed,' inasmuch as this is a *collective* noun in Hebrew (*seva*) as well as in the Greek (*sperma*), and modern languages, and includes the whole posterity. It is singular in form, but plural in meaning. The plural (*seva'im*, *spermata*) occurs in the sense of 'grains of wheat' or 'grains of seed' (or *crop*, *produce* of the field, 1 Sam. viii. 15), but never in the sense of 'offspring' or 'posterity.' Hence it has been said that Paul, after the 'manner of man' (ver. 15), accommodates himself merely to the prevailing rabbinical method of interpretation, or (as St. Jerome thought) to the capacity of the 'foolish Galatians.' Luther remarks: 'My dear brother Paul, this argument won't stick.' But Paul understood Hebrew and Greek as well as his ancient and modern interpreters, and he himself uses the word *sperma*, 'offspring,' in the sense of plurality (Rom. iv. 18; ix. 7), and the plural *spermata* in the sense of 'various kinds of grain' (1 Cor. xv. 38). He reads as it were between the lines of the text. It is not a question of grammar, but of spiritual meaning. The grammatical form (*sperma* and *spermata*) serves merely as a vehicle of his idea for the Greek reader. The main point is that the *collective* word *seed* is used instead of *children* or *descendants*, and that this word *seed* denotes an organic unity of true spiritual Abrahamites, and not all the carnal descendants of Abraham, as the Jews imagined (comp. vers. 28, 29; Rom. iv. 16, 18; ix. 8). The promise refers to Christ *par excellence*, and to all those and *only* those who are truly members of His body and united to Him by a living faith. If all the single descendants of Abraham as such were meant, the

children of Hagar and Keturah, and subsequently Esau with his posterity would have to be included also; and yet they are plainly excluded. We must, therefore, look to the *believing* posterity, which is comprehended in Christ as the living head, the same Christ, in whom as the true seed of Abraham, God had promised to bless all the nations of the earth (Gen. xxii. 18; xxvi. 4; xviii. 14. — **Which is Christ, i. e.,** Christ, not as a single individual, but as the head of the church, which is 'His body, the fulness of Him who filleth all in all' (Eph. i. 23). In Him the whole spiritual race of Abraham is summed up, and in Him it fulfilled its mission to the whole world. He is the representative and embodiment of all true Israelites, and without Him the Jewish people has no meaning. The seed includes, therefore, all true believers who are vitally united to Christ. The key to the passage is in vers. 28 and 29: 'Ye are *all one* in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, heirs according to the promise.' Comp. 1 Cor. xii. 12: 'As the body is one and hath many members, and all the members of that one body, being many, are one body: so also is Christ.'

Ver. 17 contains an inference from ver. 15, in the form of a condensed restatement of the argument. It is impossible that the law should cancel the promise which was given repeatedly at least four hundred and thirty years earlier to the patriarchs, and which looked from the beginning to Christ as the proper end, so that the law is only an intervening link between the promise and its fulfilment. The words *unto* (with a view to) **Christ** (not '*in* Christ,' as in the E. V.), are, however, omitted in the oldest MSS. and critical editions. — **Now this I say.** What I mean to say is this. — **The law which came** (so long a time as) **four hundred and thirty years after** (the promise). This is the exact time of the sojourn of the Israelites in Egypt, according to the historical statement in Exod. xii. 40. In the prophetic passage (Gen. xv. 13, and in Acts vii. 6), the round number four hundred is given for this sojourn. The Hebrew text in both passages implies that the residence in Egypt only is meant. If Paul followed the Hebrew text, he did not include the patriarchal age from Abraham's immigration to Canaan till Jacob's emigration to Egypt, which would make about two hundred years more (630); the starting-point with him was the *close* of the patriarchal age, during which the promise was repeatedly given to Isaac and Jacob as well as to Abraham (hence the plural 'promises' in vers. 17 and 21). It is quite possible, however, that the Apostle follows here as often the text of the Septuagint which differs from the Hebrew in Ex. xii. 40, by including the patriarchal period in the four hundred and thirty years, and thus reducing the length of the Egyptian sojourn nearly one half: 'The sojourning of the children of Israel who dwelt in Egypt [*and in the land of Canaan*], was four hundred and thirty years.' The words '*and in the land of Canaan*' are not in the Hebrew text, but are also found in the Samaritan Pentateuch. Josephus is inconsistent, and sometimes follows the one, sometimes the other chronology. The Septuagint may have inserted the explanatory clause to adapt the text to the chronological records of Egypt. But this difference in the chronology of the Greek Bible and our present Hebrew text, although very serious in a historical point of view, is of no account

for the argument in hand. Paul means to say, the older an agreement the stronger is its authority. The Hebrew text would strengthen the argument.

Ver. 18. If 'the inheritance,' *i. e.,* all the temporal and spiritual blessings promised to Abraham and culminating in the Christian salvation (comp the word 'inheritance,' Matth. v. 5; Acts xx. 32; 1 Cor. vi. 9; Gal. v. 21), proceeded from the law and depended on its observance, it could be no more the gift of promise or of free grace, which can be apprehended only by a living faith. This, however, is plainly contradicted by the case of Abraham, who received the inheritance by free grace, and not by law, which then was not yet given. Law and works are inseparably connected, and so are promise (or grace) and faith. **Law and promise** are used here without the article as representing two opposite principles. — **Hath freely given,** bestowed it as a free gift. 'The perfect tense marks the permanence of the effect' (Lightfoot).

Ver. 19. **What then is the law?** Since the law has properly nothing to do with the Christian salvation, the question arises: To what end was it then given at all, what is its use and import? The difficulty leads the Apostle to a profound exposition of the relation of the Mosaic to the Christian religion. — **It was superadded because of the transgressions.** — It was not the original scheme, but a subsequent addition to the promise for an interimistic educational purpose to prepare the way for the fulfilment of the promise in Christ by the development of the disease of sin which is necessary to its cure. Comp. Rom. v. 20, 'the law came in beside,' etc. 'Because of,' or for the sake of, on account of. This is differently interpreted: (1.) In order to *restrain* or check transgressions; the law being a bridle to sin (a *Riegel* and *Zügel*) and preventing it from gross outbreaks (1 Tim. i. 9, 10). The Jews were, indeed, more moral in their outward deportment than the heathen. But this did not generally predispose them more favorably for the gospel. And then Paul speaks here not of the general restrictive and detective significance of the law which it has to this day, but simply of its propædæutic office as a preparation for Christ (comp. ver. 24 ff.). (2.) In order to *punish* the transgressor, and thus to quicken the moral sense and the desire for redemption. (3.) In order to *multiply* the transgressions ('for the benefit of,' comp. the Gr. *χάρις* here used); the law acting as a stimulant on the sinful desire, and calling it out into open exercise (Rom. v. 20; vii. 5, 7, 8, 10; 1 Cor. xv. 56). This bad effect arises not from the law itself, which is good and holy (Rom. vii. 12, 14, 22), and which was one of the great blessings of Israel (Rom. ix. 4), but from the sinful nature of man whose bad passions are pricked and roused by the law, so that the very prohibition tempts him to transgression (vii. 13 ff.; viii. 3). (4.) In order to bring sin to light, and to make it appear in its true character as a transgression of the divine law, and thus, by the knowledge of the disease, to prepare its cure. Comp. Rom. iv. 15: 'Where no law is, there is no transgression;' iii. 20: 'By the law is the knowledge of sin;' vii. 7, 8: 'Without the law sin was dead.' The choice lies between the last two interpretations, which are, in fact, closely connected; for it is by the very development of sin in the form of transgression that its true nature is understood, the sense of guilt awakened, and the desire for deliverance increased

The disease of sin must reach the crisis before the restoration could take place, and so far we may say that God willed the development of sin with the view to its complete suppression by the future redemption. Comp. Rom. v. 20: 'The law came in beside, that the trespass might abound; but where sin abounded, the gift of grace did still more abound.' — **The seed, i. e., Christ,** as in v. 16, — **Being ordained (or enacted) by angels** (by the ministry of angels). According to Josephus and the Jewish tradition, the angels acted as the ministers and organs of God in the promulgation of the Mosaic law. The angels mediated between God and Moses, and Moses mediated between the angels and the people of Israel. This view is based upon the Septuagint translation of Deut. xxxiii. 2 ('Jehovah . . . shined forth from Mount Paran, and He came with ten thousands of *saints*,' to which the Septuagint adds: 'on his right hand *the angels* with him'), and indorsed in two other passages of the New Testament (Acts vii. 53, 58, and Heb. ii. 2). It may be inferred from the general mode of divine revelation which is mediated through agencies. — **Through the hand of a mediator, i. e., Moses,** who received (on Mount Sinai) the tables of the law from God through the angels, and brought them down to the people. Hence he is often called *Mediator* in Rabbinical books. There were thus two intervening links between Jehovah and the people, a human mediator (Moses), and superhuman agents of God (the angels). This double agency may have been mentioned here either for the purpose of lowering the law in comparison with the gospel where God spoke in his Son directly to men and invites them to commune with Him without the mediation of man or angel; or for the purpose of enhancing the solemnity of the enactment of the law as a preparation for the gospel. The view we take of this design, depends somewhat on the interpretation of ver. 20.

Most of the ancient fathers falsely refer the passage to Christ, misled by 1 Tim. ii. 5. But He is the mediator of the gospel, not of the law. Comp. Heb. viii. 6; ix. 15; xii. 24. Here he would be coördinated with, or rather subordinated to, the angels and represented as a mere agent, which is altogether foreign to the mind of Paul. Some modern interpreters think of the Metatron, the Angel of the Covenant, who according to the latter Jewish theology instructed Moses in the law.

Ver. 20. The natural translation and meaning of this famous cross of interpreters seems to be this: **Now a mediator** (every mediator, including Moses, ver. 19)¹ **is not of one** (of one party only, but always presupposes two or more parties; in this case God and the Jewish people); **but God is one** (either *one* numerically, i. e., *one* party, Israel being the other; or *one* morally and emphatically, i. e., *one* only in opposition to every plurality or contradiction). But what is the bearing of this sentence upon the argument? We have here evidently an elliptic syllogism, and must supply a link, either the minor proposition or the conclusion. The Apostle, as by an incidental stroke of lightning, suggests a collateral proof to the main idea of this section, namely, that the promise could not be made void by the law, in this sense: 'The God who gave both the promise and the law is *one* and the same, consistent in all his dealings,

and cannot contradict himself, therefore the law cannot set aside the promise.' Or the Apostle suggests a proof for the inferiority of the law as compared with the promise, in this sense: 'The law is a covenant between two parties and is conditioned by the obedience of the people; but the promise is the free gift of God alone, and man is merely the recipient; the law may be broken by sinful men, the promise of God is unconditional and irrevocable.' These are the two most natural interpretations. I prefer the former because it falls in easier with the preceding verses 15-19.

Ver. 21. If the law had the power to break sin and to impart righteousness and life, it would indeed be a rival of the promise and enter into conflict with it. But this is not the aim of the law at all; on the contrary it is intended merely to bring sin to its proper crisis and thereby to prepare the fulfilment of the promise. Paul infers from the effect of the law its proper character and relation to the promise.

Make alive implies that we are spiritually dead by nature. — **Indeed, truly, in reality.** But Paul maintains, in opposition to the vain conceit of the self-righteous Jews and Judaizing Christians, that the law condemns all alike.

Ver. 22. **The Scripture** the whole Old Testament, including the law. It is here personified as in ver. 8, and stands for the author of the Scripture. The Apostle may have had in mind a special passage, as Ps. cxliii. 2 (quoted above ii. 16) or Deut. xxvii. 26 (quoted iii. 10), or rather the general scheme of the Scripture as a history of the fall and redemption. **Shut up all (things) under sin.** Comp. Rom. xi. 32: 'God shut up all (men) in unbelief (or disobedience), that He might have mercy upon all.' These two passages contain, as in a nutshell, the whole history of men, the mystery of the fall cleared up by the greater mystery of redemption. 'Shut up,' as in a prison and state of complete slavery, without means of escape, in striking contrast with the freedom of the gospel. The verb implies an effective (not simply a declaratory) activity of God in the development and punishment (not in the origin) of sin, and this activity is conditioned and controlled by the eternal counsel of redeeming love. 'All' things, the most comprehensive term. In the parallel passage, Rom. xi. 32, the masculine is used, 'all' men. They are viewed as one solid mass of corruption and guilt. No exception is made, not even in favor of the Virgin Mary, as the Vatican dogma would require. The second clause, that (in order that, with the intention that) **the promise, etc.,** contains the solution of the problem in the first clause. God wills sin only as something to be overcome and destroyed; He permitted the fall of Adam only in view of the redemption by Christ which more than made up for all the loss of the fall.

'In Christ the tribes of Adam boast
More blessings than their father lost.'—(Watts.)

'Earth has a joy unknown in heaven
The new-born peace of sin forgiven.
Tears of such pure and deep delight,
Ye angels! never dimmed your sight.'
(A. L. Hillhouse.)

Ver. 23. **Before the faith came, the faith** in Jesus Christ just mentioned (ver. 22), which under the legal dispensation existed only as a latent element of life. — **We were shut up and kept in**

¹ The definite article in Greek is used here idiomatically in the generic sense, where the English idiom requires the indefinite article. Comp. "sin" and "death," as a power, also the German); also John x. 11; 2 Cor. xii. 12 (in Greek).

ward under the law for the faith about to be revealed, *i. e.*, in order to be prepared for the free state of the Christian faith. The word 'faith' usually means the *subjective* state of the heart, the exercise of trust; but in vers. 22 and 23 it seems to pass over into the *objective* sense, *i. e.*, the dispensation of faith, the gospel, hence the verbs *came* and *to be revealed*. In ver. 24 again the subjective sense is meant.

Ver. 24. **So then the law has been our tutor unto Christ.** This sentence expresses in a few words the true philosophy of the law in its relation to Christ. — 'Tutor,' literally *pædagogus* (leader of boys), one intrusted with the moral supervision and instruction of minors. In Greek and Roman families of rank the office of tutor was intrusted to a reliable slave who had to watch the children of his master in their plays, to keep them from excess and folly, to lead them to school, or instruct them himself in the elementary branches, and thus to train them for the freedom of youth and manhood. This *pædagogic* mission attaches not only to the law of Moses, but we may say to all laws, also to the moral law of nature written in the conscience of man. The discipline of law and authority is still the school of moral freedom, and reaches its proper end in self-government which is true freedom. The Greek fathers called philosophy the *pædagogus* of the Gentiles, which prepared them theoretically for Christianity, as the Mosaic law prepared the Jews practically. — The 'schoolmaster' of the E. V. expresses only one element in the office of the law. Luther's version: *Zuchtmeister*, is better, because more comprehensive. It is still wider of the mark and inconsistent with the imagery of the context to make Christ the schoolmaster ('the tutor to conduct us to the school of Christ'). On the contrary the whole work of preparatory training belongs to the *pædagogus*, and Christ represents here the result of the educational process, *i. e.*, the state of evangelical freedom and independent, self-governing manhood. Comp. Eph. iv. 13.

Ver. 26. **For ye all are sons of God.** 'All,' Jews and Gentiles alike (comp. vers. 27 and 28). 'Sons' (not 'children,' E. V.), implies here the idea of age and freedom, as distinct from the state of childhood and pupilage under the training of the *pædagogus*. Comp. iv. 6, 7; Rom. viii. 14, 15. Paul uses the term 'sons' and 'children' of God mostly in opposition to slaves (Gal. iv. 7). John uses the term 'children' of God with reference to their new birth (John i. 12; 1 John iii. 1, 2, 10; v. 2) — **By the faith,** which is the act of a freeman, in Christ Jesus (the dative in Greek) *i. e.*, reposing in Christ, or (if we prefer connecting the words with 'sons') by virtue of your life-union with Christ, being grounded and rooted in Him.

Ver. 27. **As many of you as were baptized into Christ, did put on Christ.** The Greek tenses (aorists) make the two acts simultaneous; in the act and at the time of your baptism ye did clothe yourselves with Christ. 'Into' implies introduction into union with Christ, mystical incorporation in Christ; so also Rom. vi. 3 ('into Christ'; comp. 1 Cor. x. 2 'into Moses'), and the baptismal formula, Matt. xxviii. 19, 'baptizing into (not 'in') the name of the Father, and the Son, and the Holy Ghost.' — 'Did put on Christ,' is analogous to the phrase 'to put on the new man' of righteousness and holiness, in opposition to the 'old man' of sin which is to be 'put away;' Eph.

iv. 22, 24; Col. iii. 9, 10. The baptized is surrounded by Christ and covered with his merits, as the soldier is surrounded by his equipment. This is, however, only the beginning of the Christian life and must be followed by daily renewal and progress. Comp. Rom. xiii. 14. The figure of putting on Christ as a new dress gave rise afterwards to the custom of wearing white baptismal garments, but there is no trace that such a custom existed already in the Apostolic church.

To understand this passage, we should remember that in the Apostolic age the baptism of adults (such as are here addressed) presupposed or implied, as a rule, actual conversion and regeneration in consequence of preaching and instruction, though there were exceptions (as the case of Simon Magus, who hypocritically confessed faith). If baptism of believers on personal profession of faith means anything, it means the death of the old man of sin and the birth of the new man of righteousness. This is its idea and aim, but practically it may be and often is profaned and perverted. On the part of God it is a sign and seal of remission of sin and of regeneration by the Holy Spirit, on the part of man an act of self-consecration to the service of God (comp. Rom. vi. 3, 4; Tit. iii. 5). From this high estimate Paul derives the strongest exhortations to the baptized, to walk in accordance with their solemn pledge, lest by their own faithlessness they forfeit the baptismal blessing. The greater the benefit, the greater the responsibility and risk. Here he represents the putting on of Christ as a finished fact (in principle), elsewhere he urges it upon those already baptized as a daily duty (Rom. xiii. 14). The former is the dogmatic, the latter the ethical view of the matter. Calvin remarks that sacraments are never meant to be empty signs, but include always, according to the divine will, the thing signified. The believer receives the grace offered, the unbeliever rejects it, but he cannot by such rejection overthrow the faithfulness of God, nor deprive the sacraments of their true objective intent and significance. Thus the sun shines upon the blind as well as the seeing, but although the blind man has no benefit from the sun, he cannot alter the nature of the sun, or deprive him of his force. Food is always nourishing and salutary in itself, though it may prove poison to the sick.

Ver. 28. **There is neither Jew nor Greek,** etc., there is no room for, and there can be no room. Paul negatives, 'not the fact only, but the possibility, as James i. 17.' The great idea of freedom, fraternity, and equality, then, is to be traced to Christianity, although it is often carnally misunderstood and caricatured by men. Error steals the livery of truth, and anti-Christ the livery of Christ. It is to be understood here, of course, in a religious sense. The gospel makes all men equal before God, both as sinners, and as subjects of redeeming grace; it has broken down the national, social, and sexual partition walls of the ancient world, and raised women and slaves to the true dignity and the enjoyment of the rights of man, not in the violent way of a sudden revolution, but by the slow and silent, yet sure process of a moral transformation of society from within. a process still going on till its final consummation at the second coming of Christ. — **For ye all are one (man) in Christ Jesus,** one moral person in Jesus Christ the head, comp. Eph. ii. 15 ('one new man'); 1 Cor. xii. 12. The masculine

gender in the original is chosen on account of ver. 16, and is more expressive in this connection than the neuter, which we find in John x. 30; xvii. 11, 21.

Ver. 29. **And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.** The final conclusion of this profound, comprehensive, varied, and terse reasoning, in proof of the asser-

tion ver. 7, that the believers are the true children of Abraham, and consequently heirs by promise. Ver. 16 must here be kept in view, where Christ is declared to be the seed of Abraham. Union with Christ constitutes the true spiritual descent from Abraham, and secures the inheritance of all the Messianic blessings by promise, as against inheritance by law.

Excursus on Chapter III. 20.

The genius of Paul, by the wealth and depth of his ideas, has stimulated more minds and exercised more pens than any other writer. This verse is counted the most difficult passage in the New Testament, and has given rise to about three hundred interpretations (254, according to Drs. Winer and Weigand in 1821; 430, according to Dr. Jowett.) Most of them are of recent origin, and not a few are more obscure than the text.¹

The sentence is simple enough grammatically; the obscurity arises from its brevity and connection. The interpretations differ (1) as to the sense of 'the mediator' — whether it means all mediators as a class (the generic article), or Moses, or Christ; (2) in what is to be supplied to the genitive of *one* (*évos*) — party, thing, seed, people (the Jews only as distinct from the heathen, but God is the one God of both); (3) as to the meaning of 'God is *one* (*έίς*)' — numerically, or morally, referring to his monarchy, or sovereignty, or faithfulness and unchangeableness'; (4) in the logical connection with the preceding and succeeding verses; (5) in the relation of the clauses to each other.

Omitting mere arbitrary conjectures and fancies, we will give only the best interpretations.

1. *Christ* is the mediator between God and men. Comp. 1 Tim. ii. 5: 'There is one God and one mediator between God and men, the man Christ Jesus.' — So most of the fathers who cared little for the logical connection, and hence did not feel the difficulty of the passage. Some saw here even a reference to the two natures of Christ, the human ('of one') and the divine.

2. *Moses* is the mediator between God and the Jewish people; but God is one. the same who gave the promise to Abraham and the law through Moses. — So Theodoret and other fathers. Bengel and Wieseler also refer 'the mediator' to Moses, but differ in the conclusion. Wieseler supplies the inference: the failure of the mediatorial office of Moses between God and the people is due to the unfaithfulness of *men* who did not keep the compact.

3. A mediator (generally) is not of one party, but of two; God is one party, the people the other; and the people are bound to observe the law. The last sentence is supplied. — So Winer, who sees here a parenthetical remark in favor of the authority of the law.

4. A mediator occupies a subordinate middle position and belongs to both parties who stand over against each other; but God is one party for himself over and above the mediator. The law belongs to the same subordinate sphere as the mediator, but the promise which is given directly by God without a mediator, stands higher. The law was provisional, the promise is permanent. — So Baur, followed by Farrar (*St. Paul*, ii. 150).

5. A mediator implies a separation of two parties, God and man, but in God, the author of the promise, is perfect unity. An argument for the superiority of the promise. — De Wette.

6. Every mediator intervenes between two or more parties; but God is a single person, not a plurality; hence the law, which is a contract between God and Israel, cannot be opposed to the divine promises of the same one God acting directly. — Meyer.

7. The idea of a mediator supposes two different parties to be united; but inasmuch as God is strictly *one* — so that there can be no two Gods, or one God of the law and another of the promise — it follows that Moses as mediator did not mediate between the God of the promise and the God of the law and so abolish the promise by the law, but he mediated (as is well known) only between God and the people of Israel. — Ewald. Similarly Weiss (*Bibl. Theol. d. N. T.*, 3d ed., p. 266).

8. God in the promise stands and acts alone; therefore in the promise a mediator does not appertain to God. Is then the law which involved a mediator opposed to the promises which rested on God alone? God forbid. — Ellicott.

9. The sentence is an attack upon the law and the Judaizers. A mediator, and consequently also the law which was given by mediators (angels and Moses), does not appertain to the promise which proceeds from God alone. — Holsten (in the *Protestanten-Bibel*, 1874). — Similarly Fricke: Moses and the law belong to the sphere of mediation between two parties at least; the promises were given by God *alone* to Abraham (ver. 16); consequently the law and the promise do not agree, and cannot be reconciled except in the way pointed out, vers. 21-24.

10. The very idea of mediation supposes a contract to which there are at least two parties. But where there is a contract there must be also conditions, and if these conditions are not observed the whole falls to the ground. The law was such a contingent contract, and as it was not kept, the blessings annexed to it were forfeited. On the other hand, the promise is absolute and unconditioned, it depends upon God alone. He gave it freely, and He will assuredly keep it, no matter what man may do.

¹ The latest monograph is by Dr. Gust. Ad. Fricke, of Leipzig; *Das exegetische Problem im Briefe Pauli an die Galater*, c. iii. 20, Leipzig, 1880, 52 pages. The older monographs are mentioned by Winer, De Wette, Meyer, and Wieseler.

God alone is concerned in it.— This is substantially the interpretation of Schleiermacher, Usteri, Reuss, Lightfoot, Sanday. Reuss (in his French *Commentary*) thus clearly puts it : ‘ A mediator implies two contracting parties, consequently two wills, which may be united, but may also disagree ; a law therefore given by mediation is conditional and imperfect ; but the promise, emanating from God *alone* and having His will for its sole source and guarantee, is infinitely more sure and more elevated. The law, then, cannot set aside the promise, its aim can only be secondary.’

CHAPTER IV.

I. CONTINUATION : THE STATE OF ADOPTION CONTRASTED WITH THE STATE OF LEGAL SLAVERY UNDER THE LAW, VERS. 1-11 ; II. AFFECTIONATE APPEAL TO THE GALATIANS BY FURTHER CALLING TO REMEMBRANCE THEIR FORMER PERSONAL ATTACHMENT TO PAUL, VERS. 12-20 ; III. CONTINUATION OF THE ARGUMENT BY A BIBLICAL ALLEGORY, VERS. 21-31.

The State of Adoption contrasted with the State of Slavery under the Law.

CHAPTER IV. 1-11.

The Apostle proceeds to give a fuller exposition of the divine sonship and heirship, ch. iii. 29, and shows that the believers under the old dispensation, though sons and heirs in principle and prospect, were yet actually in a state of pupilage, and hence had no more freedom than a slave ; while now with the coming of Christ the time of majority has arrived. Then he gives utterance to his painful surprise at the relapse of the Galatians to their former state of pupilage and slavery.

1 **N**OW¹ I say, *That* the heir, as long as he is a child,² differ-
 2 eth nothing from a servant,³ though he be⁴ lord of all ;
 3 But is under tutors,⁵ and governors⁶ until the time appointed⁷
 4 of⁸ the father. Even so we,⁹ when we were children,¹⁰ ^awere in
 5 bondage¹¹ under the elements of the world : But ^bwhen the
 6 fulness of the time was come,¹² God sent forth his Son, ^cmade¹³
 7 ^dof a woman, ^emade under the law, ^fTo redeem them that were
 8 under the law, ^gthat we might receive the adoption of sons.¹⁴
 9 And because ye are sons, God hath¹⁵ sent forth ^hthe Spirit of
 10 his Son into your¹⁶ hearts, crying, Abba, Father. Wherefore
 11 thou art no more a servant,¹⁷ but a son ; ⁱand if a son, then an
 12 heir of God¹⁸ through Christ.¹⁸

13 Howbeit then,¹⁹ ^kwhen ye knew not God, ^lye did service²⁰ unto
 14 them which by nature are no gods.²¹ But now, ^mafter that ye
 15 have known God, or rather are known of God,²² ⁿhow turn ye

^a Vers. 8, 9 ;
 chap. ii. 4 ;
 v. 1 ; Col. ii.
 8, 20 ; Heb.
 ix. 10.
^b Gen. xlix.
 10 ; Dan. ix.
 24 ; Mark i.
 15 ; Eph. i.
 10.
^c John i. 14 ;
 Rom. i. 3 ;
 Phil. ii. 7 ;
 Heb. ii. 14.
^d Gen. iii. 15 ;
 Is. vii. 14 ;
 Mic. v. 3 ;
 Matt. i. 23 ;
 Luke i. 31 ;
 ii. 7.
^e Matt. v. 17 ;
 Luke ii. 27.
^f Matt. xx. 23 ;
 chap. iii. 13 ;
 Eph. i. 7 ;
 Tit. ii. 14 ;
 Heb. ix. 12 ;
 1 Peter i. 18,
 19.
^g John i. 12 ;
 chap. iii. 26 ;
 Eph. i. 5.
^h Rom. v. 5 ;
 viii. 15.
ⁱ Rom. viii.
 16, 17 ; iii. 29.
^k Eph. ii. 12 ;
 1 Thess. iv.
 5.
^l Rom. i. 25 ;
 1 Cor. xii. 2 ;
 Eph. ii. 11,
 12 ; 1 Thess.
 i. 9.
^m 1 Cor. viii.
 3 ; xiii. 12 ;
 2 Tim. ii. 19.
ⁿ Chap. iii. 3 ;
 Col. ii. 20

1 But ² that so long as the heir is an infant (minor) he
 3 slave (or bondman) ⁴ is ⁵ guardians ⁶ stewards
 7 the day pre-appointed ⁸ by ⁹ So we also
 10 infants (minors) ¹¹ were enslaved ¹² came ¹³ born
 14 the sonship (or adoption into sonship) ¹⁵ omit hath ¹⁶ our
 17 no longer a slave (or bondman)
 18 an heir through God (omit through Christ) ¹⁹ But formerly
 20 ye were in bondage ²¹ to those who by nature are not gods
 22 but now having come to know God, or rather being known of God

again to ° the weak and beggarly elements, whereunto²³ ye de-
 IO sire again²⁴ to be in bondage? ° Ye observe²⁵ days, and
 II months, and times,²⁶ and years. I am afraid of you, ° lest I
 have bestowed upon you labour²⁷ in vain.

Rom. viii. 3;
 Heb. vii. 18
 Rom. xiv.
 5; Col. ii.
 16.
 Chap. ii. 2
 v. 2, 4; 1
 Thess. iii. 5

²³ to which ²⁴ over again ²⁵ Or, Do ye (scrupulously) observe . . . ?

²⁶ seasons ²⁷ lest haply I have toiled for you.

Ver. 1. But what I would say is this, that so long as the heir is an infant (a minor), he differeth nothing from a slave, though he is lord of all, owner of the whole patrimony or inheritance by right and prospectively, but not in actual possession. In human relations the taking possession of the inheritance is conditioned by the death of the parent, or at all events by a corresponding loss; while God gives to his children at the appointed time all the blessings of salvation without losing anything, since He is the living fountain and preserver of all. But in both cases the majority of the heir is presupposed. The heir in his nonage represents the Jewish people and the state of the world before Christ.

Ver. 2. Under guardians (including the tutor or pedagogue) and stewards, who control the person and the property of the minor till he becomes of age, which the Hebrew law fixed at thirteen years and one day, the Roman law at the twenty-fifth year. — Until the day pre-appointed, or day fixed beforehand. A legal term (one word in Greek, *prothesmia*) signifying the time allowed to elapse before bringing an action, the time fixed by the statute of limitations (*Tag der Verjährung*); then any pre-appointed time or day; here the time when the office of the guardian terminates. — By the father. Among the Hebrews, Greeks, and Romans, the period of pupilage or nonage was fixed by law, and not dependent upon the arbitrary will of the parent. But this makes no difference in the argument, the divine will being the fountain of all law, and having fore-ordained from eternity the time of Christ's coming. Paul speaks 'theologically rather than juridically.' It is not necessary therefore to suppose that he referred to the Celtic custom, which gave the father a more unlimited power over his children.

Ver. 3. So we also, when we were minors, the Jewish Christians before their conversion, comp. iii. 23. In a wider sense the words are applicable to the heathen Christians also, whose former religion was still more childish, though not divinely appointed as a preparatory school. — Enslaved under the elements (or rudiments) of the world. Comp. ver. 9. This is understood by the church fathers in a physical, by most modern interpreters in an ethical sense.

(1.) The elementary substances of the external world or physical universe (so 2 Pet. iii. 10, 12), as earth, fire, and especially the heavenly bodies. (a) The Jewish festivals (sabbaths, new moons, and passovers) which were regulated by the course of the sun and moon, and so far by the powers of nature. (Chrysostom.) (b) The heathen worship of the stars and other material substances. (Augustine.) (c) Religion of earthly, sensuous forms and rites generally (both Jewish and heathen), as distinct from spiritual religion and rational worship. (Neander.) Against this interpretation in

all its forms is the omission of *world* after *elements* in ver. 9.

(2.) The elementary lessons, rudimentary instruction, the alphabet of learning (as Hebr. v. 12; comp. Col. ii. 8, 20). So Jerome, Calvin, Olshausen, Meyer, Wieseler, Ellicott, Lightfoot. This is much simpler and better suited to the context. Paul represents here the religion before Christ, especially the Jewish, as an elementary religion or a religion of childhood, full of external rites and ceremonies, all of which had a certain educational significance, but pointed beyond themselves to an age of manhood in Christ. This falls in naturally with what he said in the preceding chapter of the pedagogical mission of the law. The whole Old Testament dispensation was an elementary or preparatory school for the gospel, a religion of types and shadows, of hope and promise, destined to lose itself in Christianity, as its substance and fulfilment. — Of the world, not the physical universe (as in the first interpretation of the 'elements'), but mankind which needed such a training for Christianity. The expression seems to imply that Paul comprehends the heathen also, comp. ver. 8. But the Jews were in fact the religious representatives of the whole race in its *motion towards Christ*.

Ver. 4. When the fulness of the time came, i. e., when the period appointed by the Father (ver. 2) till the coming of Christ and the age of manhood was filled up or completed. This period was fixed in the eternal counsel of God with reference to the development of the race. The words 'fulness of the time' express, as in a nutshell, the whole philosophy of history before Christ, and the central position of the incarnation. The ancient history of Jews and Gentiles was a preparation either direct or indirect, positive or negative, divine or human, for the coming of Christ, and Christ is the turning point of history, the end of the old, and the beginning of a new world. Hence we begin our era with His birth. He himself commenced his preaching with the declaration, Mark i. 15: 'The time is fulfilled, and the kingdom of God is at hand.' The Saviour could not appear in any other country, nor at any other time, either sooner or later, nor in any other nation, according to the order of divine government and the preordained harmony of history. — Sent forth his Son, who, therefore, must have existed before the incarnation in heavenly glory with the Father. Comp. Col. i. 15-19; John i. 1. — Born of a woman, is no allusion to the mystery of the supernatural conception (= 'of a virgin'), but expresses simply the realness of the incarnation or Christ's true humanity. Comp. Job xiv. 1, 'man that is born of a woman;' and Matt. xi. 11, 'among them that are born of women.' Every reader knew, of course, who the woman was. The absence of any further allusion to Mary in the Epistles of Paul, who never even mentions her name, goes to show that the

excessive veneration of the holy Virgin, as it obtains in the Greek and Roman churches, arose after the Apostolic age. We meet it first in the apocryphal Gospels and then among the fathers of the fourth or fifth centuries, when the term 'mother of God' came into general use. — **Born under the law** (the accus. in Gr. implies the motion or transition from the preëxistent state into the state of human subjection to the law) is more specific, and defines the humanity of Christ as to its national and religious aspect. He was not only born of a woman, *i. e.*, a true man, like all others, but a full member of a particular nation and the Jewish theocracy, and hence subject to all its religious ordinances and obligations, in order to redeem those who were under the legal covenant. A Gentile could not have saved the world from the curse of the law; in Israel alone all the historical conditions were at hand; and hence, 'salvation is of the Jews' (John iv. 22), that from them it might pass over in proper order to the whole race.

Ver. 5. **To redeem**, to buy off from the curse and the slavery of the law. This he did by His perfect obedience and the bestowal of the spirit of love and freedom. — **Receive**, not *recover*, for the redemption by Christ infinitely transcends the original child-like innocence lost by Adam. — **The sonship**, through and for the sake of Jesus, the only begotten Son. He is the Son by nature and from eternity, we become sons by grace in time. The word 'sonship' or adoption as sons is used only by Paul, in five passages, Rom. viii. 15, 23; ix. 4; Eph. i. 5; while the term 'children of God' is more frequent. The former suits here better, as contrasted with slavery, and in distinction also from a state of mere pupilage. Both terms, 'sons' and 'children' of God, and the corresponding 'Father' never refer in the New Testament to the natural relation of man as the creature to God as the creator, but always to the moral and spiritual relation, which results from the new birth and the communication of the Holy Spirit.

Ver. 6. **God sent forth the Spirit of his Son into our hearts.** Comp. Rom. viii. 9, 14-17. The gift of the Spirit seems here to succeed the act of adoption, while in Rom. viii. 14-16 it is made to precede it. But there is between both an inseparable connection and mutual dependence, and the communication of the Spirit is not confined to a single act, but goes on increasing with the spiritual growth of the children of God. — 'Our' is better supported than 'your.' A similar change of person as in the preceding verse, resulting from the vivacity of speech and the sympathy with the reader. — **Crying**; praying with strong desire and glowing fervor. Comp. Isa. xix. 20; James v. 4. In Rom. viii. 15, we read: 'in whom *we* cry.' Here the Spirit himself appears as praying, and the believer as the organ. The Holy Spirit so deeply sinks into the spirit of believers and so closely identifies himself with them that He prays in them and through them as their advocate. Christ is their advocate at the right hand of God, the Spirit is the 'other advocate' (E. V. 'comforter'), indwelling in their hearts. — **Abba, Father.** 'Abba' is the Aramaic word for 'Father' (in Hebrew *Abh*), so childlike in its very sound, and sanctioned by the beginning of the Lord's Prayer, as originally uttered, also by His prayer in Gethsemane, Mark xiv. 36. Hence Paul retains it here as in Rom. viii. 15. 'Father.' The

emphasizing combination of the familiar Hebrew with the corresponding Greek name was probably a liturgical formula among Hellenistic Jews and Christians. (Meyer regards 'Abba,' here as a proper name, which became the customary address to God in prayer after the example set by our Lord. Augustine and many others see here more than a translation, namely an allusion to the unity of the God of the Jews and of the Gentiles, and the unity of the Spirit, dwelling and praying in both.)

Ver. 7. **So that thou art no longer a slave, but a son, etc.** Inference from vers. 5 and 6. The second person individualizes and brings it home to each reader. — 'Son,' in opposition to 'slave,' but not, of course, to the exclusion of daughter. For the Apostle had distinctly declared, iii. 28, that the sexual, as well as other differences, disappear before Christ in the general religious equality. He had here in view probably not the Jewish, but the Roman law, which was most familiar to his readers and which gave daughters and sons, adopted as well as native children, a title to the inheritance; while the Jewish law excluded the daughters, except in default of male heirs (Num. xxvii. 1 ff.; xxxvi. 1 ff.), but required the first born son to support them till they were married. — **And if a son, then an heir through God.** This is the most approved reading, of which the received text: 'of God through Christ,' is a correct explanation, in conformity with Rom. viii. 17. The word 'God' is here used in the widest sense of the triune God, from whom we derive our sonship and heirship in opposition to the law and to carnal descent from Abraham. For the Father sends His only begotten Son, the Son delivers us from the slavery of the law and reconciles us to the Father, the Holy Spirit applies the sonship to our heart and bears witness to it.

Ver. 8. Here the Apostle evidently addresses Gentile Christians. But some may have been before their conversion proselytes to Judaism. — **But formerly** (before your conversion, comp. ver. 7) **when ye knew not God.** A description of the heathen state, which, compared with the knowledge of the only true and living God through revelation, was dark ignorance. Indefinite knowledge is definite ignorance. Comp. 1 Thess. iv. 5; 2 Thess. i. 8; Eph. ii. 12. Paul admits, however, Rom. i. 21, that the heathen have or might have an inferior order of knowledge from the light of nature (Rom. i. 21) and a moral sense of right and wrong (Rom. ii. 14-16), and are therefore without excuse. — **Ye were in bondage to those who by nature are not gods.**¹ This reading which connects the negative ('not') with 'gods,' and not with 'nature,' is best supported. It means that the heathen idols are not gods, but something else, namely, demons or evil spirits. Comp. 1 Cor. x. 20: 'the things which the Gentiles sacrifice, they sacrifice to *demons*, and not to God.' Accordingly the heathen divinities had a real existence, and idolatry was the religion of the devil and his army of fallen angels or evil spirits. Comp. also Deut. xxxii. 17; Ps. cvi. 37. If the negation is put before 'nature': 'to those who are gods not by nature,' we must supply: 'but only in repute' (comp. 1 Cor. viii. 5: 'though

¹ The oldest MSS. read: τοῖς φύσει μὴ ὄντων θεοῖς (supra), ἀλλὰ δαιμονίου, the received text: τοῖς μὴ φύσει (supra) ἀλλὰ λόγῳ, comp. 1 Cor. viii. 5, εἰσὶν λεγόμενοι θεοὶ ὄντων θεοῖς. In either case μὴ is a subjective negation and expresses the opinion of the writer.

there be that are *called* gods'). In this case the Apostle would deny the existence of the heathen gods altogether and hold them to be mere creatures of fancy (or personifications of the powers of nature).

Ver. 9. **But now having come to know** (or, to discern, to recognize) **God, or rather being known of God,** recognized and adopted as His own, as His children; comp. 1 Cor. viii. 2. Formerly the Galatians were left to themselves and, as it were, ignored by God. Then their knowledge of God was not their own merit, but a free gift of God, who condescended to dwell in them and to enlighten their minds and hearts. Man's knowledge of God is very imperfect and has no value except as far as it flows from God's perfect knowledge and recognition of man. — **How is it that ye are turning back again to the weak and beggarly elements.** The term 'elements,' or 'rudiments' embraces here both the heathen and the Jewish religion. Even Judaism is merely a poor elementary school and a system of slavery, as compared with the riches and freedom of the gospel. If we deprive Judaism of its Messianic features and divest the ritual law of its typical reference to Christ, it sinks virtually to the same level with the false religions. The relapse of the Galatians to such an unspiritual Judaism was therefore at the same time a relapse to their original heathenism. Hence the words 'again' and 'once more.'

Ver. 10. **Do ye (scrupulously) observe days, and months, and seasons, and years?** The interrogative form gives more vivacity to the passage and more weight to ver. 11. If it is not a question, it must be taken as an exclamation of painful surprise: 'Is it possible that you should observe!' The Apostle means a Judaistic, slavish, and superstitious observance which ascribes an intrinsic holiness to particular days and seasons (as if the other days and seasons were in themselves profane), and which makes such observance a necessary condition of justification (as if faith in Christ were not sufficient for justification). Such observance virtually derives salvation in some sense from the elements of nature, like the sun and the moon, which regulate the festival seasons. The polemic of Paul is equally applicable to a Judaizing, that is, slavish, superstitious, and self-righteous observance of Sunday or any other Christian festival. But there is also a free, evangelical, and spiritual observance of holy days and seasons, which is essential to proper order in social worship, and which the Apostle was far from condemning, since he himself distinguished in some way 'the first day' of the week in commemoration of the resurrection (Acts xx. 7; 1 Cor. xvi. 2), and also the Passover and Pentecostal

seasons (Acts xviii. 21; xx. 6, 16; 1 Cor. v. 7, 8). — 'Days,' the weekly sabbaths, and other single holy days and fast days. Some English commentators would exclude the weekly Sabbath, since it is enjoined in the Decalogue; but this is arbitrary and contrary to the parallel passage, Col. ii. 16 ('sabbath days'). Paul denounces the Pharisaic sabbatarianism, as Christ Himself had done by word and example. It was a pedantic, mechanical, slavish observance which worshipped the letter and killed the spirit. Even Rabbi Gamaliel, Paul's teacher, and one of the most liberal of the Pharisees, was unwilling to unload his ass laden with honey on a sabbath day, and let the poor animal die. This was considered a proof of great piety. But it is a serious error to infer from this passage (and Col. ii. 16; Rom. xiv. 5) that the Sabbath is abolished in the Christian dispensation. The law of the Sabbath, *i. e.*, of one weekly day of holy rest in God (the seventh in the Jewish, the first in the Christian Church) is as old as the creation, it is founded in the moral and physical constitution of man, it was instituted in Paradise, incorporated in the Decalogue on Mount Sinai, put on a new foundation by the resurrection of Christ, and is an absolute necessity for public worship and the welfare of man. 'The Sabbath is made for man,' that is, instituted by God for man's spiritual and temporal benefit. So marriage is made for man, government is made for man. But the Judaizers reversed the order and made the Sabbath an end instead of a means, and a burden instead of a blessing. — 'Months,' the new moons (comp. Col. ii. 16), which were kept as joyful festivals by the Jews (Num. xxviii. 11-15), especially those of the seventh month, which had the same sacredness among the months of the year as the sabbath among the days of the week. — 'Seasons,' the festival seasons, which lasted several days, as the Passover, Pentecost, and the Feast of Tabernacles (Lev. xxiii. 4). — 'Years,' sabbatical (*i. e.*, every seventh) and jubilee (every fiftieth) years (Lev. xxv. 2-17). This does not necessarily imply that the Galatians were then actually celebrating a sabbatical year according to the Mosaic ritual; the plural speaks against such a supposition. But this point belonged to their theory, which consistently must have led them to a corresponding practice as soon as the occasion presented itself.

Ver. 11. **I am apprehensive of you, lest haply I have toiled for you in vain.** This verse is, as it were, bathed in tears, and betrays the deep and painful solicitude of a faithful pastor for his stray sheep, or a tender father for his erring children. It leads to the affectionate appeal, ver. 12 ff.

2. Affectionate Appeal to the Galatians.

CHAPTER IV. 12-20.

Paul interrupts his argument for a moment by an affectionate appeal to the feelings of the Galatians. He reminds them of their former enthusiastic love and veneration for him, and seeks thus to regain their confidence. He wishes to force a passage through their heart to their conviction. To work upon the feelings is perfectly legitimate, and one of the most fruitful agencies of persuasion and conversion, but it must always be made subservient to the interests of truth.

12 BRETHREN, I beseech you, be as I *am*; for I *am* as ye
 13 *are*:¹ ^a ye have not injured me at all.² Ye³ know how^a ² Cor. ii. 5.
^b through infirmity⁴ of the flesh I preached the gospel unto^b ¹ Cor. ii. 3;
 14 you^c at the first.⁵ And my temptation⁶ which was⁷ in my^c ² Cor. xi.
 flesh ye despised not, nor rejected;⁸ but⁹ received me^d as an ^{30; xii. 7, 9.}
 15 angel of God, ^e *even* as Christ Jesus. Where is then the bless- ^{Chap. i. 6.}
 edness ye spake of?¹⁰ for I bear you record,¹¹ that, if *it had*^e
 16 been¹² possible, ye would have plucked out your own eyes,¹³
 17 and have¹⁴ given them to me. Am I therefore become your en- ^a 2 Sam. xix.
 18 emy,^f because I tell¹⁵ you the truth? They^g zealously affect¹⁶ ^{27; See.}
 you, *but* not well; yea, they would¹⁷ exclude you, that ye might^g ^{Zech. xii. 8;}
 18 affect¹⁶ them. But *it is* good to be zealously affected¹⁸ always ^{Mal. ii. 7;}
 in a good *thing*,¹⁹ and not only when I am present with you. ^{Matt. x. 40;}
 19 ^h My little children, of whom I travail in birth again²⁰ until ^{Luke x. 16;}
 20 Christ be formed in you, I desire²¹ to be present with you now, ^{John xiii.}
 and to change my voice; for I stand in doubt of you.²² ^{20; 1 Thess.}

¹ Become as I, for I also *became* as you, brethren, I beseech you.

² Ye did me no injury; ⁸; but ye

⁴ that on account of an infirmity ⁵ the former time

⁶ your trial ⁷ omit which was ⁸ ye did not scorn nor loathe

⁹ ye ¹⁰ your self-congratulation ¹¹ witness

¹² *omit, it had been* ¹³ your eyes ¹⁴ omit have

¹⁵ enemy by telling ¹⁶ court ¹⁷ desire to

¹⁸ courted ¹⁹ *cause* ²⁰ I am again in travail

²¹ but I could wish ²² I am perplexed about you

Ver. 12. **Become as I (am), for I also (became) as you (are).** Paul asks the Galatians to imitate his example, that is, to cast off their Judaizing tendency and to become simple, decided, and consistent Christians, as he had done himself when he cast off his former Judaism, and when he placed himself on a level with them in their heathen state in order to win them to Christ. I abandoned all for you; do the same for me. Comp. ii. 14; 1 Cor. ix. 20, 21. Others take the words to be an exhortation to love him as he loved them, or to enter as fully into his heart and sympathy, as he had by love identified himself with them. But this does not fall in with the connection, and Paul makes no complaint of a want of love to him. — **Brethren, I beseech you,** belongs to the preceding admonition, adding to it the force of a painfully agitated, affectionate, and loving heart. — **You did me no injury.** I have no personal ground of complaint. This explanation agrees best with what follows. Paul reminds the readers of the happy relation which existed between them at his first visit, where they showed him the most tender affection and were ready for any sacrifice. — Other explanations: (1.) My severe language (ver. 11) proceeds from no provocation of yours. (2.) You have not offended me by your apostasy, but God and Christ. (3.) You have not injured me, but yourselves. (4.) I will forgive and forget all the past injury, if you now return. (5.) You never disobeyed me before, do not disobey me now.

Ver. 13. **But ye know that on account of an infirmity of the flesh I preached the gospel unto you the former time.** 'On account of' or 'because of' is the only correct translation of the Greek text,¹ not 'through' (as in the E. V.), nor 'in,' nor 'amid.' The infirmity, whatever it was, is here represented as the occasion of Paul's preaching (not as the condition during his preaching). It seems that he intended first merely to pass through Galatia, on his second large missionary tour, but was detained there by some undefined bodily infirmity or sickness, and thus induced to preach the gospel. This would place the love of the Galatians to him in a still stronger light, since he had no claim upon it, and became their benefactor, so to speak, only by accident. Conybeare well expresses the sense by translating, somewhat too freely: 'On the contrary, although it was sickness (as you know) which caused me to preach the glad-tidings to you at my first visit, yet you neither scorned nor loathed the bodily infirmity which was my [your] trial.' In the absence of further information, the exact character of this infirmity of the flesh cannot be determined, except that it was a painful, recurrent, and repulsive physical malady, no doubt the same which he calls a 'thorn in the flesh,' 2 Cor. xii. 7. This infirmity was a check upon spiritual pride and kept

¹ Διά with the accusative, not with the genitive. Sometimes the preposition with the accusative has the temporal sense ('during a period of sickness'), but only in poetry and rarely.

Paul near the cross. God overruled the obstacle for the furtherance of the gospel (as He did afterwards his bonds, Phil. i. 12), and manifested the strength of His supernatural grace in and through the weakness of nature, comp. 2 Cor. xii. 9: (My strength is made perfect in weakness. See *Excursus* below.—‘The former time,’ on the first of my two visits. Paul had been twice in Galatia before writing this Epistle, comp. Acts xvi. 6; xviii. 23. At his second visit (Acts xviii. 23) the pleasant relation was already disturbed by the intermeddling of the Judaizing teachers, as intimated in ver. 16.

Ver. 14. **And your trial in my flesh ye did not scorn, nor loathe** (lit. ‘spit out,’ comp. Rev. iii. 16). ‘Your trial’ is better supported than ‘my trial.’ The infirmity of Paul tried the patience and love of the Galatians and tempted them to scorn and reject both him and the gospel which he preached. For the natural man is always disposed to judge from outward appearance.—**But ye received me as an angel of God, (even) as Christ Jesus, who is much superior to any angel.** The Galatians acted according to Matt. x. 40: ‘He that receiveth you, receiveth Me, and he that receiveth Me, receiveth Him that sent Me.’

Ver. 15. **Where¹ is now your self-congratulation (or, your felicitation of yourselves)?** What has become of the boasting of your blessedness, of your rejoicing in my teaching, since you turned away from the freedom of the gospel to the slavery of the law? Have you the same reason now to congratulate yourselves and enjoy that beatitude, which you felt at the time of your first love, when you were ready to make the greatest sacrifices for me in return for the benefit of the gospel? The Apostle asks this question with painful affection to make the readers feel ashamed. Other explanations: (1.) **What² then [was] your self-congratulation!** *i. e.*, How hollow and unmeaning was your boast of happiness in view of your speedy apostasy! (2.) **Why, then, did you think yourselves so happy?** Answer: On account of the free grace of the gospel. (3.) **How great was your happiness!** (Ungrammatical on account of the particle and the meaning of the noun.)—**You would have plucked out your eyes and given (them) to me.** (Literally, without the *ὄν*, **Having plucked out your eyes you gave (them) to me.** The Greek more vividly indicates the *certainly* of the deed if it had been possible and profitable to Paul.) You were ready to make the greatest sacrifice to relieve my sufferings. The eyes are universally regarded as the most precious member of the body. Comp. Ps. xviii. 8: ‘Keep me as the apple of the eye;’ Deut. xxxii. 10; Prov. vii. 2. Hence the expression, ‘dear as the apple of the eye.’ The emphasis lies on ‘eyes,’ not on ‘your’ (‘your *own*’ is an interpolation of the E. V.). No inference can be drawn from this passage that Paul’s infirmity consisted in disease of the eyes (acute ophthalmia), as if to say: ‘Ye would have replaced my diseased eyes with your healthy eyes, if it had been possible.’ Such a sacrifice would have been morally impossible, because barbarous, absurd, and useless, and not permissible by Paul.

Ver. 16. **So then have I become your enemy by telling you the truth?** He puts the conclusion

politely and delicately in the form of a question instead of direct assertion. Others translate ‘Therefore (because ye loved me so much) I have become (in the opinion of the Judaizing teachers) your enemy—by telling you the truth.’ In the Judaizing pseudo-Clementine writings Paul is called an ‘enemy,’ and ‘lawless’ or ‘antinomian.’ Some substitute ‘hateful to you’ for ‘your enemy’ (taking the Greek word in the passive sense, as Rom. v. 10; xi. 18). ‘By telling you the truth,’ refers to the second visit of Paul (Acts xviii. 23), when the Judaizers had probably already done much mischief.

Ver. 17. Warning against the errorists on account of their selfish exclusiveness and party spirit. **They court you, the Judaizers (i. 7; v. 10) pay you every attention and are very busy to win you over to their party and their creed, but not well, in no good, honest way, not from unselfish love to you; nay, they desire to exclude you, or to shut you out from me and virtually from Christ Himself, by insisting on ceremonial observances as necessary to salvation; that ye may court them, they wish selfishly to monopolize your esteem and affection. Zeal is no test of sound doctrine, but sound doctrine must prove the zeal. Zeal without knowledge is like a sword in the hands of a madman.**

Ver. 18. **It is good to be zealously courted in a good cause at all times, and not only when I am present with you.** I do not object to kind attentions and zealous devotion, provided it be from pure motives and in an honorable cause; I myself received your warmest affection during my personal presence; I only wish you would not grow cold and indifferent during my absence. This interpretation suits the tender appeal which follows.

Vers. 19 and 20. Affectionate appeal to the feelings of the Galatians. Ver. 19 may be connected with ver. 18, and a comma put after ‘you,’ or with ver. 20 (in which case it is difficult to explain the particle *ὅ* in ver. 20), or may be taken as an independent sentence, an exclamation. The sense is the same.—**My little children, of whom I am again in travail, as a mother in child-birth.** The diminutive ‘little’ (frequently used by John, but only here by Paul) expresses more forcibly the tenderness of Paul and the feebleness of the Galatians. Usually he represents his relation to his converts as that of a spiritual *father*, 1 Cor. iv. 15; 1 Thess. ii. 11; Phil. ii. 22; Philem. ver. 10. ‘Again’ is used with reference to the apostasy of the Galatians so that they need a second regeneration, or conversion rather than the Judaizing pseudo-gospel to the genuine Pauline gospel, as distinct from their first conversion from heathenism to Christianity. The language is figurative and must not be pressed for dogmatic purposes. Strictly speaking, there can be but one regeneration or spiritual birth, which is the act of God, as there can be but one natural birth. But conversion, which is the act of man in turning from sin to God, may be repeated; hence the frequent exhortations in the Bible.—**Until Christ be formed in you, as the embryo is developed into the full-grown child.** We expect for ‘Christ,’ the ‘new man;’ but Christ in us is the new man, who lives and moves in us as an indwelling and all-controlling power and principle; comp. ii. 20 (and note there); Eph. iii. 17; iv. 13. Regeneration is a transplanting of Christ’s life in us, a repetition, as it were, of the incarnation.

¹ Ἦὸν, according to the reading of the oldest and best MSS.

² According to the received text which reads τὴν ἰσχυρίαν μου, and inserts ἦν after οὖν.

Ver. 20. But (or, yea) I could wish to be present with you now, and to change my voice, to adapt my speech more fully to your present condition and wants, to use severity or gentle persuasion as may be best (comp. 1 Cor. iv. 21). Others : to change my present tone from severity to gentleness, to mitigate the effect of my written rebuke

(comp. 2 Cor. ii. 5 ff.). But the former interpretation better suits the following clause. His wish to visit the Galatians again, was never gratified as far as we know.—For I am perplexed about you. I am at a loss how to address you, I know not what to think of you, I cannot understand your conduct. He fears the worst, yet hopes for the best.

PAUL'S THORN IN THE FLESH.

*Excursus on Chap. IV. 13-15. Comp. 2 Cor. xii. 7-9.*¹

Paul did his great work in constant struggle against trials and difficulties from without and from within. His life was a continuous battle with Jews, Gentiles, and false brethren. He stood almost alone, one against a world in arms. Not even a wife, or a son, or a daughter cheered him on his way, or shared with him his troubles and cares. But he had Christ on his side, who is mightier than the host of hell. This warlike aspect gives to his work the character of a heroic poem.

Among the difficulties which Paul had to contend with was that mysterious 'infirmity of the flesh,' to which he alludes in the fourth chapter of the Galatians, and the 'thorn in the flesh,' of which he speaks in the twelfth chapter of the Second Corinthians. These Epistles were written in the same period of his life (A. D. 54 to 57), and the passages refer no doubt to the same trouble. We will place them beside each other.

GAL. iv. 13-15.

'Ye know that on account of an infirmity of the flesh I preached unto you the former time [on the first of my two visits among you] ; and your trial in my flesh [that which was a trial to you in my flesh] ye did not scorn, nor loathe [*lit.* spit out], but as an angel of God did ye receive me, [even] as Jesus Christ. Where is then your self-congratulation ? for I bear you witness that you would have plucked out your eyes, if possible, and given them to me.'

2 COR. xii. 7-9.

'And that I might not be exalted too much by this superabundance of revelations, there was given to me a thorn in the flesh, an angel of Satan to buffet me, that I should not be exalted too much. For this thrice did I entreat the Lord that it might depart from me. But he hath said unto me : "My grace is sufficient for thee ; for my strength is being perfected in weakness." Most gladly then will I rather glory in my weaknesses, that the strength of Christ may rest upon me.'

The first attack of which we are informed took place fourteen years before the composition of the Second Corinthians (57), that is, A. D. 43 or 44, probably after that trance in the Temple of Jerusalem which determined his career as the Apostle of the Gentiles, 2 Cor. xii. 2 ; comp. Acts xxii. 17. Then again he was seized by a prolonged attack in 51 or 52, during his first visit to Galatia, Gal. iv. 13. He seems to refer to a similar attack, when in 52 or 53 he wrote to the Thessalonians (1 Thess. ii. 18) that 'Satan had hindered him' from visiting them, and when a few years afterwards (57) he reminded the Corinthians that he was with them 'in weakness and in fear, and in much trembling' (1 Cor. ii. 3). In the second Epistle he informs them of an affliction which befell him in Asia and which was so severe that he 'despaired even of life' (2 Cor. i. 8, 9). If we press the words 'thrice I prayed the Lord,' we may infer that down to the year 57 he had at least three severe attacks of this peculiar infirmity, and that it was after the third that the Lord pointed out to him the practical design of the trial and assured him of grace sufficient to bear it.

Allusions to the same trouble, but less certain, have been found in other passages where Paul speaks more generally of his sufferings in the cause of Christ, and more particularly his persecutions, namely, Gal. vi. 17 (the sacred stigmata or marks of Jesus branded on his body) ; 2 Cor. iv. 10 ('always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body') ; Col. i. 24 ('I rejoice in my sufferings for your sake, and fill up on my part the deficiencies of the afflictions of Christ in my flesh for His body, which is the church').

The contemporaries of St. Paul who were personally acquainted with him knew at once what he meant by his 'infirmity' and by his 'thorn in the flesh ;' but we who live at such a distance are largely left to conjecture as to its precise nature. The apocryphal literature is silent on this point. The 'Acts of Thecla' give us a description of the personal appearance of Paul, but no account of his special infirmity. The magnifying glass of the legend enhances only the virtues of its heroes, while the defects disappear or are remembered only indistinctly. There is, however, a vague tradition, first briefly mentioned by Tertullian, that Paul suffered from severe headache.

What we can gather with some degree of certainty from his Epistles are the following particulars :—

1. The infirmity of Paul was a *bodily* ailment or *physical* malady. It was an 'infirmity of the flesh,'

¹ Comp. Dean Stanley, *Com. on Corinth.* (2 Cor. xii.), pp. 547-552 (4th ed. 1876). Bp. Lightfoot, *Com. on Gal.*, Excursus, pp. 183-188. Thomas Lewin, *Life and Epistles of St. Paul*, (1875) i. 186-189. Canon Farrar, *Life and Work of St. Paul*, i. 652-661. J. J. Lias, *Com. on Second Corinth.*, xii. 7. ('Cambridge Bible,' 1879). Dr. Plumptre, *Com. on Second Corinth.*, xii. 7 (in Ellicott's *N. T. Com.*)

Among older commentators, Poole, Calov, and Wolf have collected the various interpretations. Meyer gives only a brief summary on 2 Cor. xii., pp. 337, 338 (5th Germ. ed., 1870).

Gal. iv. 13, or 'in his (my) flesh,' ver. 14, 'a thorn in the flesh,' 2 Cor. xii. 7, that is, not a literal thorn, but a physical pain, as sharp as that caused by a thorn or pin thrust in the flesh.¹ It is true, 'flesh' often means, in Paul's vocabulary, the corrupt carnal nature of man, but in these passages it must refer to the body; for a check on the sinful nature would be a spiritual blessing rather than a hindrance to get rid of.

2. It must have been very *painful*. This is implied in the Greek word *οδολοφ*, which only occurs once in the New Testament, but frequently elsewhere, and means either a wooden 'stake,' or a sharp 'thorn,' a splinter; the latter meaning prevails in Hellenistic Greek (LXX. Hos. ii. 6; Ezek. xxviii. 24; Num. xxxiii. 55; Sir. xliii. 19), and is decidedly preferable here, for the idea of a stake driven through the flesh is exaggerated and coarse.² The Apostle moreover prayed again and again to be delivered from this pain. A man of his energy and zeal would not have minded or mentioned an ordinary ailment.

3. It was of a repulsive and even *loathsome* character, and offered a strong temptation to the Galatians to 'despise' and 'spit out' the Apostle. But it created also pity and compassion on the sufferer.

4. It was not a continuous, but an *intermittent* trouble. It seized him while passing through Galatia and *detained* him there, so that he involuntarily became the evangelist and spiritual father of the Galatians, Gal. iv. 13 (according to the correct rendering of δι' ἀσθένειαν τῆς σαρκός, 'on account of an infirmity of the flesh'). The intermittent character is also implied in the word 'buffet.'

5. It was not hereditary, but dated, it would seem, from the time of his conversion or afterwards; as Jacob's lameness came from his wrestling with Jehovah. He says: 'There was *given* to me (ἐδόθη) a thorn in the flesh.' And it was given to him by God through Satan for his humiliation. It is possible, however, that the disease dated from the earlier life of Paul, and was aggravated and also graciously overruled after his conversion.

6. It had a mysterious background, and was connected with *demonic* influences; for he describes the trouble as an 'angel of Satan,'³ who did 'buffet' him or strike him with the fist. But Satan was here, as in the case of Job, only an instrument in the hands of the permissive and overruling providence of God, and had to serve against his will the moral end of guarding the Apostle against spiritual pride.

7. It was apt to break out after some special *revelation* or exaltation with which Paul was favored from time to time. For he mentions it after the account of his rapture into the third heaven where he heard 'unspeakable words which it is not lawful for a man to utter,' and he represents the thorn in the flesh as a counter-action to the inflation and boastfulness which such exceptional insight into the mysteries of divine truth might otherwise have produced. Sudden transitions from a taste of heavenly glory to earthly misery are not infrequent in the lives of saints. The disciples had to come down from the Mount of Transfiguration to be confronted with hideous maladies, — a contrast so admirably reproduced by Raphael in his last and greatest picture. Peter after he had, by revelation, confessed Christ as the Son of God, and earned the name of 'Rock,' was rebuked and called 'Satan,' because, under the influence of his flesh and blood, if not of Satan himself, he had, presumed to warn his Lord and Master against the path of suffering which alone could lead to the redemption of the world.

So far exegesis may go with the data before us. Some of the ablest commentators stop here, and say that Paul's infirmity was a painful physical malady which he derived from Satan, but which cannot now be definitely determined.⁴

But it is very interesting to examine the various theories and conjectures. Some are fanciful, some probable, none certain. They reflect the various personal experiences and trials of Christian men. We may classify them under three heads: physical evils; external calamities; spiritual trials.

I. PHYSICAL MALADIES.

Almost every ailment or disorder to which human flesh is subject has been named by commentators as the thorn in the flesh, such as headache, earache, blindness, or sore eyes, dyspepsia, gravel, epilepsy, hypochondria, impediment of speech, diminutive figure, nervous prostration, a general sickly condition (rather than a particular disease), but those only deserve special consideration which combine more or less the characteristic features which are required by the text. These are ophthalmia, epilepsy, and sick headache.

1. *Inflammation of the eyes, or acute ophthalmia.*⁵ This disease is still very prevalent in the Orient, especially in Egypt, among children and adults, and often presents an aspect almost as distressing as leprosy and epilepsy. In every street of Alexandria and Cairo, you may see children suffering with eyes inflamed and besieged by flies, on the arms or shoulders of the mother, who from superstitious fear of evil spirits makes no attempt to drive the flies away. The Egyptian ophthalmia, so called, is contagious and accompanied by severe burning pain, headache, and prostration. 'When the disease is unchecked, it is liable to produce ulceration or sloughing of the cornea, with the escape of the aqueous humor and protrusion of the iris; and even when these results do not follow, vision is often destroyed by permanent opacity of the cornea.'

¹ The dative τῆ σαρκί, 2 Cor. xii. 7, is the dative of appropriation, 'a thorn for the flesh.' So Meyer *in loc.*, but he mis-understands *σάρξ* of that part of the spiritual man which is most inclined to sin. This is inconsistent with the 'infirmity of the flesh' in Gal., and Paul would not have prayed for a removal of a check on his sinful inclination.

² Against Lightfoot, Plumtree, and Farrar, who all prefer the meaning 'stake,' misled by the prevailing classical usage. The Vulgate translates *σκόλοψ* by *stimulus*.

³ Ἄγγελος Σατανᾶ is in opposition to *σκόλοψ*. Satan has under him a host of fallen angels, Matt. xxv. 41, and uses them as agents for all sorts of evil and mischief of which he is the prime author, comp. 1 Cor. ii. 12; 2 Cor. iv. 4; xi. 14; 1 Thess. ii. 18, etc., and also Job ii. 2 ff.

⁴ So Olshausen, De Wette, Meyer, Neander, Stanley, and others.

⁵ So very positively Lewin, Plumtree, Farrar, and other English and American writers. It is strange that Meyer in his summary of views does not even mention the theory of ophthalmia.

In favor of this theory the following arguments have been urged, none of which, however, is conclusive:—

(a.) Paul was struck with blindness by the dazzling light of glory which appeared to him at his conversion. But this blindness lasted only three days, and was—as it would seem, permanently—cured by Ananias, Acts ix. 8, 9, 17, 18.

(b.) The Galatians in the first flush of their gratitude for Paul, who, notwithstanding his severe affliction, preached to them the good tidings of salvation, were willing, if possible, to *pluck out* even their *eyes*¹ and to give them to the suffering messenger of God, Gal. iv. 15. But the eyes, the most precious members of the body, represent here figuratively the greatest sacrifice.

(c.) Paul did not recognize the high-priest, when he called him a 'whited wall,' Acts xxiii. 3-5. But this may have been owing to nearsightedness, rather than to diseased vision.

(d.) His handwriting was awkward, Gal. vi. 11 ('See what large letters, or characters, I write with mine own hand'), and he usually employed an amanuensis, Rom. xvi. 22. But the former passage refers only to the large *size* of the letters, which is often characteristic of boldness; and even bad and illegible handwriting is not infrequent among men of genius with sound eyes.²

(e.) The term 'thorn in the flesh' naturally suggests the image of a sharp splinter run into the eye, and an ocular deformity caused thereby, which might well be compared to the brand fixed on a slave, Gal. vi. 17. But this passage refers to permanent marks of persecution from without rather than an inherent trouble.

If Paul suffered from blindness, or blurred vision, he would involuntarily remind us of the two greatest epic poets, — Homer and Milton, — of the eminent divine Dionysius of Alexandria, and of the historian Prescott. His vision of the outward world was dimmed that he might see the mysteries of the spiritual and eternal world. Milton wrote his 'Paradise Lost' and 'Paradise Regained' in midnight darkness, yet full of faith and hope:—

'These eyes,
Devoid of light, their seeing have forgot;
Nor to their idle orbs doth sight appear
Of sun, or moon, or star, throughout the year
Or man, or woman. Yet I argue not
Against Heaven's hand and will, nor bate a jot
Of heart or hope, but still bear up, and still
Right onward.'

2. *Epilepsy, or the falling sickness.*³ This answers nearly every condition of the text. It is painful; it is recurrent; it suspends all voluntary action; it is exceedingly humiliating, distressing, and repulsive, and makes the sufferer an object of loathing to others. It is often connected with delicate sensibility, nervous excitement, visions, and trances. It is characterized by sudden insensibility, spasmodic movements of the muscles, violent distortions of the face, protrusion of the tongue, foaming at the mouth, and ghastly expression of countenance. The fits last usually from five to twenty minutes and are followed by a state of stupor. Epilepsy was considered by the ancients as a supernatural and 'sacred disease,' and derived from the influence of the gods or evil spirits; the Jews traced it to demoniacal possession; the Welsh call it 'the rod of Christ.' Mohammed often had trances and epileptic fits, during which he foamed at the mouth, and uttered guttural sounds like a camel; at first he and his followers derived them from evil spirits, but afterwards from the angel Gabriel who inspired his messages. The faintings and ecstasies of St. Bernard, St. Francis of Assisi, St. Catherine of Siena, St. Teresa of Spain, George Fox, and Emanuel Swedenborg may also be mentioned as illustrations or analogies. Recent English commentators have called attention to the case of King Alfred, the greatest and best of English kings. It is said that God sent him in his youth a malady which had all the symptoms of epilepsy, in answer to the prayer for some corporal suffering or other protection against the temptations of the flesh. For many years it caused him terrible tortures and led him to despair of his life, but then it left him, in answer to his fervent prayers for deliverance, until it suddenly reappeared in the midst of his marriage festival, to the dismay of the guests, and rudely silenced their loud joy. To a good old age he was never sure against its recurrence, and it was under the load of this bodily infirmity that he discharged, most energetically and faithfully, the duties of a sovereign in a most trying time.⁴ I knew an eminent and celebrated Christian scholar of high moral and religious character, who in his younger years was subject to this terrible disease; but his friends concealed it.

The only serious objection to this theory is the repulsive character of epilepsy. But Paul himself describes his infirmity as loathsome. It is also urged that he must have had a powerful constitution to make so many journeys by land and by sea, to preach in the day and to work at his trade in the night, and to endure all sorts of hardship and persecution. But physical infirmity is sometimes combined with great nervous vitality and tenacity.

3. *Sick headache.* This has in its favor the oldest tradition. It is first mentioned by Tertullian, who adds to it earache,⁵ and is confirmed by Jerome, who mentions the traditional report that Paul often suffered the most severe headache.⁶ I would unhesitatingly adopt this view if it were not for the objection that headache, even in its severest form, does not present the feature of such repulsiveness as to make the sufferer an object of contempt. As the argument now stands, the second theory has, exegetically, the advantage above all others.

¹ Not 'your *own* eyes,' as King James' version has it. The Greek *ὀφθαλμοῦ* is not emphatic, and the stress lays on 'eyes,' not on 'your.'

² I may mention, as instances, Napoleon, Neander, Dean Stearns.

³ Ziegler, Ewald ('*fallende Sucht oder so was ähnliches*'), Hausrath, Holsten, and especially Lightfoot.

⁴ Paul's *Life of Alfred*, Engl. transl., pp. 122-125, quoted by Jowett and Lightfoot.

⁵ *De Pudic.*, c. 13: '*per dolorem, at aurium, auriculæ vel capitis.*'

⁶ *Com. in Gal. iv. 14:* '*Tradunt eum gravissimum capitis dolorem sæpe perpassum.*' Chrysostom, Theophylact, Pelagius, and Cæcumenius likewise mention this opinion as held by some (τῶντις).

II. EXTERNAL TROUBLES.

These are ruled out by the text which points to an *inherent* difficulty inseparable from his *person*, although it was not always felt with the same force.

1. *Persecutions.*¹ Chrysostom argues, quite inconclusively: 'It cannot have been a headache as we suppose; it cannot have been any physical malady. God would not have delivered over the body of His chosen servant to the power of the devil to be tortured in this way. The Apostle is surely speaking of opposition encountered, of suffering endured from enemies.' Paul speaks of his persecutions differently and very plainly in other passages, 2 Cor. iv. 7 ff.; xi. 25 ff. Moreover persecution followed the preaching of the gospel, while the infirmity spoken of in the Galatians preceded the preaching.

2. *Opposition of the Judaizing opponents* who embittered his life and were the servants of Satan (2 Cor. xi. 13, 15), together with the cares and anxieties of his office generally.² A modification of the former view. No doubt the intrigues of the Judaizers and other mean people tried the Apostle very sorely, and sometimes provoked him to the use of sarcastic language, but they were necessary conditions of the development of Christian truth and of his own system of doctrine.

3. *A bad wife* (like Job's). But Paul was probably never married (1 Cor. vii. 7-9); and if he had been, he would certainly not have prayed for the removal of his wife. This and similar fancies are only worth mentioning as curiosities of exegesis.

III. MORAL AND SPIRITUAL TRIALS.

1. *Carnal temptations.* Paul had to contend with a rebellious sensuality, without, however, being overcome by it. This is the ascetic explanation, vaguely suggested by Jerome, favored by the ambiguous Latin rendering of the 'thorn in the flesh' (*stimulus carnis*), and adopted by most of the mediæval and Roman Catholic commentators. Cornelius a Lapide calls it the common interpretation of the Catholics. Cardinal Hugo fancied that the passion was stimulated by the beautiful St. Thecla, one of Paul's converts and companions (according to apocryphal accounts). Many an ascetic saint, beset by the devil in this way, derived comfort from the belief that Paul was tempted in the same way. Passages like 1 Cor. ix. 27: 'I buffet my body, and bring it into bondage'; Rom. vii. 23: 'the law of sin in my members'; Eph. vi. 16 (the 'fretted darts of the wicked one'), are quoted in support. But the word 'thorn' was never used of the sting of sensuous impulse. What is more conclusive, Paul says expressly with reference to marriage and carnal temptations that he wished all men were as free as he, 1 Cor. vii. 7-9. We look in vain for stronger condemnation of all impurity than in his Epistles. It is preposterous to suppose that he who was all-absorbed in the service of Christ should have been pursued by a sinful passion to such an extent as to be hindered in his ministry and to become an object of contempt and loathing to his converts. And how in the world could he glory in shameful lusts? And how could concupiscence be a check and counter-poise to spiritual pride?³

2. *Violent temper.* This does not answer the description at all. No doubt Paul, like most great men, had fiery passions, but under the control of reason, and made subservient to his work. He handled good old Peter rather severely at Antioch; he separated even from his friend Barnabas for a while on account of Mark; he nearly lost his temper when he reviled the high priest; and his Epistles generally are full of sacred fire. Nothing great can be done without enthusiasm, guided by reason. Strong temper is as useful as a strong physical constitution when employed in a good cause. Abuse of temper is always humiliating and a sign of weakness. But some people have no temper to control, and hence deserve no credit for moderation.

3. *Spiritual temptations*, such as doubt, despondency, faint-heartedness in his calling, torments of conscience on account of his former life, disappointed ambition, blasphemous suggestions of the devil.⁴ Paul no doubt had constant conflicts with the powers of darkness, and often felt weary of the strife, and home-sick after heaven (comp. 2 Cor. v. 1-5; Phil. i. 23; 2 Tim. iv. 6), but he never shows the least misgiving as to his faith and his ministry. Having seen the Lord personally, and having been favored repeatedly with special revelations, he would rather have doubted his own existence than the truth of the gospel or his duty as an Apostle.

PRACTICAL LESSONS.

1. Paul's 'thorn in the flesh,' no matter what it was, heightens our conception of his heroism and all-absorbing devotion to Christ, for whom he was ready to suffer all things and to sacrifice life itself.

2. The diversity of interpretations arises from the want of definite information and reflects the personal experiences and trials of the commentators. The impossibility of attaining at a certain result facilitates the applicability and practical usefulness of that undefined 'infirmity.'

¹ Chrysostom and other Greek commentators. Augustin is also quoted in favor of this view, but he suggested different conjectures and had no fixed opinion on this subject.

² Theodoret, Erasmus, Calvin, Beza, Schrader, Reiche, etc.

³ Meyer calls this Roman interpretation 'a crime against the great Apostle.' But it is psychologically interesting, as showing that excruciating carnal temptations may enter into the experience of earnest monks, priests, and holy men. St. Jerome speaks of them rather indelicately in letters to female friends, whom he exhorts to keep the vow of chastity. St. Augustin bewails the recurrence in dreams of the old sensuous pictures after his conversion.

⁴ So Gerson, Luther, Calov, Mosheim, and others. Luther often had Satanic suggestions, and traced the gravel, which troubled him very much, to the devil. In his earlier commentary on Gal. (1519), he explained Paul's infirmity with Chrysostom of persecutions; in his fuller commentary (1535), he added high spiritual temptations; and lastly in his *Table-Talk*, he mentions the latter only.

‘ For the desolate hath many more children
‘ Than she which hath a husband.’¹⁹

28 Now we,²⁰ brethren, as Isaac was, are ^h the ²¹ children of prom- ^k Acts iii. 25 ;
29 ise. But as then ⁱ he that was born after the flesh persecuted, ^l Rom. ix. 8 ;
30 him *that was born* after the Spirit, ^k even so *it is*²² now. Never- ^m chap. iii. 29 ;
theless what saith ^l the Scripture ? ⁿ Gen. xxi. 9.
^o Chap. v. 11 ;
^p vi. 12.
^q Chap. iii. 8,
^r 22.

^m ‘ Cast out the bondwoman ²³ and her son : for ⁿ the son of ^m Gen. xxi.
the bondwoman shall not be heir ²⁴ with the son of the free ⁿ John viii.
31 woman.’²⁵ So then,²⁶ brethren, we are not children of the ²⁷ ^o John viii.
bondwoman, ^o but of the free.²⁸ ^p 36 ; chap. v.
^q 1, 13.

¹⁹ Many *are* the children of the desolate,
More than of her who hath the husband

²⁰ But ye ²¹ omit the ²² omit *it is*
²³ bondmaid (*as in vers. 21 and 22*) ²⁴ shall in no wise inherit
²⁵ freewoman ²⁶ Wherefore (*according to the most approved reading, δὲδ*)
²⁷ a ²⁸ the freewoman

Ver. 21. Tell me. This makes the question more urgent and compels the Judaizing Galatians to an evangelical answer. — Ye that desire to be under law, do ye not hear the Law? Ye who are so anxious to live under the power and authority of the legal dispensation, will ye not listen to the lesson of the book of the Law? Comp. Matt. xiii. 13; xxiv. 15; Luke xvi. 29. Others take it as a question of astonishment! Is not the Law (which ought to convince you of your error) constantly read in your synagogues? Comp. Luke iv. 16; John xii. 32; Acts xv. 21; 2 Cor. iii. 14. The law in the first clause means the legal institute and authority; the Law in the second clause designates, as often, the Pentateuch (the *Thora*), as distinct from the Prophets (*Nebim*), and the remaining sacred writings (*Chetubim* or *Hagiographa*).

Ver. 22. Abraham had two sons, one by the bondmaid, the other by the freewoman. See Gen. xvi. 1 ff.; xxi. 1 ff. The ‘bondmaid’ is Hagar, the freewoman’ is Sarah. In the national legends of the Mohammedan Arabs who derive their descent from Ishmael, Hagar is represented as the lawful wife, and Ishmael as the legitimate son of Abraham; they settled in Mecca and were refreshed from the well in the holy Kaaba, which was from time immemorial and is to this day a sanctuary and resort of pilgrimage. The Mohammedans pray five times a day with their face turned to Mecca. It is remarkable how the relation of Ishmael to Abraham has been perpetuated in history. The Mohammedans are in their religion genuine Ishmaelites, bastard Jews, and wild sons of the desert, whose hands are against every man. (Gen. xvi. 12).

Ver. 23. But the son from the bondmaid was born after the flesh, in the regular course of nature. (Used somewhat differently in Rom. i. 3 and ix. 5.) But the son of the freewoman is through the promise, by virtue of supernatural influence, by the Spirit of God working through the word of promise (as in the conception of our Lord). Gen. xvii. 16, 19; xviii. 10, 11; comp. Rom. iv. 19.

Ver. 24. Which things are allegorized, allegor-

ically expounded, have an allegorical signification. The story of Hagar and Sarah has another (namely, a figurative, typical) meaning, besides (not, instead of) the literal or historical. Paul does not deny the fact, but makes it the bearer of a general idea, which was more fully expressed in two covenants. He uses allegorical here in a sense similar to the word ‘typical’ in 1 Cor. x. 11 (Greek). See the *Excursus*. ‘Allegory’ means a description of one thing under the figure of another, so that the *real* or intended meaning differs from the *obvious* sense of the words; the verb ‘to allegorize’ (only used here in the New Testament) means, (1) to speak in an allegory or figuratively, that is so as to intend another sense than the words express; (2) to interpret as an allegory, and in the passive mood: to have an allegorical meaning. So here. — For these (two women, Hagar and Sarah) are two covenants. They ‘are’ allegorically, that is, they represent or signify, two covenants. Comp. Matt. xiii. 39; xxvi. 26-28; 1 Cor. x. 4. — One (of them) from Mount Sinai, bringing forth (or bearing children) unto bondage; and this is Hagar. The regular antithesis would be: ‘the other from Mount Sion (which corresponds to the upper Jerusalem), bearing children unto freedom; and this is Sarah.’ This is substantially expressed in ver. 26, but owing to the intervening explanatory parenthesis, ver. 25, the grammatical form melts away in the general structure. Besides the parallel is not quite complete; for Sarah was the mother not only of the true spiritual children of Abraham, but also of those carnal Jews who are no better than the children of Hagar, who strictly speaking stood outside of the Sinaitic covenant and became through her illegitimate son Ishmael the mother of a bastard Judaism (the religion of Mohammed).

Ver. 25. A difficult passage. The reading of the first clause is disputed. The longer text (which is supported by the Vatican MS. and adopted by Westcott and Hort) reads: But (or, Now) this Hagar is Mount Sinai in Arabia.¹ This implies

¹ A, B, D, E read τὸ δὲ Ἄραρ Σινὰ ὄρος ἰσταν ἐν τῇ Ἀραβίᾳ. K, L, P, with the majority of cursive MSS., read γὰρ (for) instead of δὲ (but, now).

that the name Hagar was an Arabic designation for Mount Sinai, but this cannot be satisfactorily proven (as the testimonies of Chrysostom and the Bohemian traveller Harant are isolated and unconfirmed). Hagar means 'Wanderer,' 'Fugitive,' and is connected with the Arabic 'Hegira' (the famous 'flight' of Mohammed from Mecca to Medina, whence the beginning of the Mohammedan era); Sinai means 'Pointed,' or (according to Fürst) 'Rocky.' There is, however, an Arabic word of similar sound, though different etymology, ('Hadschar,' or 'Hadjar,' 'Chajar'), which means a 'stone' or a 'rock,' and is to this day applied to several remarkable stones on and around Sinai, *e. g.* to the traditional rock from which Moses drew water (in the Wady Leja). At the time of Paul, who was himself in Arabia (see note on i. 17), it may have been (and in case this reading is correct, it *must* have been) a local name of one of the peaks of that group of barren rocks, or of the whole group; as 'Selah' or 'Petra' ('Rock') was the name of the famous rock-hewn city, in the Sinaitic Peninsula, and that part of Arabia was called the 'Rocky Arabia' (*Arabia Petraea*). At present the principal peaks of Sinai are called 'Jebel Musa' (Mount of Moses, the traditional mount of legislation), 'Ras Sufsáfah' (the probable mount of legislation, facing the vast plain Er Raha), and 'Jebel Katharina.' Calvin and others escape this difficulty by explaining: 'Hagar is a type of (or, represents) Mount Sinai in Arabia.' But against this is the Greek neuter article before Hagar ('the thing' or 'the name' Hagar; not in the feminine, 'the woman Hagar'). The shorter reading (of the Sinaitic MS. and the Vulgate, adopted by Lachmann, Tischendorf, in the last edition, and Lightfoot) is: **For Sinai is a mountain in Arabia.**¹ This is quite intelligible and free from the difficulty just mentioned, though for this very reason subject to the suspicion of being a correction, if it were not for the ease with which the insertion of Hagar can be explained in the Greek. Some take the clause in either case as a parenthesis, others as a continuation of the argument. It cannot be merely a geographical notice for the Galatians; for Sinai was well known to all who had heard of the Mosaic legislation. The stress seems to lie on 'Arabia,' known as a land of the wild descendants of Hagar. She fled with Ishmael to the Sinaitic Peninsula (Gen. xvi. 7, 14); several Arab tribes were named after her 'Hagarenes' or 'Hagarites' (Ps. lxxxiii. 7; 1 Chr. v. 19), and the Arabs generally were called 'sons of Hagar' (Baruch iii. 23). The law was given not on Mount Sion in the land of promise, but outside of it in Arabia, and this corresponds to Hagar who was an outsider, an Egyptian slave. The law 'came in beside' (iii. 19; Rom. v. 20), and had only an intermediate and transitory importance in the history of salvation. — **Correspondeth to the Jerusalem which now is.** Lit.: belongs to the same row or column, is in the same rank with. Both have the same nature, namely, both are in bondage. But what is the subject of the verb? If the preceding clause be taken as a parenthesis, the subject is the Sinaitic covenant, ver. 24; but if it is not parenthetical, Hagar is the subject in the longer reading, or Mount Sinai in the shorter reading. 'The Jerusalem which

now is,' or the present, the earthly Jerusalem, which represents, as the metropolis, the whole Jewish race, the Mosaic theocracy. — **For she is in bondage with her children.** In bondage to the Mosaic law (also to Rome, although this is not meant here). The Jewish church which crucified the Lord and persecutes the Christian church, is in spiritual slavery, as Hagar was in literal slavery. We must here remember the Pauline distinction between two Israels, a spiritual Israel which embraces all believers, whether of the circumcision or of the uncircumcision, and is the true heir of promise, and the carnal Israel, which has only the circumcision of the flesh, and not of the heart, which is of the blood, but not of the faith of Abraham, and is cast out like Hagar and Ishmael. Comp. Rom. ii. 26-29; iv. 12 ff.; ix. 6 ff.

Ver. 26. **But the Jerusalem which is above (or, the upper Jerusalem) is free; and she is our mother (mother of us).** The reading of the E. V. 'of us all' is not sufficiently supported, and arose probably at an early time from Rom. iv. 16, 'the father of us all,' or from a loose quotation of this passage by Polycarp. The other covenant, that which is represented by Sarah and her believing offspring, is the true or heavenly Jerusalem, that is not (as the rabbinical teachers imagined) an actual material city in heaven (the exact counterpart of the earthly Jerusalem), which was to be let down in the Messianic age, but a spiritual city, the Messianic theocracy, the kingdom of heaven, to which all true Christians belong, even here on earth, Phil. iii. 20. The word 'above,' therefore is not local, but ethical and spiritual; as in the phrase, 'the kingdom of heaven,' to be born 'from above.' Comp. the 'heavenly Jerusalem,' Hebr. xii. 22 (where it is contrasted with mount Sinai, ver. 18), the 'new Jerusalem,' Rev. iii. 12; xxi. 2. — 'And she is our mother,' the mother of us Christians. This passage and the concluding chapters of Revelation struck the keynote to the hymn 'Mother dear, Jerusalem,' and the other New Jerusalem hymns in Latin, English, and German, which express so touchingly the Christian's longing after his eternal home in heaven.

Ver. 27. **'Rejoice, thou barren that bearest not,' etc.** An illustration of the allegory by a passage from Isa. liv. 1, which prophesies the deliverance of God's afflicted nation from the foreign bondage of the Babylonian exile, and her restoration to freedom and prosperity, so that from a mourning widow, like Sarah, she shall become a rejoicing mother of many children. The prophet himself, in a previous chapter (li. 2), refers to God's dealings with Abraham and Sarah, as a type of his dealings with their descendants. In the application, the barren who becomes fruitful, is the type of the Christian church, more especially the Gentile Christian church, as opposed to the Jewish synagogue. This application is fully justified by the Messianic character of the whole second part of Isaiah (beginning with chap. xl.).

Ver. 28. **But ye, brethren, as Isaac was (or, after the manner of Isaac), are children of promise.** Resumes the main subject; comp. ver. 23. Christian believers are born, like Isaac, of the unfruitful Sarah, contrary to the ordinary course of nature, by the supernatural power of the divine promise, and are therefore children of the heavenly Jerusalem.

Ver. 29. **But as then he that was born after the flesh persecuted him (that was born) after the Spirit, even so now.** The history of Isaac and

¹ Το γὰρ Σινὰ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ. So S, C, F, G, Vulg., Orig. The words τὸ γὰρ might easily be changed by a careless scribe into τὸ Ἄραβ, as this name immediately precedes the disputed reading.

Ishmael was typical also in another respect, inasmuch as it foreshadowed the hostility of the carnal, unbelieving Judaism against Christianity. 'Persecuted him.' According to the Hebrew text, Gen. xxi. 9, Ishmael was simply 'laughing' or 'mocking' at the festival in honor of the weaning of Isaac; whereupon Sarah said unto Abraham: 'Cast out this bondwoman and her son.' But the Jewish tradition expanded the word, so as to mean an assault of Ishmael upon Isaac. This insolence was repeated in the aggressions of the Arab tribes, especially the Hagarenes on the Israelites (Ps. lxxxiii. 7; 1 Chr. v. 10, 19), and on a still grander scale in the persecutions of the Mohammedans against Jews and Christians. — 'Even so (it is) now.' So now the Christian church which is born of the Spirit, is persecuted by the Jewish synagogue which is born after the flesh. And this same conduct is repeated also by the bigoted Judaizing party against the free evangelical church of the Gentiles.

Ver. 30. **Nevertheless what saith the Scripture?** 'Cast out the bondmaid and her son; for the son of the bondmaid shall in no wise inherit with the son of the freewoman.' Words of Sarah to Abraham on the occasion of the mocking of Ishmael, Gen. xxi. 10, but approved and confirmed by God, ver. 12, so that Ishmael was actually expelled from the house of Abraham. Paul quotes from the LXX., with a slight change of 'my son Isaac' into 'the son of the freewoman,' which adapts it to his argument and saves explanation. The Apostles were no slavish literalists, but used the Bible freely in the very Spirit which gave it. — 'Shall in no wise inherit.'

The double negation in Greek is emphatic: assuredly not. Judaism and Christianity, bondage and freedom, cannot exist together: the one must exclude the other. This appears very plain to us now, but before the destruction of Jerusalem it sounded strange and incredible, at least to the Judaizers, who held on to the old traditions as long as they could. 'It is scarcely possible' (says Lightfoot) 'to estimate the strength of conviction and depth which this declaration implies. The Apostle thus confidently sounds the death-knell of Judaism at a time when one half of Christendom clung to the Mosaic law with a jealous affection little short of frenzy, and while the Judaic party seemed to be growing in influence and was strong enough, even in the Gentile churches of his own founding, to undermine his influence and endanger his life.'

Ver. 31. **Wherefore, brethren, we are not children of a (i. e. any) bondwoman, but of the freewoman.** The pith of the typological illustration, ver. 21 ff., and the final result of the whole discussion of the fourth chapter. The change of the definite and indefinite article (so often obliterated by the E. V.) is not without point. There are *many* bondwomen, false churches and sects, but only *one* freewoman, the lawful spouse of Christ, in whom all true believers are one. Some eminent commentators begin with this verse a new section, as expressing the theoretical preamble of the practical exhortation in chap. v., thus: 'Therefore, brethren, we are not children of a bondwoman (like the Jews), but of the freewoman; for (or, unto) freedom Christ hath made us free: 'stand fast, therefore,' etc. (So Meyer.)

Excursus on Allegorical and Typical Interpretation.

CHAPTER IV. 21-31.

We have here an ingenious specimen of a typical allegory. Paul represents Hagar (the slave and concubine) and Sarah (the mistress and lawful wife), with their sons, Ishmael and Isaac, as the types of two covenants, a covenant of law or bondage, and a covenant of promise or freedom. The contrast of the two mothers is reproduced in their two sons, and on a larger scale in two religions, the Jewish and the Christian. It is again repeated in the antagonism between the legalistic Jewish, and the evangelical Gentile Christianity. The points of contrast are as follows: —

HAGAR AND ISHMAEL = JUDAISM.

The Old Covenant.
The Law.
Natural Birth.
Mount Sinai in Arabia.
Earthly Jerusalem.
Bondage.
Persecuting.
Expulsion.

SARAH AND ISAAC = CHRISTIANITY.

The New Covenant.
The Gospel (the Promise).
Spiritual Birth.
(Mount Sion in the Land of Promise?)
Heavenly Jerusalem.
Freedom.
Persecuted.
Inheritance.

Paul accommodates himself here, as in two other instances (iii. 6; 1 Cor. x. 4), in some measure, but within the bounds of sobriety and legitimate application, to the prevailing rabbinical exegesis in which he was trained. He does so exceptionally and incidentally. He does not rest the truth or the argument on an allegorical interpretation, but uses it as an accessory illustration of a truth previously established by solid argument. Luther compares it to a painting which decorates a house already built.

Paul regards the patriarchal family with good reason as a miniature picture of the future history of the church, which it represented and anticipated. He does not in the least deny the historical character of Abraham, Sarah, and Hagar; but he ascribes to it, at the same time, a wider typical import, and sees in Abraham the father of the faithful, in Sarah and Hagar the mothers of two races and two covenants, in which their personal character and condition is reflected and carried out on a larger

scale. This is all sound and true. The chief difficulty is in the identification of Hagar with Sinai, and this is much relieved by the shorter reading. In point of fact the law was given to the descendants of Sarah and Isaac, not to those of Hagar and Ishmael, who stood outside of the covenant. But Sarah and Isaac represented first and last the covenant of promise which overruled the interimistic covenant of law which was given in the desert borderland of the Ishmaelites, as a tutor to prepare the Israelites for the fulfilment of the promise.

Now let us compare with this Scripture passage the allegorical interpretation of the same history by the celebrated Philo of Alexandria (about A. D. 40), the master of the art of allegorizing. According to his view, Abraham represents the human soul progressing towards the knowledge of God. His first wife, Sarah, 'the princess,' represents divine wisdom. His second wife, Hagar, 'the sojourner,' the Egyptian handmaid of Sarah, means preparatory scholastic training or secular learning, which is transient and unsatisfying. His marriage with Sarah is at first premature and unfruitful; hence she directs him to cohabit with her handmaid, that is to study the lower wisdom of the schools; and the alliance proves fruitful at once. Afterwards he again unites himself to Sarah, who bears him a son with a countless offspring; thus the barren woman becomes 'most fruitful.' Moreover, Isaac likewise represents true wisdom, Ishmael sophistry, which in the end must give place to wisdom, and be 'cast out.'

The difference is very characteristic. As Lightfoot (p. 195) happily expresses it, 'the Christian Apostle and the philosophic Jew move in parallel lines, keeping side by side, and yet never once crossing each other's path.' Their allegorical explanations of the same history are 'most like and yet most unlike.' There is a similar relation of similitude and contrast between Philo's and St. John's doctrine of the divine Logos. It is the difference between a shadowy abstraction and a substantial reality. Philo sacrificed the obvious grammatical and historical sense to the spiritual and mystic; the Apostles never invalidate the historical sense. Philo put his Platonic ideas and fancies into the Old Testament; the Apostles drew out the deeper meaning of the same. Philo idealized the Mosaic religion till it evaporated into philosophical abstractions and mythical shadows; the Apostles spiritualized the Mosaic religion, and saw in it the type of the truth and reality of the gospel.

We add a few general remarks on typical and allegorical interpretation.

1. The sacred authors used language, like other writers, in order to be understood by the people whom they addressed. They intended one definite meaning, not two or three. This meaning can only be ascertained by grammatical and historical interpretation, according to the acknowledged laws of thought and speech, and in view of the conditions and surroundings of the author. This is the only sound and firm basis of all true exegesis.

2. The Bible has throughout a profound spiritual meaning, and admits of endless application. To find it, requires spiritual insight and sympathy, which is a greater and rarer gift than knowledge of grammar and critical acumen. But this spiritual meaning is *in* the letter, as the kernel is in the shell, and as the soul is in the body, not outside of, and contrary to, the plain, natural meaning of the words and phrases. Nor is it a second meaning besides the natural.

3. The whole Jewish dispensation, — including history, prophecy, worship, and ritual, — is a type and shadow of the Christian dispensation (Col. ii. 17; Hebr. viii. 5; ix. 23; x. 1). Every person, event, and institution expresses an actual idea or fact which is more fully expressed or developed by a corresponding idea or fact in the Christian dispensation. The typical significance depends on the connection with the central idea of the theocracy and the preparation for Christianity. The nearer a person or event to the person of Christ and the history of redemption, the deeper is their typical import. In a wider sense all history is typical and prophetic, and every period is a higher fulfilment of the preceding period. Hence 'there is nothing new under the sun;' and yet history never repeats itself. The New Testament is full of typical interpretation and application of the Old Testament; but there are no allegorical interpretations in the Gospels, and very few in the Epistles.

4. Allegorical interpretation, technically so called, as distinct from typical illustration and verification, assumes a double or threefold sense of the Scriptures, an obvious literal sense and a hidden spiritual or mystic sense, both of which were intended by the sacred writer. It was introduced into the Christian church by the learned Origen, who in this respect was more a disciple of Philo than of Paul, and distinguished three senses of the Bible, corresponding to the three constituent elements in man, — body, soul, and spirit. It extensively prevailed with various modifications in the Christian church, especially during the Middle Ages, and again in the seventeenth century. It opened the door to the most arbitrary treatment of the Bible and turned it into a nose of wax. It is irreverently revivified. It assumes that the plain natural sense of the Bible is not deep enough and must be improved by human ingenuity. It substitutes subjective fancies for objective truths, and pious imposition for honest exposition. It is not dead yet, and falsely appeals to St. Paul; forgetting that he was inspired, while we are not, and that he allegorized only two or three times, for illustration, rather than argument. Calvin, one of the soundest commentators, strongly protests against this abuse of Scripture, and says: 'As the Apostle declares that these things are allegorized, Origen and many others along with him, have seized the occasion of torturing Scripture, in every possible manner, away from the true sense. They concluded that the literal sense is too mean and poor, and that, under the outward bark of the letter, there lurk deeper mysteries which cannot be extracted but by beating out allegories. And this they had no difficulty in accomplishing; for speculations which appear to be ingenious have always been preferred, and always will be preferred by the world to sound doctrine. For many centuries no man was considered to be ingenious, who had not the skill and daring necessary for changing into a variety of curious shapes the sacred word of God. This was undoubtedly a contrivance of Satan to undermine the authority of Scripture, and to take away from the reading of it the true benefit. God visited this profanation by a just judgment, when He suffered the pure meaning of the Scripture to be buried under false interpretations. I acknowledge that Scripture is a most rich and inexhaustible fountain of all wisdom; but I deny that its fertility consists in the various meanings which any

man, at his pleasure, may assign. Let us know, then, that the true meaning of Scripture is the natural and obvious meaning; and let us embrace and abide by it resolutely.'

5. But even if we admit that Paul's typical allegory in this passage borders on the rabbinical exegesis of his age, from which, however, it differs very materially as we have shown, it cannot weaken our confidence in his inspiration. I quote the judicious remarks of Bishop Lightfoot (p. 197): 'We need not fear to allow that St. Paul's mode of teaching here is colored by his early education in the rabbinical schools. It were as unreasonable to stake the Apostle's inspiration on the turn of a metaphor, or the character of an illustration, or the form of an argument, as on purity of diction. No one now thinks of maintaining that the language of the inspired writers reaches the classical standard of correctness and elegance, though at one time it was held almost a heresy to deny this. "A treasure contained in earthen vessels," "strength made perfect in weakness," "rudeness in speech, yet not in knowledge," such is the far nobler conception of inspired teaching, which we may gather from the Apostle's own language. And this language we should do well to keep in mind. But on the other hand it were sheer dogmatism to set up the intellectual standard of our own age or country as an infallible rule. The power of allegory has been differently felt in different ages, as it is differently felt at any one time by diverse nations. Analogy, allegory, metaphor—by what boundaries are these separated from each other? What is true or false, correct or incorrect, as an analogy, or an allegory? What argumentative force must be assigned to either? We should, at least, be prepared with an answer to these questions, before we venture to sit in judgment on any individual case.'

CHAPTER V.

CONTENTS: I. EXHORTATION TO STEADFASTNESS IN CHRISTIAN FREEDOM, AND WARNING AGAINST LEGAL BONDAGE, vers. 1-12; II. WARNING AGAINST THE ABUSE OF FREEDOM, AND EXHORTATION TO BROTHERLY LOVE, vers. 13-15; III. WALKING BY THE SPIRIT. THE WORKS OF THE FLESH AND THE FRUIT OF THE SPIRIT, vers. 16-26.

Exhortation to Steadfastness in Christian Freedom, and Warning against Legal Bondage.

CHAPTER V. 1-12.

Here begins the practical part of the Epistle, consisting of exhortations and warnings appropriate to the occasion. First, the Apostle exhorts them to hold fast their spiritual freedom which they enjoy in Christ, and not to relapse again into legal bondage.

- 1 **S**TAND fast therefore in ^a the liberty wherewith Christ hath ^a made us free,¹ and be not entangled again ^b with the ² yoke
 2 of bondage. Behold, I Paul say unto you, that ^c if ye be cir-
 3 cumcised, Christ shall ³ profit you nothing. For ⁴ I testify
 again to every man that is circumcised, ^d that he is a debtor to
 4 do the whole law. ^e Christ is become of no effect unto you,⁵
 whosoever of you are justified by the law;⁶ ^f ye are fallen ⁷
 5 from grace. For we through the Spirit ⁸ ^g wait ⁹ for the hope
 6 of righteousness by faith. For ^h in Jesus Christ ¹⁰ neither cir-
 cumcision availeth any thing, nor uncircumcision; but ⁱ faith
 7 which worketh by love.¹¹ Ye ^k did run well; ¹² ^l who did hin-
 1 for freedom did Christ make us free. See notes. ² in a
 3 will ⁴ Nay (others, Moreover)
 5 Ye are cut off from Christ (*lit.* Ye were done away from Christ)
 6 all ye who are being (or would be) justified by law ⁷ fallen away
 8 by the Spirit from faith (*the words from faith are misplaced in the E. V. at
 the close of the verse*) ⁹ wait eagerly ¹⁰ Christ Jesus
 11 faith working through love ¹² Ye were running bravely

^a John viii. 32; Rom. vi 18; 1 Pet. ii 16.
^b Acts xv. 10; ch. ii. 4; iv. 9.
^c Acts xv. 1. See Acts xvi. 3.
^d Ch. iii. 10.
^e Rom. ix. 31, 32; ch. ii. 21.
^f Heb. xii. 15
^g Rom. viii. 24, 25; 2 Tim. iv. 8.
^h 1 Cor. vii. 19; ch. iii. 28; vi. 15; Col. iii. 11.
ⁱ 1 Thess. i. 3; James ii. 18, 20, 22.
^k 1 Cor. ix. 24
^l Ch. iii. 1.

8 der you that ye should not obey the truth? This persuasion ^m Ch. i. 6.
 9 cometh not of him ^m that calleth you. ⁿ A little leaven leaven- ⁿ 1 Cor. v. 6;
 10 eth the whole lump. ^o I have confidence in you through ^o 13 the xv. 33.
 Lord, that ye will be none otherwise minded: but ^p he that ^p 2 Cor. ii. 3.
 troubleth you ^q shall bear his judgment, whosoever he be. ^q viii. 22.
 11 ^r And I, brethren, if I yet ^r 14 preach circumcision, ^s why do I yet ^r Chap. i. 7.
 suffer persecution? ^t 15 then is 'the offence of the cross ceased.' ^t 2 Cor. x. 6.
 12 ^u "I would they were even cut off ^u which trouble you." ^u 17 ^u Chap. vi. 12.
^v toward you in ^v 14 still ^v 15 am I still persecuted? ^v 1 Cor. xv. 30;
^w hath . . . been done away ^w 16 ^w 17 ^w chap. iv. 29;
^x I wish that they who are unsettling you would go beyond circumcision (go ^x vi. 17.
 on to abscission) ^x 17 ^x 1 ^x 1 Cor. i. 23;
^y ^y 1 ^y Josh. vii. 25;
^z ^z 1 ^z 1 Cor. v. 13;
^{aa} ^{aa} 1 ^{aa} chap. i. 8, 9,
^{ab} ^{ab} 2 ^{ab} Acts xv. 1,
 2, 24.

Ver. 1. For freedom did Christ make (or set) us free: stand firm, therefore, and be not entangled again in a yoke of bondage.¹ This exhortation is the inferential close of the argumentative, and a suitable beginning of the hortative, part of the Epistle. Some editors and commentators put the verse, either in whole or in part, at the end of chap. iv. Paul contrasts Christian freedom with Jewish bondage, and urges the Galatians to hold fast to the former, and not to relapse into the latter, or to exchange one form of slavery (their native heathenism) with another (Judaism). Hence 'again.' 'Freedom' is the outcome of the preceding discussion, and is emphatically put first. 'For,' or 'unto freedom' (better than 'with freedom,' although the Greek admits both), *i. e.*, in order that we might be and remain free. It is, of course, not carnal but spiritual freedom, freedom from the curse and bondage of the law, secured to the believer as a permanent condition by the vicarious death of Christ, which satisfied the demands of Divine justice and saved us from wrath. This freedom implies the consciousness of the full pardon of our sins, a ready and direct access to the throne of grace, and all the privileges and responsibilities of a son in his father's house. A Christian freeman is a grateful and cheerful servant of God, and a lord and king, though in chains, like Paul in Rome, who was a true freeman, while Nero on the throne was a miserable slave of his lusts. — 'Stand firm,' in this liberty of an evangelical Christian. — 'Yoke of bondage,' which bears down the neck and prevents free motion. Legalism is a burdensome slavery of the mind and conscience. Peter, in his speech at the Council of Jerusalem, likewise calls the law of Moses a 'yoke,' which 'neither our fathers nor we could bear,' Acts xv. 10. Luther remarks on this verse: 'Let us learn to count this our freedom most noble, exalted, and precious, which no emperor, no prophet, nor patriarch, no angel from heaven, but Christ, God's Son, hath obtained for us; not for this that He might relieve us from a bodily and temporal subjection, but from a spiritual and eternal imprisonment of the cruellest tyrants, namely, the law, sin, death, devil.' Calvin: 'Paul reminds them that they ought not to despise a freedom so precious. And

certainly it is an invaluable blessing, in defence of which it is our duty to fight even to death. If men lay upon our shoulders an unjust burden, it may be borne; but if they endeavor to bring our conscience into bondage, we must resist valiantly, even to death.'

Ver. 2. Behold, I, Paul, say unto you, that if ye be circumcised (suffer yourselves to be circumcised), Christ will profit you nothing. Your course is not only foolish, but dangerous, yea ruinous. A circumcised man may become a Christian, but a Christian who deliberately undergoes circumcision, becomes a Jew (a 'proselyte of righteousness') and virtually trusts to the law for salvation, and not to Christ. 'Behold' rouses attention. 'I, Paul' interposes the apostolic authority, in opposition to the Judaizing teachers who taught that circumcision was necessary to make them full Christians and to insure salvation. 'If ye be circumcised,' or 'submit to circumcision,' as a term of salvation; some had probably done so already. 'Christ will profit you nothing;' the future marks the certain result of this Judaizing course. Luther: 'If St. Paul can venture to pass so terrible a judgment against the law and circumcision which God himself has given, what kind of judgment would he utter upon the chaff and the dross of men's ordinances? Wherefore this text is such a thunder-clap, that by right the whole papal realm should be astounded and terrified.'

Ver. 3. Nay, I testify again to every man that is circumcised (suffers himself to be circumcised), that he is a debtor to do the whole law. Circumcision is an initiatory rite by which the person circumcised becomes a Jew, and assumes the solemn obligation to keep the whole law of Moses, moral and ritual; just as the baptismal vow is a pledge of obedience to the gospel of Christ. The sacramental rite implies all the responsibilities and duties as well as privileges of membership. 'I testify,' I bear witness, I solemnly assert as in court. (In classical Greek the verb usually means to summon as a witness, to call to witness.) 'Again' refers to 'I say' in ver. 2. 'To every man,' without exception, stronger than the preceding general 'ye.'

Ver. 4. Ye are cut off from Christ all ye who are being (or, would be) justified by (the) law;

¹ This is upon the whole the best reading (adopted by Bengel, Lachmann, Tischendorf, ed. viii., Meyer). The MSS. and versions vary considerably, although the sense is not essentially altered. The received text reads literally: 'Stand firm therefore in (or, in respect to) the freedom with

which (or, for which) Christ made us free, and be not,' etc. (τῆ ἐλευθερίᾳ οὖν, ἣν Χριστὸς ἡμᾶς ἠλευθέρησεν, στήκετε). But the oldest MSS. (Σ B, etc.) put 'therefore' (οὖν) after 'stand' (στήκετε), and omit 'with which' (ἣν). The punctuation is a matter of interpretation.

ye are fallen away from grace. 'Ye are cut off from Christ,' completely separated from Him. The Greek verb means to be annulled, to be done away with. Your union with Christ was dissolved and came to nothing in the moment when you sought your justification in the law. 'Ye are fallen away from grace,' not totally and finally (in which case the warning would be useless), but for the time being. Looking to God's promise and faithfulness, our salvation is sure; looking to our weakness and temptations, all is doubtful, unless we watch and pray without ceasing.

Ver. 5. **For we, by the Spirit, from faith wait eagerly for the hope of righteousness.** 'For' introduces an argument from the opposite for the judgment passed in ver. 4 against those who seek justification by the law. 'By the Spirit,' the Holy Spirit, who is the Divine source of faith and spiritual life in us. 'From faith,' which is the subjective source of our expectation. 'Wait eagerly,' or persistently, patiently. The hope of the Christian does not decline, but increase until the time of fruition. Comp. Rom. viii. 19, 23, 25; 1 Cor. i. 7; Phil. iii. 20. 'For the hope of righteousness,' the righteousness hoped for by us as a possession that is secured here by faith, but extends into eternity and involves the bliss and glory of the future life. Comp. Rom. viii. 30. Others take 'hope' as equivalent to the crown of glory which awaits the justified as their reward. The passage affords no aid to the doctrine of a gradual increase of justification, which, as Meyer says here, 'is entirely un-Pauline. Justification does not, like sanctification, unfold itself and increase, but it has as its normal consequence sanctification through the Spirit, which is given to him who is justified by faith. Thus Christ is to us righteousness and sanctification. 1 Cor. i. 30.'

Ver. 6. **For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working (or operative) through love.** A most important passage both doctrinally and practically, a remedy against sectarianism, and a key for the solution of many bitter controversies in the history of the Church. Paul positively condemned circumcision as a term of justification and salvation; now he qualifies the condemnation, viewing circumcision as a mere outward form and accidental distinction. A Jewish Christian and a Gentile Christian are equal before God; the circumcision of the one is no advantage, and the uncircumcision of the other is no disadvantage: all depends upon their union with Christ. Comp. Gal. vi. 15; 1 Cor. vii. 18-20. 'For in Christ Jesus neither circumcision availeth anything, nor uncircumcision.' May we not add in the very spirit of Paul? 'neither episcopacy nor presbytery, neither presbytery nor independency, neither immersion nor sprinkling, neither Calvinism nor Arminianism, neither Catholicism nor Protestantism, nor any other isms, however important in their place, are of any account, when compared with the fundamental difference between faith and infidelity, between Christ and anti-Christ. Heaven will embrace members of all creeds and sects, and the sole condition of entrance will be 'faith working through love.' The Greek verb (*ἐνεργῶμαι*) here translated 'working,' or 'operative,' has in the

New Testament always the middle sense (comp. Rom. viii. 5; 2 Cor. i. 6; Col. i. 29; 1 Thess. ii. 13; James v. 16). The passive rendering: 'wrought' or 'made energetic through love,' must be abandoned.¹ Paul unites here the three cardinal virtues, faith, hope (ver. 5), and love. In this triad of Christian graces 'consists the whole of Christianity' (Bengel).

The sentence, 'faith working through love,' reconciles the doctrine of Paul with that of James.² Comp. vi. 15; 1 Thess. i. 3; 1 Cor. xiii. 1; 1 Tim. i. 5; James ii. 22. Here is the basis for a final settlement of the controversy on the doctrine of justification. Romanism (following exclusively the language of James) teaches justification by faith *and works*; Protestantism (on the authority of Paul): justification by faith *alone*; St. Paul and St. James combined: justification and salvation by *faith working through love*. Man is justified by faith alone, but faith remains not alone, it is the fruitful mother of good works, which are summed up in love to God and love to men. Faith and love are as inseparable as light and heat in the sun. Christ's merits are the objective and meritorious ground of justification, faith (as the organ of appropriation) is the subjective condition, love or good works are the necessary evidence; without love faith is dead, according to James, or no faith at all, according to Paul. A great deal of misunderstanding in this and other theological controversies has arisen from the different use of terms.

Ver. 7. **Ye were running bravely.** The martial and heroic spirit of Paul often compares the course of Christian life with the running of a race in the stadium. Comp. ii. 2; Phil. iii. 14; 1 Cor. ix. 24-27; 2 Tim. iv. 7.

Ver. 8. **Of him that calleth you, God; comp. note on i. 6; and Phil. iii. 13, 'the prize of the high calling of God in Christ Jesus.'** The Father draws to the Son by the Spirit through the gospel.

Ver. 9. **A little leaven leaveneth the whole lump.** A proverbial expression for the all-pervading influence of a good or bad principle. Here used in a bad sense, as 1 Cor. v. 6 and Mark viii. 15, and often by rabbinical writers. The Judaizing doctrine of the necessity of circumcision poisons the whole system of Christian doctrine and practice. Others less aptly apply it to the *persons* of the false teachers who corrupt the mass of the people. In a good sense the figure of the leaven is used of the kingdom of heaven which penetrates all the faculties and powers of man and of society. Matt. xiii. 32; Luke xiii. 21.

Ver. 10. **I have confidence toward (or in regard to) you in the Lord,** etc. Paul hopes that the Galatians will return from their error, and this hope is grounded in his communion with Christ in whom he lived and moved. Comp. Phil. ii. 24; 2 Thess. iii. 4; Rom. xiv. 14. — **He that troubleth you,** all the false teachers. Comp. ver. 12; 2 Cor. xi. 4. — **Shall bear his judgment,** God's judgment of condemnation. Comp. Rom. ii. 3; xiii. 2; 1 Cor. xi. 29. The guilty must 'bear' the sentence as a burden. — **Whosoever he be,** whatever be his character and position (Jerome thinks even of Peter, but without any good reason; for Peter agreed with Paul in principle and failed only in practice at Antioch.)

¹ Advocated by some of the fathers and Roman Catholic commentators in support of the doctrine of '*fides caritate formata*,' for which the passage is quoted by the Council of Trent in the decree on justification (Sess. vi., ch. 7). Windschmann, a modern R. C. commentator on Galatians, gives up the passive meaning, but still clings to the Triden-

tine use of the passage against the Protestant doctrine of justification by faith only

² Lightfoot: 'These words bridge the gulf which seems to separate the language of St. Paul and St. James. Both assert a principle of practical energy, as opposed to a barren, inactive theory.'

Ver. 11. If I still preach circumcision, why am I still persecuted? Then hath the offence (or stumbling block) of the cross been done away. The first 'still' refers to the time since his conversion from Judaism. If circumcision is preached as a condition of salvation, then the cross, that is, the crucifixion, the doctrine of salvation by the atoning death of Christ, has lost its offensive character to the Jews, and there is no further reason for persecution by the Jews. The false teachers had probably spread the malicious report that Paul himself preached circumcision, because he practised it in the case of Timothy who had a Jewish mother (Acts xvi. 1-3); but this was exceptional and a measure of expediency and charity, not a surrender of the principle.

Ver. 12. I wish that they who are unsettling you would even go on to abscission; that the circumcisers would not stop with the half measure of circumcision, but go beyond it even to abscission or mutilation (make themselves eunuchs), like the priests of Cybele. A severe irony similar to the one in Phil. iii. 2, 3, where Paul calls the

boasters of 'circumcision' the 'caucision.' Self-mutilation was a recognized form of heathen worship, especially in Pessinus in Galatia, and therefore quite familiar to the readers. Thus by glorying in the flesh the Galatians relapsed into their former heathenism. The words may be explained: 'cut themselves off' from your communion, but the interpretation above given agrees best with the meaning of the verb, and the 'even' (which points to something more than circumcision), and is maintained by the Greek fathers and the best modern commentators. The translation of the E. V. 'were even cut off,' *i. e.*, excommunicated, is ungrammatical (the Greek verb is in the middle, not the passive mood), and due to false delicacy. Christianity has abolished the revolting practice of self-mutilation, so that even the word is offensive; but in the days of Paul it was still in full force in Galatia, and is continued among Mohammedans who employ many eunuchs (especially in harems). Paul had evidently the dangerous power of sarcasm, but he used it very sparingly, and only in a worthy cause.

Warning against the Abuse of Freedom, and Exhortation to Brotherly Love.

CHAPTER V. 13-15.

In the spirit of true Christian wisdom and moderation, the Apostle now warns the readers against the danger of abusing Christian freedom and running it into antinomian license. This passage is chiefly directed to those Galatians who remained faithful to the free gospel as preached by Paul, but were exposed to the danger of running into the opposite extreme of lawlessness.

13 **F**OR, brethren, ye have been called unto liberty; ¹ only ^a use not liberty for an occasion to the flesh, ² but ^b by ^c love serve one another. For ^d all the law ^e is fulfilled in one word, *even* in this: ^f 'Thou shalt love thy neighbor as thyself,' ^g But if ye bite and devour one another, take heed that ye be not ^h consumed one of another.

^a 1 Cor. viii. 9; 1 Pet. ii. 16.
^b 1 Cor. ix. 19; chap. vi. 2.
^c Matt. vii. 12; xxii. 40; James ii. 8
^d LEV. xix. 18; Matt. xxii. 39; Rom. xiii. 8, 9.

¹ For ye were called unto freedom, brethren
² turn not your freedom into an occasion for the flesh
³ the entire law

Ver. 13. For ye were called unto freedom, brethren. The word 'for' justifies the indignant scorn of the preceding verse. 'Unto' denotes the object of the Christian calling. — Only (turn) not your freedom into an occasion (or, opportunity) for the flesh. A sudden check: freedom, but not license. True freedom is self-government and inseparable from law; it is a law to itself. How often has the word freedom been abused and perverted into its diabolical caricature! So also the truly Christian ideas of equality and fraternity. Gentile churches, like that of Corinth, were especially liable to the abuse of freedom and sensual excesses. The verb *turn* or *make* or *use* must be supplied (as often in animated passages of the classical writers). 'An occasion,' a starting-point, an opportunity (comp. Rom. vii. 8, 11; 2 Cor. v.

12; xi. 12; 1 Tim. v. 14). — But by love serve one another. By faith we are lords, by love we are servants of all. Show your freedom by love, and your love by service. This kind of bondage is honorable and delightful. 'To serve God is true freedom' (Augustin).

Ver. 14. For the entire law is (hath been and is) fulfilled in one word (even), in this: Thou shalt love thy neighbor as thyself. The law commands supreme love to God (in the first table), and love to our neighbor as to ourselves (in the second table). Love to our neighbor springs necessarily from love to God, and is impossible without it. The teaching of Christ (Matt. xxii. 39) and of the Apostle (comp. Rom. xiii. 8, 9) here perfectly agree. 'The neighbor.' In the Hebrew law, Levit. xix. 18, probably restricted to the

Jewish people, but by Christ extended to the universal brotherhood of men. Comp. Matt. v. 43, and the parable of the good Samaritan, Luke x. 29.

like wild beasts. How applicable this to all sectarian and partisan strifes which turn the church into a battle-field and impair its force against the common enemy!

Ver. 15. But if ye bite and devour one another,

Walking by the Spirit. The Works of the Flesh and the Fruit of the Spirit.

CHAPTER V. 16-25.

Paul exhorts the Galatians to lead a truly Christian life under the guidance of the Holy Spirit, and contrasts the vices of the flesh with the graces of the Spirit. Such exhortations and contrasts are impossible on heathen soil, or in the sphere of natural morality, and reveal the lofty spirituality of the Christian religion.

16 **T**HIS I say then,¹ ^a Walk in² the Spirit, and ye shall not³ ^a fulfil the lust of the flesh. For^b the flesh lusteth against the Spirit, and the Spirit against the flesh: and⁴ these are contrary⁵ the one to the other; ^c so that ye cannot⁶ do the things that ye would. But^d if ye be⁷ led of the Spirit, ^e ye are not under the law. Now^f the works of the flesh are manifest, which are *these*,⁸ Adultery,⁹ fornication, uncleanness, lasciviousness, Idolatry, witchcraft,¹⁰ hatred,¹¹ variance,¹² emulations,¹³ wrath,¹⁴ strife,¹⁵ seditions,¹⁶ heresies,¹⁷ Envyings, murders,¹⁸ drunkenness, revellings, and such like: of the¹⁹ which I tell you before,²⁰ as I have also told *you* in time past,²¹ that^g they which²² do such things shall not inherit the kingdom of God. But^h the fruit of the Spirit is love, joy, peace, longsuffering,ⁱ gentleness,²³ ^k goodness, ^l faith,²⁴ Meekness, temperance: ^m against such there is no law. And²⁶ they that are Christ's²⁷ ⁿ have crucified²⁸ the flesh with the²⁹ affections³⁰ and lusts. ^o If we live in³¹ the Spirit, let us also walk in³¹ the Spirit. ^p Let us not be desirous of vainglory,³² provoking one another, envying one another.

^a Rom. vi. 12; viii. 1, 4, 12; xiii. 14; vers. 25; 1 Pet. ii. 11.
^b Rom. vii. 23; viii. 6, 7.
^c Rom. vii. 15, 18, 19.
^d Rom. viii. 14.
^e Rom. vi. 14.
^f 1 Cor. iii. 3; 2 Cor. xii. 21; Eph. v. 3; Col. iii. 5; James iii. 14, 15; Mark vii. 22.
^g 1 Cor. vi. 9; Eph. v. 5; Col. iii. 6; Rev. xxii. 15.
^h John xv. 2; Eph. v. 9.
ⁱ Col. iii. 12; James iii. 17.
^j Rom. xv. 14.
^k 1 Cor. xiii. 7.
^l 1 Tim. i. 9.
^m Rom. vi. 6; xiii. 14; chap. ii. 20; 1 Pet. ii. 11.
ⁿ Rom. viii. 4, 5; vers. 16.
^o Phil. ii. 3.

- 1 Now I say 2 by 3 in no wise 4 for 5 opposed
- 6 other, that ye may not 7 are 8 of which kind are
- 9 omit adultery (according to the best authorities) 10 sorcery
- 11 hatreds (or enmities) 12 strife 13 rivalry
- 14 outbursts of wrath 15 factions 16 divisions 17 parties
- 18 omit murders (according to A and B.) 19 omit the
- 20 I forewarn you 21 as I did tell you before 22 who
- 23 benignity 24 faithfulness 25 self-control 26 Now
- 27 of Christ Jesus 28 did crucify 29 its 30 passions
- 31 by 32 become vainglorious

Ver. 16. Paul returns to the warning in ver. 13, not to abuse the freedom for an occasion to the flesh. — Walk by the Spirit, according to the rule and direction of the Holy Spirit who is the higher conscience and controlling principle of the Christian. Comp. iv. 6; Rom. viii. 2. — And

ye shall in no wise fulfil the lust of the flesh. The Holy Spirit and the sinful flesh are so antagonistic and irreconcilable that to follow the one is to resist and defeat the other. The 'flesh' is here, as in vers. 13, 17, 19, and often in Paul (also John iii. 6), used in a moral sense, and designates the fallen, carnal, sinful nature of man. It is not confined to sensuality, but embraces also the evil dispositions of the mind (ver. 20). It must not be confounded with 'body'; it uses and abuses the body as its organ, but the body is good in itself, and intended to become the organ of the regenerate spirit of man and the temple of the Holy Spirit of God. 1 Cor. vi. 19, 20; comp. iii. 16; 2 Cor. vi. 16. (Comp. Excursus on Rom. vii., and the elaborate discussion of Wieseler on Gal. iii. 13, pp. 442-455.) The antagonism between the carnal nature of man and the Holy Spirit of God is one of the fundamental ideas in Paul's psychology. The Gnostics and Manichæans carried it to the extreme of dualism between mind and matter; but this is a heretical perversion. Paul's antagonism is *moral*, not physical, and rests on the recognition of the body as substantially good and redeemable by the same power of God which redeems the soul.

Ver. 17. **For the flesh lusteth against the Spirit, and the Spirit (strives) against the flesh.** There is a conflict between reason and appetite, between conscience and depravity, between the higher and lower aspirations, between heaven and hell, going on in every man who is roused to a sense of duty and responsibility; but this conflict becomes most serious under the awakening influence of the Holy Spirit (who is meant here), and results in the triumph of one principle and the defeat of the other. Comp. Rom. vii. 4 ff. 'The strife of the Spirit against the flesh is an infallible token of regeneration and a state of grace, and is distinguished from the strife of the mere powers of reason in this that the former always wins the victory' (Starke). 'The state of the believer is conflict, but with final victory' (Ellicott.) The natural man may acquire a Stoic virtue, and achieve a conquest over his lower appetites, but not over his pride, which rises all the more powerful on the ruin of vulgar passions.

Ver. 18. **But if ye are led by the Spirit, ye are not under (the) law.** Comp. Rom. viii. 14: 'As many as are led by the Spirit of God, they are the sons of God.' The Spirit 'leads' and guides men as moral and responsible beings, but does not drive or force them; hence it is possible to resist and to quench the Spirit (1 Thess. v. 19), to grieve Him (Eph. iv. 30), and even to blaspheme Him and thus to commit the unpardonable sin (Matt. xii. 32). Paul's conversion was sudden and radical, but not forced; he might have 'kicked against the goads' (Acts xxvi. 14), although it was 'hard' (not impossible) for Him to do so. 'Ye are not under the law,' under the dominion of the law which threatens death and keeps the conscience in constant terror. The law is a restraint of the flesh; to be free from the flesh is to be free from the restraint and curse of the law. The Spirit leads us into the fulfilment of the law of love (ver. 14), and the law ceases to be a yoke for trembling slaves, and becomes a rule for loving and grateful children and freemen. Luther: 'So great is the power and dominion of the Spirit that the law cannot accuse the godly. For Christ is our righteousness whom we apprehend by faith. He is without sin, and therefore the law cannot accuse

Him. As long as we cleave fast unto Him, we are led by the Spirit and are free from the law.'

Vers. 19-21. **Now the works of the flesh are manifest, of which kind (or such as) are.** The practical test of the fruits by which a tree is known (comp. Matt. vii. 16). 'Manifest,' plain and obvious to everybody. Paul does not aim at a complete and systematic catalogue of sins, but singles out those to which the Galatians from former habits and surroundings were specially exposed. He mentions (1) sins of sensuality or sins against *ourselves*: **adultery** [omitted in the best MSS.], **fornication, uncleanness, lasciviousness** (comp. 2 Cor. xii. 21); these were so common among all the heathen that no ancient moralist, not even Socrates, or Plato, or Cicero, absolutely condemned them (except adultery, because it interferes with the rights of a husband), and that they were even sanctioned by religion and connected with the worship of Venus or Aphrodite. The difference between Christian and heathen morality in this respect is like the difference between day and night. Paul condemns fornication as a prostitution and desecration of the temple of the Holy Spirit (1 Cor. vi. 15-20; iii. 16). (2) Spiritual sins against *God*, which are likewise characteristic of heathenism: **idolatry**, the worship of false gods (and all idolatrous practices), and **sozery**, or magic, 'a secret tampering with the powers of evil,' usually associated with open idolatry (comp. Acts xix. 19; Rev. xxi. 8). (3) Sins against our *neighbor*, or various violations of brotherly love in feeling and action: **hatreds** (or **enmities**), **strife, rivalry** (or **emulation**), **outbursts of wrath, factions, divisions** (not seditions), **parties** (not heresies, in the later doctrinal sense), **envyings, murders** (comp. 2 Cor. xii. 20; Rom. i. 29). 'Murders' is omitted by the best MSS. (4) Sins of intemperance, very common among the Celtic nations: **drunkenness, revellings, and such like** (comp. Rom. xiii. 13; 1 Pet. iv. 3).

Ver. 21. **Of which I forewarn you, as I did tell you before, on my former visits (i. 9; iv. 13, 16), when I preached to you the gospel which is death to all forms of immorality, and demands conformity to the holy character of Christ. They who do such things shall not inherit the kingdom of God, unless they be converted and sanctified. A hard and terrible word, yet most true** (comp. 1 Cor. vi. 9, 10; xv. 50; Rev. xxii. 15). Heaven is the abode of absolute purity, and nothing unclean can enter therein. 'Without sanctification no man shall see the Lord.' Heb. xii. 14.

Vers. 22, 23. **But the fruit of the Spirit is love, joy, peace, longsuffering, benignity, goodness, faithfulness, meekness, temperance.** A string of pearls. One 'fruit,' in distinction of the many 'works of the flesh,' indicates the unity of the spiritual graces which are comprehended in love (ver. 14; comp. Eph. v. 9 'the fruit of the light,' and v. 11 'the unfruitful works of darkness'). 'The fruit is produced by the grace of God; the works of the flesh spring from ourselves' (Chrysostom). The list differs widely from pagan catalogues of virtues which have no place for love, humility, and meekness, joy and peace, nor any of the more delicate graces of the Spirit of God. There are four groups: (1.) 'Love,' the fundamental Christian grace which comprehends all others and 'holds heaven and earth in its embrace.' (2.) 'Joy' and 'peace,' the fundamental state of the Christian, his inward happiness, cheerfulness, and tran-

quillity which results from the remission of sin, the reconciliation to God, and the prospect of heaven. No one can be truly happy in this world who is not sure of eternal happiness in the world to come. (3.) 'Longsuffering,' 'benignity,' 'goodness,' 'faithfulness' (or fidelity), 'meekness,' are various forms of unselfish charity towards our fellow-men. 'Longsuffering' denotes patient endurance under injuries; 'benignity,' kindly disposition; 'goodness,' active benevolence; 'faithfulness' (not 'faith' towards God), is here fidelity, trustfulness in our dealings with others ('love believeth all things,' 1 Cor. xiii. 7), in opposition to suspicion and distrust; 'meekness' (or gentleness), a mild and patient temper which bears and overcomes injuries (comp. Matt. v. 5; Ps. xxxvii. 11). (4.) 'Self-control' (temperance) refers to our conduct towards ourselves, and embraces moral self-government and moderation in all things, in opposition to carnal self-indulgence and intemperance in eating and drinking (comp. Acts xxiv. 25; 1 Cor. vii. 9). Luther: 'Jerome expounds this of virginity only, as though they that are married could not be chaste; or as though the Apostle did write these things only to virgins. In the first and second chapter to Titus, he warns all bishops, young women, and married folks, both man and wife, to be chaste and pure.'—Against such (things) there is no law (of restraint). The law forbids and restrains sin and vice, but not the works of the Spirit, on the contrary it enjoins them; comp. ver. 18, 'If ye are led by the Spirit, ye are not under (the restraining and condemning power of) the law;' and 1 Tim. i. 9, 'Law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners.' False interpretations: 'Such persons the law does not condemn;' or 'Such persons need no law.' The Greek word for 'such' is neuter, and refers to the preceding virtues; as 'such like,' ver. 21, refers to the preceding vices.

Ver. 24. Now they that are of Christ Jesus did crucify the flesh with its passions and lusts. Union with Christ is a complete separation from

sin; hence the baptismal formula of renunciation of the flesh, the world, and the devil, and devotion to the service of Christ. Conversion is death of the old man and birth of the new. 'Passions' are passive, 'lusts' active, vices. The destruction of the old man of sin is an imitation of the crucifixion, as the birth of the new man of righteousness corresponds to the resurrection of Christ (comp. ii. 20; vi. 14; Rom. vi. 4-6; Col. iii. 5). The Greek aorist represents this ethical and subjective crucifixion as an act accomplished in the past at the time of conversion and baptism (comp. iii. 27); but in the nature of the case it is continued from day to day, as long as sin and temptation remain.

Ver. 25. If we live by the Spirit, let us also walk by the Spirit. Application to the Galatians, Paul included. To live and to walk are related here as condition and action, or as the inward and the outward life. If we live in the higher element of the Holy Spirit, we must also show it by a corresponding conduct (comp. ver. 16; Rom. viii. 5, 6). The dative in Greek here denotes the rule or direction (as vi. 16). 'By,' in English, has both the instrumental and the normal force.

Ver. 26. Let us not become vainglorious, etc. This is the opposite of humility (Phil. ii. 3). 'St. Paul works round again to the subject of ver. 15, and repeats his warning. It is clear that something had occurred which alarmed him on this point' (Lightfoot). Vanity and quarrelsomeness, self-exaltation, and self-seeking were among the darling sins of the Gauls. But as Luther says, 'love of vainglory is a common vice all the world over in all conditions. In the smallest village there are some peasants who deem themselves wiser and better than the rest, and like to be looked up to. But nowhere is this vice so harmful as in the officers of the church.' Calvin remarks: 'It is not lawful for us to glory but in God alone. Every other kind of glorying is pure vanity. Mutual provocations and envyings are the daughters of ambition.' Ver. 26 is the connecting link between ch. v. and ch. vi.

CHAPTER VI.

I. MISCELLANEOUS EXHORTATIONS, vers. 1-10. II. AUTOGRAPH WARNING AGAINST THE JUDAIZERS, vers. 11-17. III. CONCLUDING BENEDICTION, ver. 18.

Miscellaneous Exhortations.

CHAPTER VI. 1-10.

The Apostle exhorts the Galatians to deal gently with a weak brother, to bear the brother's burden, to be on their guard against conceit, to be liberal to their teachers, and to persevere in doing good.

1 BRETHREN,¹ ^a if a man be overtaken in a fault,² ^{ye} ^b which ³ are spiritual, restore such a one ^c in the spirit of meek-

2 ness; considering ⁴ thyself, ^d lest thou also be tempted. ^e Bear

¹ even

² in (or by) any transgression

³ who

⁴ looking (each one individually) to

^a Rom. xiv.

1; xv. 1;

Heb. xii.

13; James

v. 19.

^b 1 Cor. ii. 15;

iii. 1.

^c 1 Cor. iv. 21

2 Thess. iii.

15; 2 Tim.

ii. 25.

^d 1 Cor. vii. 5; x. 12.

^e Rom. xv. 1; chap. v.

13; 1 Thess. v. 14.

3 ye one another's burdens, and so fulfil ⁵ the law of Christ. For ⁶ if a man think himself to be something, when ^h he is nothing, ⁶ he deceiveth himself. But 'let every ⁷ man prove his own work, and then shall he have rejoicing in himself alone, and ⁸ not in another. ⁸ For 'every ⁹ man shall bear his own burden. ^m Let ¹⁰ him that is taught in the word communicate ¹¹ unto him that teacheth in all good things.

7 ⁿ Be not deceived; ^o God is not mocked: for ^p whatsoever a man soweth, that shall he also reap. ^q For he that soweth to his ¹² flesh shall of ¹³ the flesh reap corruption; but he that soweth to ¹⁴ the Spirit shall of ¹⁵ the Spirit reap life everlasting. ¹⁶ And ¹⁷ let us not be weary in well doing: for in due season we shall reap, ^s if we faint not. 'As we have therefore ¹⁸ opportunity, ^u let us do good unto all men, ¹⁹ especially unto them who are ²⁰ of ^v the household of faith.

⁵ ye shall fulfil (*according to another reading*) ⁶ being nothing ⁷ each ⁸ his ground for boasting (*or glorying*) in regard to himself alone, and not another (*or, his neighbor*) ⁹ each ¹⁰ But let ¹¹ impart (*lit., go shares with*) ¹² unto his own ¹³ from ¹⁴ unto ¹⁵ from ¹⁶ eternal ¹⁷ But ¹⁸ So then as (*or while*) we have ¹⁹ omit men ²⁰ to the members

Rev. ii. 10. † John ix. 4; xii. 35. ‡ 1 Thess. v. 15; 1 Tim. vi. 18; Tit. iii. 8. † Eph. ii. 19; Heb. iii. 6.

Ver. 1. Spiritual life (v. 25, 26) must show itself in spiritual action, especially in charity, meekness, and modesty. — Brethren. A word of love more potent than argument. — Even if a man be overtaken or surprised, before he is aware of it or able to resist. Sins of precipitancy. We ought to take this charitable view of our neighbor's trespasses as far as possible. If 'even' be connected with the verb (caught in the very act), an aggravation of the offence would be implied, but this is not consistent with the context. — Ye that are spiritual, or 'Ye the spiritual ones,' who are possessed and animated by the Holy Spirit. This refers back to chap. v. 25, and especially to that part of the congregation which remained faithful to the teaching of Paul. Comp. 'Ye are strong,' Rom. xv. 1. True charity is a test of spirituality. True strength and freedom show themselves in bearing and forbearing. — In the spirit of meekness, stronger than 'in a meek spirit.' Comp. 1 Cor. iv. 21, 'in love and a spirit of meekness.' — Looking to thyself, taking heed each one of you. An individualizing transition from the plural to the singular which makes the charge more direct.

Ver. 2. Bear ye one another's burdens, all sorts of troubles, cares, errors, and infirmities. Sin and error should be resisted and rebuked in a spirit of charity and meekness; but with all our faults we ought to esteem and love one another as brethren in Christ. (Comp. Rom. xv. 1.) — And thus ye shall (completely) fulfil the law of Christ, namely, the law of love. (Comp. v. 14; Rom. xiii. 8; John xiii. 34; 1 John iii. 23.) The E. V. is based on another reading which expresses the imperative, instead of the future. The authorities are almost equally divided.

Ver. 3. The best motive of forbearance towards others is the sense of our own weakness. — Being nothing, notwithstanding his conceit. Every man is apt to overestimate himself; humility is one of the rarest, but sweetest graces. 'In Christian morality self-esteem is vanity, and vanity is nothingness.'

Ver. 4. If a man desires to find cause for boasting, let him test and examine his own actions, and not contrast his fancied virtues with the faults of his neighbor. But every sincere self-examination results in humiliation. — His own work, collective and emphatic: the aggregate of his actions.

Ver. 5. For each man shall bear his own burden. No contradiction to ver. 2. Those who bear their own burden are best able to sympathize with others and to share in their burdens. Those who pray most for themselves pray most for others. 'Each is to prove his own work and not to leave it to be accomplished by others, and at the same time each is to help all others as often as he can find opportunity. And the opportunity to bless others is itself one of the greatest of blessings. Paul is fond of paradoxes and antithetic expressions of complementary truths (comp. Phil. ii. 12, 13; 2 Cor. xii. 10; 'when I am weak, then I am strong').

Ver. 6. Let him that is taught (or, orally instructed) in the word (of God) share with him that teacheth, in all good things (temporal possessions of every kind). Injunction of the duty of the congregation to support liberally their teachers. Their relation is a partnership, a communion of interests. They are mutually dependent and helpful, and should share each other's blessings and burdens. Temporal support is but

a small return for spiritual blessings. The Galatians needed this exhortation very much. They were asked to contribute to the suffering churches in Judæa (1 Cor. xvi. 1), but we do not learn that they did it. The niggardly spirit of the Gauls was proverbial.¹ Paul set a noble example of self-denial in supporting himself as a tent-maker, preaching the gospel by day and working at his trade by night! Only by exception he received contributions from his beloved Philippians. And he was never weary to take up collections in his poor congregations for the support of the still poorer brethren in Judæa. But as our Saviour laid down the principle 'that the laborer is worthy of his hire' (Luke x. 7), so the Apostle repeatedly urges upon his readers the duty of supporting their teachers. See 1 Thess. ii. 6, 9; 1 Cor. ix. 4 ff.; 2 Cor. xi. 7 ff.; Phil. iv. 10 ff.; 1 Tim. v. 17, 18. The less a minister says on the pulpit about his salary the better; but sometimes duty requires plain talk on this delicate subject. The passage implies that the church ought to be supported by voluntary contributions of the people, not by taxation, which checks the exercise of liberality, and is apt to create indifference and dislike.

Ver. 7. Enforces the duty of liberality. It carries in itself its own exceeding great reward, for 'it is more blessed to give than to receive,' and sows the seed for a rich harvest in heaven; while illiberality and stinginess belittles and beggars the man here, and lets him go empty on the great day of reward. — **Be not deceived.** How many deceive themselves and imagine that they can withhold from their minister his just dues without incurring the displeasure of God. — **God is not mocked,** cannot be treated with contempt without provoking his righteous punishment. — **Whatever a man soweth, that shall he also reap.** (Comp. 2 Cor. ix. 6.) A proverbial expression (Job iv. 8), found also among classical writers (Aristotle, Cicero, etc.), but here spiritualized and applied to the

¹ Livy calls the Galatians 'avidissima rapiendi gens' (xxxviii. 27).

future reward and punishment. The present life is the seed time, the future life the harvest. 'Who sows grain will reap grain, who sows tares will reap tares; who sows plentifully will reap plentifully, who sows sparingly will reap sparingly. Those who keep this great truth constantly before their eyes will redeem every hour and use every opportunity to do good.

Ver. 8. **He that soweth unto (upon) his own flesh shall from the flesh reap corruption; but he that soweth unto (upon) the Spirit shall from the Spirit reap life eternal.** Ver. 7 speaks of the kind of seed sown ('whatsoever'), ver. 8 of the kind of soil on which the seed is sown. The soil of the flesh, that is of corrupt human nature, yields blighted and rotten fruit; the soil of the Holy Spirit yields sweet and healthy fruit, even eternal happiness and peace.

Ver. 9. **But let us not be weary (lose heart) in well doing.** Not only in regard to the duty of liberality, but in every good work. (Comp. 2 Thess. iii. 13.) 'Fatigue is not weariness. In well-doing we are more apt to be weary than fatigued' (Riddle). — **In due season we shall reap,** in the time of harvest (comp. 1 Tim. ii. 6; vi. 15; Tit. i. 3). 'The due season is God's season' (Riddle). **If we faint not,** 'as husbandmen overcome with heat and fatigue.' (Comp. James v. 7.)

Ver. 10. **So then as we have opportunity (lit., a seasonable time).** Each opportunity for doing good is an angel that offers us his services. If neglected, it may never return. **Let us do good unto all, especially unto the members of the household of the faith.** To do good is the great end of life: first and most to our home, our kindred, our country, our church, our brethren in the faith, then to all men good and bad. Charity begins at home, but does not stay at home; it goes to the ends of the earth. The church is often represented as the house of God (1 Tim. iii. 15; 1 Pet. iv. 17), and believers as one family, as 'fellow citizens with the saints, and members of the household of God' (Eph. ii. 19).

Autograph Warning against the Judaizers.

CHAPTER VI. 11-18.

Here the Apostle takes the pen from his clerk, and with his own hand sums up the lessons of the Epistle in a few terse, telling sentences against the teachers of circumcision (11-17), and concludes with the Benediction (ver. 18).

11 **YE** see how large a letter¹ I have written² unto you with
 12 mine own hand. As many as desire to make a fair shew
 in the flesh, ^a they constrain you to be circumcised; ^b only lest ^a Chap. ii. 3
 13 they should ^c suffer persecution for ³ the cross of Christ. For ^b Phil. iii. 18.
 neither they themselves ⁴, who are circumcised keep the law; ^c Chap. v. 11.
 but ⁵ desire to have you circumcised, that they may glory in
 14 your flesh. ^d But God forbid ⁶ that I should glory, save in the ^d Phil. iii. 3,
 7, 8.

¹ See in what large letters (characters)

² I write (*the epistolary aorist in Gr.*)

³ only that they may not be persecuted on account of

⁴ not even they

⁵ they ⁶ But as for myself let it never happen

cross of our Lord Jesus Christ, by whom ⁷ the world is ⁸ cruci-^e Rom. vi. 6; chap. ii. 20.
 15 cified unto me, and I unto the world. For ⁹ in Christ Jesus ⁹ ^f 1 Cor. vii. 19; chap. v 6; Col. iii. 11.
 neither circumcision availeth ¹⁰ any thing, nor uncircumcision,
 16 but ⁹ a new creature. ^h And as many as walk ¹¹ ^t according to ^g 2 Cor. v. 17. ^h ² Ps. cxxv. 5. ⁱ Phil. iii. 16. ^k Rom. ii. 29; iv. 12; ix. 6; ⁷ 8; chap. iii. 7, 9, 29; Phil. iii. 3
 this rule, peace *be* on them, and mercy, and upon ^k the Israel ^l 2 Cor. i. 5; iv. 10; xi. 23; chap. v 11; Col. i. 24.
 of God. ^m 2 Tim. iv. 22; Philem 25.

17 From henceforth let no man trouble me: for ^l I bear in my
 body the marks of the Lord ¹² Jesus.

18 Brethren, ^m the grace of our Lord Jesus Christ *be* with your
 spirit. ¹³ Amen.
 ¶ Unto the Galatians, written from Rome. ¹⁴

⁷ or through which (*the cross*) ⁸ hath been
⁹ Many old authorities omit in Christ Jesus (*probably inserted from v. 6*)
¹⁰ is ¹¹ The preponderating evidence is for the future shall walk
¹² omit the Lord. ¹³ brethren (*this word is emphatically put last*)
¹⁴ An error of transcribers. See Introduction.

Ver. 11. See in what large letters (or characters) I write unto you with mine own hand. Not 'how large a letter' (E. V.). This would require the accusative in Greek, not the dative ('with' or 'in what large letters'). It refers to the handwriting, not to the contents. Some understand it of awkward, ill-formed characters, and trace them to Paul's inexperience in Greek (?), or to want of mechanical skill, or to defective eyesight, or to bodily suffering at the time. But the Greek (*πηλικοῖς*) refers to large *size* only, and may indicate the emphasis laid on these concluding sentences (corresponding to our use of underscoring), or a habitual bold hand which is often expressive of energy and strong conviction. We have no autographs of the Apostles; the oldest manuscripts date from the fourth century, and are written in large or uncial characters. Paul employed usually an amanuensis or copyist (as Tertius, who wrote the Epistle to the Romans from dictation, Rom. xvi. 22), but added with his own hand a closing benediction, or some sentences as a special mark of affection, or as a precaution against forgers of letters in his name (2 Thess. ii. 2; iii. 17, 18; 1 Cor. xvi. 21-24; Col. iv. 18; Rom. xvi. 25-27). 'I write' (lit. 'I wrote' or 'have written') is often used in epistolary style from the standpoint of the recipient. It may refer to the concluding part only, or to the whole Epistle. The former is more probable from his habit of dictating or sending a copy of his letters.

Ver. 12. As many as desire to make a fair show in the flesh (in the sphere of the flesh), they (and no others) constrain you to be circumcised only that they may not be persecuted on account of the cross¹ of Christ. They display their zeal for external or carnal ordinances by forcing circumcision upon you, that thereby they may escape the scandal and persecution of the cross of Christ, to which they would expose themselves among their unconverted Jewish countrymen by abandoning the law. (Comp. v. 11; 1 Cor. i. 24.) Circumcision and the cross, like works and faith, are antagonistic principles, if they are set up as

conditions of salvation. The zeal of the Judaizers is traced to a selfish motive to please men and to avoid suffering. The Pharisees loved to pray standing in the synagogues and in the corners of the streets, that they might be seen of men (Matt. vi. 5).

Ver. 13. For not even they who are circumcised keep the law (in all its details, comp. v. 3), but they desire to have you circumcised, that they may glory in your flesh. The advocates of circumcision are not sincere in their zeal, but want to gratify their vanity in making proselytes. (Comp. Matt. xxiii. 15.)

Ver. 14. But as for myself, let it never happen (or, far be it) that I should glory (in any thing) save in the cross of our Lord Jesus Christ, through which (the cross) the world hath been crucified to me and I to the world. The cross, as the material instrument of capital punishment of criminals and slaves, is the most ignominious of gibbets; the cross as the symbol of Christ's passion signifies the most glorious of facts and truths, namely, the atonement for the sins of the world. The cross of Christ was a stumbling-block to the Jews and foolishness to the heathen, and is so still to the unconverted man, because it is death to the flesh, the world, and the devil. It destroys all self-righteousness and boasting. It is the deepest humiliation of self, the strongest exhibition of man's guilt, which required even the sacrifice of the Son of God, and of God's love which made that sacrifice, and the strongest stimulus to gratitude for such amazing love. Hence Paul determined to know nothing but Christ and Him crucified (1 Cor. i. 23; ii. 2; Phil. iii. 7 ff.). Christ crucified for our sins and raised for our justification was his ruling passion, his one idea which changed his life and by which he converted others. In the cross of Christ is contained the whole redemption. 'Through which,' the cross, the instrument of Christ's crucifixion, and my crucifixion with Him (ii. 20). Others translate 'through whom,' namely, Christ; but this would rather be expressed by 'in whom.' 'The world' alienated from God with all its vanities and sinful desires. So the word is often used by Paul and John. The

¹ The Greek τῷ σταυρῷ is the dative of the occasion or reason, as in Rom. xi. 20, 30; 2 Cor. ii. 13 (Gr.).

world has lost all its charm and attraction for the Christian, and the Christian has lost all his appetite for the world; they are dead to each other; old things have passed away, Christ is all in all.

Ver. 15. For [in Christ Jesus] neither circumcision is any thing, nor uncircumcision, but a new creature. Comp. v. 6 and note, and 1 Cor. vii. 19. All external distinctions are lost in Christ, and the new creature is everything. In all these passages the first clause is the same, but the second differs, namely:—

Circumcision is nothing, and uncircumcision is nothing, but	}	faith which worketh by love (v. 6); a new creature (vi. 15); keeping the commandments of God (1 Cor. vii. 19).
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‘A new creature.’ The Greek may mean the act of creation, or the thing created. Here the latter, as the result of a creating act of God. 2 Cor. v. 17: ‘If any man is in Christ, he is a new creature; the old things have passed away; behold, they are become new.’ (Comp. also Eph. ii. 10, 15; iv. 24.) The phrase ‘new creature’ was common among Jewish writers to designate a moral change or conversion to Judaism (= proselyte); but in Paul it has a far deeper spiritual meaning.

The remarks of Luther on this verse are worth quoting as a characteristic specimen of his famous Commentary, which is not so much an exposition as an expansion and application of Paul’s Epistle to the controversies of the sixteenth century. ‘This is,’ he says, ‘a wonderful kind of speech which Paul here uses, when he says, “Neither circumcision or uncircumcision availeth any thing.” It may seem that he should rather have said, “Either circumcision or uncircumcision availeth somewhat;” seeing these are two contrary things. But now he denies that either the one or the other is of any consequence. As if he should have said, Ye must mount up higher; for circumcision and uncircumcision are things of no such importance, that they are able to obtain righteousness before God. True it is, that they are contrary the one to the other; but this is nothing as touching Christian righteousness, which is not earthly, but heavenly, and therefore it consists not in corporal things. Therefore, whether thou be circumcised or uncircumcised, it is all one thing; for in Christ Jesus neither the one nor the other availeth anything at all. The Jews were greatly offended when they heard that circumcision availed nothing. They easily granted that uncircumcision availed nothing; but they could not abide to hear that so much should be said of circumcision, for they fought even unto blood for the defence of the law and circumcision. The Papists also at this day do vehemently contend for the maintenance of their traditions as touching the eating of flesh, single life, holy days, and such other; and they excommunicate and curse us, who teach that in Christ Jesus these things do nothing avail. But Paul says

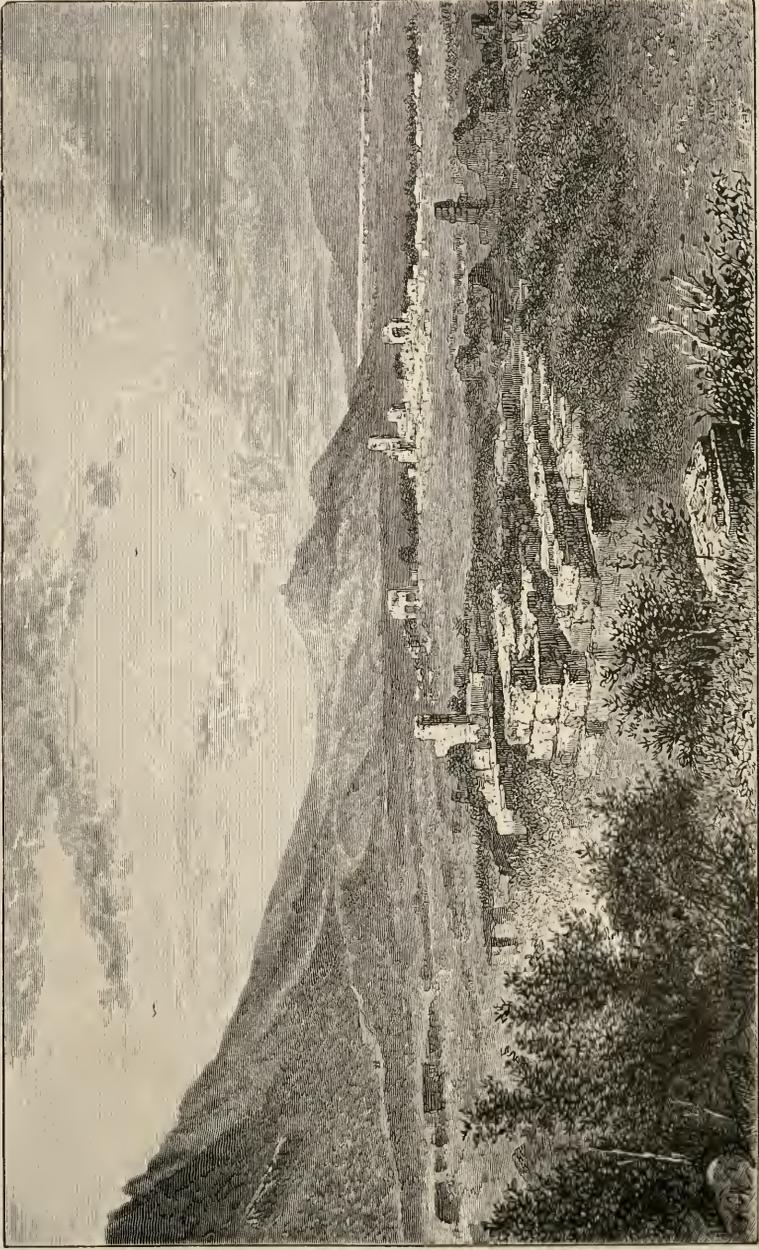
that we must have another thing which is much more excellent and precious, whereby we may obtain righteousness before God. In Christ Jesus, says he, neither circumcision, nor uncircumcision, neither single life nor marriage, neither meat nor fasting, do any whit avail. Meat makes us not acceptable before God. We are neither the better by abstaining, nor the worse by eating. All these things, yea the whole world, with all the laws and righteousness thereof, avail nothing to justification.’

Ver. 16. And as many as shall walk according to this rule, etc. Rising above all earthly distinctions to the height of Christian contemplation, Paul pronounces a benediction to all who walk according to the rule indicated in ver. 15. The Greek term for ‘rule’ (*canon*) is the same which is now used for the Sacred Scriptures as the rule of the Christian faith and practice.—Peace be on them and mercy. ‘Peace’ with God and with themselves, the precious fruit of the atonement and the greatest Christian blessing, which the world cannot give nor take away (John xiv. 27). ‘Mercy’ is coupled with peace (1 Tim. i. 2; 2 Tim. i. 2; 2 John. 3). In the other Pauline Epistles we have ‘grace and peace’ in the salutation.—And (namely) upon the Israel of God, the true children of Israel, the people of God, as distinct from the mere carnal descendants. The believing Christians generally (not the Jewish Christians exclusively) are meant (comp. iii. 29; iv. 26; Rom. ix. 6-8).

Ver. 17. From henceforth let no man trouble me. Directed against the Judaizing troublemakers.—For I bear in my body the marks of Jesus. ‘Marks’ (stigmata) were usually letters burnt upon the arm or forehead of slaves, soldiers, criminals, also devotees of a divinity, to indicate the master, the captain, the crime, the divinity. (Comp. Rev. vii. 3; xiii. 16). Paul means the wounds and scars of persecution and suffering which he endured in the service of his Master, and which proved him to be a faithful bondman of Christ. (Comp. 2 Cor. xi. 23-25.) They were his credentials and his trophies. ‘Of Jesus,’ as the owner, the master (the genitive of possession). Much Romish superstition has been built upon the term ‘stigmata,’ as signifying the prints of Christ’s wounds, as in the case of St. Francis of Assisi.

Ver. 18. The last sentence of this polemic Epistle is a benediction, and the last word is a word of affection, brethren. It takes the sting out of the severity. With all your faults, the Apostle means to say, I love you still, and the very rebuke was dictated by my deep concern for your welfare.

Thus concludes this Epistle so full of polemic fire and zeal, yet more full of grace,—free, sovereign grace, justifying, sanctifying grace, and full of forgiving love even to ungrateful pupils; an Epistle for the time, and an Epistle for all times.



From photographs.

EPHESUS.

THE EPISTLE TO THE EPHESIANS.

INTRODUCTION.

§ 1. THE DESTINATION OF THE EPISTLE. § 2. TIME AND PLACE OF COMPOSITION. § 3. THEME AND CONTENTS. § 4. CHARACTER. § 5. GENUINENESS.

§ 1. *The Destination of the Epistle.*

THE Epistle itself, according to the great mass of authorities, names Ephesus (chap. i. 1) as its original destination, and the letter has been called 'The Epistle to the Ephesians' since the middle of the second century. Comp. Tertullian (*contra Marcion*, 5, 11.)

But the testimony of Tertullian shows that Marcion designated this writing of Paul, 'The Epistle to the Laodiceans.' Furthermore, external diplomatic and historical evidence shows that as early as the time of Basil the Great (died 370) copies existed without the words 'in Ephesus' in the address (chap. i. 1); the only copies of that date (S, B.) which we possess, originally omitting the phrase which later correctors have inserted. (Another manuscript of the twelfth century shows the same omission, but as a later correction.) It should be remembered that Basil did not deny the Ephesian destination, nor do any of the Fathers. In recent times, however, it has been urged that it was scarcely possible for Paul to write to a church where he was so well known and so greatly beloved, without sending personal greetings, of which this Epistle contains none whatever. These phenomena have occasioned four theories respecting the destination of the Epistle.

(1.) The very improbable view has been suggested that chap. i. 1, was without any local designation, because the letter was not addressed to any one church or circle of churches. The Greek phrase, without any local qualification, gives a very harsh and unusual sense. Moreover, this view fails to assign any reason for the most obvious fact in connection with the Epistle, namely, that 'in Ephesus,' occurs almost universally in the early authorities for the Greek text.

(2.) There is some plausibility in the view that this Epistle was originally addressed 'to the Laodiceans.' Marcion's opinion (see above) is not of great weight, yet the apparent corroboration found in the reference to an Epistle to Laodicea (in Col. iv. 16), has led many to adopt it. The view has probably gained supporters from the unwillingness to believe that a letter written by the Apostle has been lost (see on Col. iv. 16.). But since the Epistle to the Colossians and this one were written at the same time (see § 2), this view involves the strange inconsistency, that in the letter to the Laodiceans there are no greetings to that

city, while in that to Colossæ, written at the same time, we find not only references to Laodicea (Col. ii. 1; iv. 16), but personal messages to that place (Col. iv. 15). A modification of this view regards the Epistle as designed alike for the churches at Ephesus and Laodicea; and hence as originally existing with a blank space for the address. Others (Lewin, *Life and Epistles of St. Paul*) combine the Laodicean destination with the design for wider circulation (see below).

(3.) The opinion that the letter was addressed to Ephesus alone is open to very few objections. The absence of personal greetings may be readily accounted for. The theme of the Epistle is a universal one; the bearer, Tychicus (chap. vi. 21, 22), was probably intrusted with such messages. Moreover, the very fact that Paul was so well known at Ephesus would call for so many personal greetings as to exceed the limits of an ordinary letter. It may also be remarked that in the Epistles addressed to those churches which he had not yet visited (Romans, Colossians), there are most personal references, and in every case where his relations were most intimate there are few or none (comp. the close of the various Pauline Epistles). Meyer, who thinks the Epistle was written at Cæsarea (see § 2), and addressed to Ephesus, thinks that Paul might have special motives of prudence for his silence. He would guard his friends at Ephesus from the hostility of the Jews or from the avarice of Felix. This is purely conjectural, and rests on an improbable view of the time and place of writing.

(4.) The view which is now most generally held regards the Epistle as intended for a circle of churches about Ephesus, as well as for that city. The omission of the phrase 'in Ephesus' is due to the influence of very early copies in the possession of other churches, while the importance of Ephesus naturally gave to the Epistle its present title, and to most copies this local designation in chap. i. 1. Most of those who accept this view admit the general correctness of the title, 'To the Ephesians;' some holding that, while addressed to Ephesus, it was put into such a form as would admit of this wider circulation. This view covers all the facts of the case, but has no positive evidence to support it. It must be added that the Epistle bears no distinctive marks of such an encyclical character. The growing favor accorded to this view is probably due to the discovery of \aleph , which omits the phrase 'in Ephesus.'

We are safe in affirming that the Epistle was designed for the church at Ephesus, whatever wider circulation was intended by the Apostle.

The Ephesian church had been virtually founded by Paul himself. Near the close of his second missionary journey, A. D. 54 (Acts xviii. 19-21), he came from Corinth to Ephesus with Aquila and Priscilla; leaving these two there, he went to Jerusalem. They were joined by Apollos during his absence (Acts xviii. 24-28). During Paul's third journey, he returned to Ephesus, remaining there three years (A. D. 54-57). The Epistle to the Galatians was probably written near the close of this visit to Ephesus. The success and conflicts of his ministry are narrated in Acts xix., his great influence being indicated by the effect produced upon the trade in silver shrines of Diana. The silversmiths found their profits interfered with, and instigated a riot which drove Paul from the city. This fact indicates further that the church was composed mainly of Gentiles. The affection subsisting between Paul and this congregation is shown in the touching interview between him and the elders who came from Ephesus to meet him at Miletus (Acts xx. 17-38).

The city of Ephesus was in the first century the capital of the Roman province of Asia. It stood on the south of a plain about five miles long from east to west,

and three miles broad, with mountains on three sides, and the Icarian sea on the west. It was very early brought into intimate relations with Greece, being on the same parallel of latitude with Athens. Famous for its trade, art, and science, it was even more celebrated for the presence of the temple of Diana, reckoned one of the seven wonders of the world. This was a building of the Ionic order of architecture, which had been burnt by Herostratus, to gain immortality for himself, on the night of the birth of Alexander the Great (B. C. 355), but rebuilt in the course of centuries at great cost. Contributions to its restoration were made through all Greece and western Asia. This temple was of immense size (425 feet long and 220 feet broad), and built of the purest marble. It contained wonderful treasures of sculpture and painting. In the centre of the court was a rude image of the goddess, believed by the superstitious to have fallen from heaven. There were other buildings of great size, notably the theatre (Acts xix. 29), the largest ever built by the Greeks. The city is now a complete desolation; a miserable Turkish village called *Ayasalouk* (in remembrance of St. John) alone remains. Our knowledge of the city has, however, been greatly increased through the labors of Mr. J. T. Wood, who spent eleven years (1863 to 1874) in exploring the ruins. Some find in our Epistle an allusion to the temple of Diana (chap. iii. 20, 21), but this is unlikely.

Clearly, however, this was a point admirably adapted as a centre for evangelical influence. That Paul should labor there was natural; that he should write to the church there is exceedingly probable. (The labors of Timothy, and of the Apostle John in Ephesus, cannot be touched upon here.)

§ 2. *Time and Place of Composition.*

Two points are indisputable: (1.) The Epistles to the Ephesians, to the Colossians, and to Philemon, were written and sent at the same time; (2.) Paul was a prisoner when he wrote them. In Colossians (iv. 10-14) we find the same persons sending greetings as in Philemon (vers. 23, 24); and the two larger Epistles were sent by the same messenger with the same commission (Eph. vi. 21, 22; Col. iv. 7-9). The great similarity of these two Epistles furnishes corroborative evidence, if any were needed. All three Epistles indicate that the writer was in prison (see chap. iii. 1; iv. 1; vi. 20; Col. iv. 10, 18; Phil. i., 9, 10, 13). There is nothing whatever to warrant so late a date as the time of the second Roman imprisonment, hence we must decide between the confinement at Cæsarea (Acts xxiii. 33-xxvi. 32) A. D. 58-60, and the imprisonment at Rome (Acts xxviii. 30, 31, A. D. 61-63). The general belief has been in favor of the later place and date (comp. the subscription in the E. V.). The number of companions referred to, the comparative freedom in preaching the gospel, the fully developed doctrinal tone of the Epistles themselves (see below, § 4), all accord better with this hypothesis.

On the other hand, Meyer, in common with several modern German scholars, defends the earlier date. It is argued (*a*) that Onesimus, a fugitive slave from Colossæ (see Philemon; comp. Col. iv. 9), would have been more likely to go to Cæsarea than to Rome; (*b*) that messengers from Rome would arrive at Ephesus before reaching Colossæ, whereas the silence respecting Onesimus in the Epistle to Ephesus indicates that Tychicus had already left Onesimus at Colossæ, which might be expected if they had started from Cæsarea; (*c*) that Eph. vi. 21 points to other persons whom Tychicus would have seen before delivering the Epistle at Ephesus; (*d*) Philem. 22 points to an anticipation of a speedy journey to Colossæ,

whereas Phil. ii. 24 indicates that in Rome Paul expected to visit Macedonia after his release. These arguments are sufficient to render the case doubtful, but they are not conclusive. Fugitive slaves usually find greater safety in large places; the silence respecting Onesimus in writing to a church where he was not known proves nothing; Eph. vi. 21 (see notes there) does not necessarily imply that Tychicus had visited others, and those who suppose that Paul could not have entertained the purpose of visiting both Macedonia and Phrygia in a journey from Rome, forget entirely his habits as an Apostle.

It is safer, therefore, to fix upon Rome as the place where this group of Epistles was written; the earlier period of the Roman imprisonment, before it assumed a very rigorous character, the more probable date (about A. D. 62). That the Epistle to the Philippians was written afterwards is the common opinion, and, notwithstanding the able discussion of Bishop Lightfoot (*Philippians*), seems as yet more probable.¹

The resemblance to the Epistle to the Colossians is very great. There are at least thirty passages of some length which may be regarded as parallel. But there are also marked differences (see §§ 3, 4) quite sufficient to disprove the theory which makes our Epistle only a wordy expansion of that to the Colossians (see § 5).

The question whether this Epistle or that to the Colossians was written first has occasioned some discussion. In the latter Timothy is mentioned (Col. i. 1), in the former not, although he was probably well known there. From this fact some argue the priority of the one, and others that of the other. The internal phenomena are as inconclusive. It is argued, on the one hand, that the universal thought respecting the church of Christ, found in the Epistle to the Ephesians, would naturally come first; and that the same theme would be given a more practical turn, as an after-thought in writing the Epistle to the Colossians. But Alford, among others, argues the other way: 'both Epistles sprung out of one inspiration, one frame of mind; that to the Colossians first, as the task to be done, the protest delivered, the caution given; that to the Ephesians, begotten by the other, but surpassing it, carried on in some parts simultaneously, or immediately consequent.' Certainty is impossible; but many find it easier to believe that the more lofty Epistle came first, and the more polemic one second, even as the transfiguration on the mount preceded the conflict at its foot. The theme of the Epistle is such that it is unnecessary to seek for any special occasion or purpose.

§ 3. *Theme and Contents.*

The fundamental thought of the Epistle undoubtedly is: 'the Church which is in Christ Jesus.' It treats of Christ and His mystical body. 'The Church of Christ has its root in eternity, in God's fatherly heart, with its thoughts of peace toward a wicked, yet beloved world, and lifts its head into eternity again by the throne of God, ramifying into all the institutions given in creation, even the most special, through all the centuries of developing history, and *all this in Christ*' (Braune). The Epistle has, here and there, a Trinitarian division, and also refers constantly to the universalism of the gospel, the calling of the Gentiles into fel-

¹ This author has grouped, as similar in tone, the three Epistles, to the Galatians, to the Romans, and Philippians, and hence assigns the latest possible date to the first, while he places the last as early as possible in the Roman captivity. One cannot be too cautious in drawing conclusions from such 'internal grounds.'

lowship with God's covenant people. But the latter thought is not extensive enough to be the theme, and the former scarcely furnishes the basis for the logical plan of the Epistle. In fact the Epistle eludes exhaustive analysis. The same thought, the same movements of thought in fact, recur, like the strain which forms the theme of some musical composition. In the earlier part of the Epistle, three great facts are combined in various ways: God in the economy of redemption, Father, Son, and Spirit; Christ and His Church, lifted out of spiritual death into fellowship with Him; Jew and Gentile made one in this new fellowship in Christ, to the praise of God. The entire thought might be thus expressed: The Church of Christ Jesus, in which Gentile and Jew are made one, is a creation of the Father, through the Son, in the Holy Ghost, decreed from eternity, destined for eternity.

The Epistle naturally falls into two parts:—

I. Chaps. I.–III. THE DOCTRINAL PART (having as its theme, chap. i. 22, 23). The Church is chosen, redeemed, and united *in Christ*.

II. Chaps. IV.–VI. THE HORTATORY (OR PRACTICAL) PART (having as its theme, chap. iv. 1). *Therefore* let the Church walk in unity, in love, in newness of life, as respects personal and relative duties, in the strength of the Lord, and in the armor of God. Even in this part of the Epistle the great thoughts of the previous portion appear again (notably in chap. iv. 4–16).

CONTENTS.

Address and Greeting, chap. i. 1, 2.

- I. Doctrinal Part: The Church is chosen, redeemed, and united in Christ; chaps i. 3–iii. 21.
- II. Practical Part: Let each and all walk worthy of the privilege of the Church in Christ; chaps. iv.–vi.

I. Doctrinal part; chaps. i. 3–iii. 21.

- 1. The Church chosen in Christ, the Head of the Body; chap. i. 3–23.
 - (a.) Praise for spiritual blessings in Christ, in whom the Church was chosen (vers. 3–14).
 - (b.) Thanksgiving and supplication for the Church, as the body of Christ, who is the head (vers. 15–23).
- 2. The Church redeemed in Christ; chap. ii.
 - (a.) Redemption in Christ as deliverance from death, through a new creation (vers. 1–10).
 - (b.) Redemption in Christ as reconciliation between Jew and Gentile, because both are reconciled in the one body of Christ unto God (vers. 11–22).
- 3. The Apostle's office and prayer in view of this mystery of one universal Church in Christ; chap. iii.
 - (a.) Paul's office in the Church as Apostle to the Gentiles; vers. 1–13.
 - (b.) The Apostle's prayer for the Church, and the concluding doxology; vers. 14–21.

II. Hortatory (or practical) part (chaps. iv.–vi.): Walk worthy of the privileges of the Church of Christ.

- 1. The statement of the practical theme: Walk worthy of Christian privilege, in humility and unity; chap. iv. 1–3.

2. Motives for the preservation of unity ; chap. iv. 4-16.
From certain existing unities (vers. 4-6), from the diversity of gifts from our Lord (vers. 7-10), from the gift of official persons whose end is to promote unity (vers. 11-16).
3. General Christian duties, characteristic of the new walk in the Spirit (over against the old walk) ; chaps. iv. 17-v. 21.
4. Special Christian duties in household relations ; chaps. v. 22-vi. 9.
 - (a.) Wives and husbands ; chap. v. 22-32.
 - (b.) Children and parents ; chap. vi. 1-4.
 - (c.) Servants and masters ; chap. vi. 5-9.
5. Concluding exhortation : be strengthened in the Lord, and put on the armor of God ; chap. vi. 10-20.
6. Closing words : reference to Tychicus, the bearer of the letter, with benedictions ; chap. vi. 21-24.

§ 4. *Character of the Epistle.*

In many respects this may be regarded as the most profound of all the Pauline Epistles. Coleridge calls it, 'the divinest composition of man ;' Luther reckons it among 'the best and noblest books of the New Testament ;' Bishop Ellicott speaks for all thoughtful and believing commentators when he alludes to the first chapter as presenting difficulties 'so great and so deep that the most exact language and the most discriminating analysis seem, as they truly are, too poor and too weak to convey the force or connection of expressions so august, and thoughts so unspeakably profound' (*Ephesians*, Preface).

It is the greatness of the Epistle which makes it so difficult ; the thought seems to struggle with the words, which seem insufficient to convey the transcendent idea.

Hence it is that a certain class of writers, including so accomplished a scholar as De Wette, and so brilliant a litterateur as Renan, find the Epistle verbose, and doubt its Pauline origin. 'As the wonderful effect of the Spirit of inspiration on the mind of man is nowhere in Scripture more evident than in this Epistle, so, to discern these things of the Spirit, is the spiritual mind here more than anywhere required' (Alford). Hence dogmatic and rationalistic prejudice alike unfit men for appreciating, to any great extent, the wonderful exaltation of this Epistle.

In its language the Epistle abounds in unusual expressions, but the character of the thought, already indicated, will readily account for this. The style is exceedingly complicated ; the combinations of genitival phrases remarkable ; the involution clauses such as to 'try the powers and principles of grammatical and logical analysis to the very uttermost' (Ellicott). 'The first chapter has, so to speak, a liturgical, psalmodic character, being, as it were, a glowing song in praise of the transcendent riches of the grace of God in Christ, and the glory of the Christian calling' (Schaff). The absence of personal and historical references has already been remarked upon (§ 1), and there is no allusion whatever to false doctrine or false teachers ; there is no reminder whatever of those sharp conflicts which called forth the Epistles to the Galatians and Corinthians ; nor any trace of the hearty personal affectionateness which appears everywhere in the Epistle to the Philippians. Notwithstanding the close resemblance to the Colossian Epistle, there is a marked difference in tone, in fact, the theme is modified in the latter Epistle. Here Christ, the Head over all things, is presented as Head of the Church ; there Christ is pre-

sented as Head over all things, and that, too, in antagonism to local errors. This is the ideal treatment; that the practical.

It is significant that this most churchly Epistle has little to tell us regarding orders, polity, ritual, and discipline. These things are not brought into prominence, but rather dwarfed, by the mighty thoughts of Christ and His mystical body which filled the Apostle's mind. The ideal here presented, instead of encouraging the narrowness of ecclesiasticism (of any form), should humble all Christians, by revealing to them how far all earthly organizations fall below this conception of the Church. Such humility will be the best preparation for the coming in of that 'Church of the future' which the Apostle sketches in chap. iv. 13-16.

§ 5. *The Genuineness of the Epistle.*

The APOSTLE PAUL is named as the author in the Epistle itself (chaps. i. 1; ii. 2), and some well-known facts in his life are referred to; and this not incidentally, but as essential parts of the treatment. The character of the Epistle, as to both matter and form, agrees with the claim it makes. The peculiarities in language and style which distinguish it from the earlier Epistles, can readily be accounted for. The mention of Tychicus (the only other personal reference; chap. vi. 21), accords with what is known from other sources respecting this companion of the Apostle (comp. Acts xx. 4; Col. iv. 7, 8; 2 Tim. iv. 12; Tit. iii. 12).

The testimony of the ancient church points clearly to the Pauline authorship. While too much importance should not be attached to the supposed allusions to this Epistle in the writings of Ignatius and Polycarp, it may be fairly claimed that the latter, in one passage at least, indicates an acquaintance with this Epistle. From the date of the Canon Muratori down to the beginning of the present century, no doubts were expressed in regard to its Pauline origin.

Schleiermacher seems to have been the first to suggest that this Epistle was written by an attendant of Paul under his direction. De Wette formally denied the Pauline authorship, attributing the letter to a gifted disciple of the Apostle. Others, with various modifications, have presented the same view. There is no positive evidence to sustain this opinion. Against it is the fact that no one can be found in that age competent to write such an Epistle, if it has the character usually accorded to it. On the other hand, if the Epistle were what the defenders of this opinion claim it to be: 'a wordy expansion of the Epistle to the Colossians' (De Wette), 'filled with useless words and repetitions' (Renan), then it is impossible to account for its obtaining universal and early acceptance. The main argument relied upon to oppose the genuineness of the Epistle is based upon certain peculiarities of language and style, which, it is claimed, are not those of the Apostle Paul. These, according to this claim, existed in a successful forgery. But forgery, to be successful, seeks to avoid such unlikenesses. The whole argument is, therefore, self-contradictory, and such arguments from the use of single words have always been precarious.¹

Baur of Tübingen and his followers regarded the letter as a Montanist or Gnostic production. But a fair exegesis fails to discover traces of these heresies, which

¹ During the Franco-Prussian war the writer met, in Germany, a distinguished advocate of the view under discussion, who proved to him from similar internal evidence the spuriousness of a bulletin from the seat of war. But that bulletin was the genuine production of William of Prussia, and the very words criticized were purposely inserted to give point to the intelligence.

arose after this Epistle was written, and which stand in antagonism to its leading thought. Moreover, Baur's view implies that both this Epistle and that to the Colossians are forgeries. If both were forged by one person, the argument against the genuineness drawn from similarity falls to the ground. For if it be admitted that a *forgery* could repeat himself, it is useless to deny that Paul could. If two persons forged the two Epistles respectively, then the resemblance cannot be accounted for.

Every view which denies the Pauline authorship may be traced to 'subjective criticism,' and Bishop Ellicott's language remains true: 'the objections have been so fairly and fully confuted that they can no longer be considered to deserve any serious attention.'

THE EPISTLE OF PAUL TO THE EPHESIANS.

CHAPTER I. 1, 2.

Address and Greeting.

The Apostle, in all his Epistles, follows the custom of the times, which named the writer first, then the person or persons addressed, adding a brief greeting. All his designations of himself and of his readers have a distinctive Christian tone, quite as much as the Apostolic salutation. (See further on Romans i. 1-7.) The form here used is the briefest, and is nearly identical with that found in Col. i. 1, 2; the resemblance to the opening verses in 2 Cor., 2 Tim., is also very marked.

1 **PAUL**, ^a an apostle of Jesus Christ,¹ by ² the will of God, ^a ² Cor. i. 1; Col. i. 1; ^b to the saints which are at Ephesus,³ ^c and to the faithful ⁴ 2 Tim. i. 1; comp. Rom. i. 1-6; Gal. i. 1. in Christ Jesus : ⁵

2 ^d Grace *be* ⁶ to you, and peace, from God our Father, and ^d ² Cor. i. 1. ^c 1 Cor. iv. 17; ch. vi. 21; Col. i. 2. ^d Gal. i. 3; Tit. i. 4. *from* ⁷ the Lord Jesus Christ.

¹ Christ Jesus ² through

³ who are in Ephesus (*some ancient authorities omit in Ephesus*)

⁴ or believers ⁵ substitute (.) for (:) ⁶ omit *be*

⁷ omit *from*

Ver. 1. Paul. See General Introduction. — **An Apostle.** See Rom. i. 1. — **Of Christ Jesus.** The weight, but not the mass, of authority favors this order, which is found in 2 Cor. i. 1; Col. i. 1; 2 Tim. i. 1 (according to the best authorities). As an Apostle he belongs to Christ Jesus; it is implied that he derives his authority from Him; that his message is about Christ Jesus is an inference, and not the primary meaning. — **Through the will of God.** This phrase, occurring also in the address of the three Epistles above named, states the means by which he became an Apostle. 'It is sufficient to indicate, humbly and in un fading remembrance of his wonderful conversion and calling, that he has received his Apostleship without his own merit or worthiness, through the will and grace of the Most High (Gal. i. 15, 16), hence that he had not assumed it for himself or obtained it through the mediation of others' (Braune). His official position was not only from God, but also through His will (comp. Gal. i. 1). The expression is, therefore, one of humility as well as of dignity. Stier suggests further, in view of the passage which follows (vers. 3-11): 'an Apostle and messenger, through the will of God, brings no other message than a glad one, the gos-

pel of redemption unto blessedness.' — **To the saints.** The term is repeatedly applied to Christians in the New Testament (comp. Rom. i. 7). Its primary meaning is that of consecration to God's service; the thought of personal sanctity is usually implied, and sometimes becomes the prominent one; but in an address like this the term is used in the most general sense, 'as designating the members of Christ's visible church, presumed to fulfil the conditions of that membership' (Alford). — **Who are in Ephesus.** On the question respecting the words 'in Ephesus,' see Introduction, § 1. We reject altogether the view which omits any local phrase, and explains 'who are' as 'who are actually such.' On the city, see Introduction, § 1. — **And the faithful,** or, 'believers.' It is unnecessary to repeat 'to,' since this is only a further designation of the same persons. The word translated 'faithful' in the New Testament frequently means having faith (full of faith), rather than having fidelity; the latter sense is the classical one. The two ideas of trusting and trustworthy are both found in connection with the Hebrew equivalent. — **In Christ Jesus.** This qualifies the word 'faithful' alone, and not 'saints' also. This was the element in which their faith

existed. The idea of fellowship seems to be always implied in the phrase, 'It was not a mere external dependence placed on Him, but it had convinced itself of His power and love, of His sympathy and merits; it not only knew the strength of His arm, it had also penetrated and

felt the throbbing tenderness of His heart; it was therefore *in Him*' (Eadie).

Ver. 2. **Grace to you.** Comp. on Romans, i. 7. The E. V. supplies 'be' here, as usual; but in these greetings it is not necessary to supply any verb. The second 'from' is also unnecessary.

DOCTRINAL PART. CHAPTERS I. 3 — III. 21.

THE CHURCH IS CHOSEN, REDEEMED, AND UNITED IN CHRIST.

CHAPTER I. 3-23.

I. THE CHURCH CHOSEN IN CHRIST, THE HEAD OF THE BODY.

This chapter is made up of two parts: the *first* (vers. 3-14), an ascription of praise for spiritual blessings in Christ; the *second* (vers. 15-23), a thanksgiving for the faith and love of the readers, passing into a supplication that soon becomes a glowing description of the exalted Christ, as the Head of the Church, His body. The whole chapter is liturgical in its form, sublime in its thought, the great ideas ever struggling for expression, and giving the language a full tone, rarely found even in the Apostle's writings.

CHAPTER I. 3-14.

1. Praise for Spiritual Blessings in Christ.

Vers. 3-14 form but one sentence, so heaped up in thought and so involved in construction as to well-nigh baffle all attempts at exact analysis. The passage, as a whole, has a triumphant liturgical tone, the key-note being found in ver. 3. Probably no one view exhausts the meaning, we therefore give a number of summaries: —

Braune finds in the refrain 'unto the praise of the glory of His grace' (ver. 6), 'unto the praise of His glory' (vers. 12, 14), the key to the divisions: 'in vers. 4-6 the *first foundation* for praise (the election of eternal mercy); in vers. 7-12 the *second* (the carrying out of the eternal decree); in vers. 13, 14, the *third* (the personal appropriation of salvation).' Stier and Alford find a Trinitarian arrangement, vers. 3-6 pointing to the *Father*, vers. 7-12 to the *Son*, vers. 13, 14 to the *Spirit*.

Another outline is: Praise to the God and Father of our Lord Jesus Christ (ver. 3), who in the *past* chose us in Christ (vers. 4-6), in the *present* redeems us in Him (vers. 7-9), and in the *future* will unite all in Him (vers. 9, 10), both *Jews* (vers. 11, 12), and *Gentiles* (ver. 13), both of whom received the Spirit, the earnest unto full redemption (ver. 14).

3 ^a **B**LESSED be the God and Father of our Lord Jesus ^a Christ, who hath ¹ blessed us with ² all spiritual blessings ³ in ^b heavenly ⁴ places in Christ:

4 According ⁵ as ^c he hath chosen ⁶ us in him ^d before the foundation of the world, that we should be ^e holy and without

5 blame before him ⁷ in love: ^f Having ⁸ predestinated us unto

9 the adoption of children ⁹ by ¹⁰ Jesus Christ to ¹¹ himself, ^h ac-

^a 2 Cor. i. 3;
¹ 1 Pet. i. 3.
^b Ver. 20;
 chaps. ii. 6;
 iii. 10;
 comp. chap
 vi. 12.
^c Rom. viii.
 28; 2 Thess
 ii. 13; 2
 Tim. i. 9;
 James iii. 5;
¹ 1 Pet. i. 2;
 ii. 9.
^d 1 Pet. i. 2,
 20; comp.
 John xvii.
 24.
^e Luke i. 75;
 chaps. ii. 10;
 v. 27; Col.
 24.
^f Luke i. 75;
 chaps. ii. 10;
 v. 27; Col.
 24.

¹ omit hath ² in ³ blessing ⁴ the heavenly
⁵ even ⁶ he chose ⁷ insert (;)
⁸ in love having (see notes) ⁹ unto adoption ¹⁰ through ¹¹ unto

i. 22; 1 Thess. iv. 7; Tit. ii. 12. f Rom. viii. 29, 30; ver. 11. g John i. 12; Rom. viii. 15, 29; 2 Cor
 vi. 18; Gal. iv. 5; 1 John iii. 1. h Matt. xi. 26; Luke xii. 32; 1 Cor. i. 21; ver. 9.

6 cording to the good pleasure of his will, To¹¹ the praise of the
 glory of his grace,
 7 Wherein⁴ he hath made us accepted¹² in^k the beloved: ¹In
 whom we have redemption¹³ through his blood, the forgiveness
 8 of sins,¹⁴ according to^m the riches of his grace; Wherein he
 hath abounded¹⁵ toward usⁿ in all wisdom and prudence;
 9 °Having made known unto¹⁶ us the mystery of his will, ac-
 cording to his good pleasure^p which he hath¹ purposed in
 10 himself:¹⁷ That in¹¹ the^q dispensation of^r the fulness of
 times¹⁸ ^she might gather together in one¹⁹ 'all things in²⁰
 Christ, both²¹ which are in heaven,²² and²³ which are on
 11 earth; *even* in him:¹⁷ ^uIn whom also we have obtained an
 inheritance,²⁴ ^xbeing²⁵ predestinated according to^v the pur-
 pose of him who worketh all things after the counsel of his
 12 own²⁶ will: ^zThat we should be to¹¹ the praise of his glory,
 who first trusted in Christ.²⁷
 13 In whom ye also *trusted*,²⁸ after that ye heard²⁹ ^athe word
 of truth, ^bthe gospel of your salvation: in whom also, after
 that ye believed,³⁰ ^cye were sealed with that^d Holy Spirit of
 14 promise,³¹ ^eWhich is the³² earnest of our inheritance ^fun-
 til³³ the redemption of^g the³⁴ purchased possession, ^hunto the
 praise of his glory.

12 which he freely bestowed upon us
 13 we are having our redemption ¹⁴ our trespasses
 15 which he caused to abound ¹⁶ to
 17 or in him (.) *instead of* (:) ¹⁸ the times
 19 to gather up together again ²⁰ in the ²¹ the things
 22 in the heavens ²³ and the things
 24 we were also made his inheritance ²⁵ having been
 26 *omit* own ²⁷ we who have before hoped in the Christ
 28 *omit* trusted ²⁹ having heard
 30 in whom, having also believed
 31 the Spirit of promise, the Holy *One* ³² an
 33 unto, *inserting* (.) *after* inheritance ³⁴ his

chap. iv. 30; comp. Rom. viii. 16; Gal. iv. 6. ^d Is. xxxii. 15; xlv. 3; Ezek. xxxvi. 25; xxxix. 29; Joel iii. 1-5; Luke xxiv. 49; Acts i. 4; comp. Gal. iii. 14. ^e 2 Cor. i. 22; v. 5. ^f Luke xxi. 28; Rom. viii. 23; chap. iv. 30. ^g 1 Pet. ii. 9. ^h Vers. 6, 12.

i Comp. Luke i. 28.
 k Matt. iii. 17; xvii. 5;
 John iii. 35; x. 17; Col. i. 13.
 m Matt. xx. 28; Mark x. 45; Acts xx. 28; Rom. iii. 24; Col. i. 14; Heb. ix. 12, 14; 1 Pet. i. 18, 19; Rev. v. 9.
 n Rom. ii. 4; iii. 24; ix. 23; chap. ii. 7; iii. 8, 16; Phil. iv. 19.
 o Comp. Col. i. 9.
 p Rom. xvi. 25; chap. iii. 4, 9;
 Col. i. 26; comp. Rom. xi. 25.
 q Chap. iii. 11; 2 Tim. i. 9.
 r Chap. iii. 2, 9; comp. Luke xvi. 2; 1 Cor. ix. 17; Col. i. 25.
 s Gal. iv. 4; Heb. i. 2; ix. 10; 1 Pet. i. 20.
 t Comp. Rom. xiii. 9, in Greek.
 u Rom. viii. 21; 1 Cor. xv. 28; Col. i. 20; 2 Pet. iii. 10-13.
 v Deut. iv. 20; ix. 29; xxxii. 9; 1 Kings viii. 51.
 w Ver. 5.
 x Is. xlvi. 10, 11.
 y Vers. 6, 14; 2 Thess. ii. 13.
 z John i. 17; 2 Cor. vi. 7.
 a Comp. Rom. i. 16; 1 Cor. i. 18.
 b 2 Cor. i. 22;

Ver. 3. **Blessed.** The word here used is applied to God only in the N. T., and with a few exceptions in the LXX. also. The primary signification is that of speaking or promising good; our blessing God is praise and thanksgiving; His blessing us includes doing us good also. Both senses occur in this verse.—**Be.** The verb is omitted in the original, as is usual in such doxologies. We may understand 'be' as a wish, or as an imperative, *i. e.*, a formal pronouncing of blessing. The latter is perhaps preferable.—**The God and Father of our Lord Jesus Christ;** or, as some prefer to render this formula, 'God and the Father,' etc. Either view is grammatically tenable, and to neither can there be any doctrinal objection (in

17, we find: 'the God of our Lord Jesus Christ'). But we prefer to join 'of our Lord Jesus Christ' to both nouns. 'To be God and to be Father are not ideas which exclude each other, nor do they appear as two, but as a unity. He is here praised who is not only the God of the Incarnate One, but is also the Father of this Lord, of the only begotten, whom he has given; thus is indicated the God-man by whom the blessings of redemption are mediated' (Braune).—**Who blessed us.** Active, efficient blessing is here spoken of, as summed up in one past act, that bearing the force of the tense used. It here 'refers to the counsels of the Father as graciously completed in the redemption' (Ellicott). 'Us'

means all Christians, as the context plainly shows. — **In all** (or, 'every') **spiritual blessing**, *i. e.* every kind of blessing which can be termed 'spiritual.' But 'spiritual' in the N. T. 'always implies the working of the Holy Spirit, never bearing merely our modern inaccurate sense of spiritual as opposed to bodily' (Alford). Comp. on Rom. vii. 14. The Holy Spirit is the Agent in the bestowal of the 'blessing,' and under it we include all the privileges spoken of in what follows. — **In the heavenly places.** Strictly speaking this defines the preceding phrase, 'all spiritual blessing.' It has a local sense, but a broad and comprehensive one; 'every spiritual blessing which we have received springs from a higher world, is to be sought in a heavenly region, and thence to be obtained' (Braune). Some refer it to the 'heaven of grace' on earth, into which the believer is introduced; while the absence of any noun in the original has allowed many to supply 'possessions' instead of 'places.' But in all the other instances the local sense is the correct one (ver. 20; ii. 6; iii. 10; vi. 12); hence we prefer it here. — **In Christ.** Here, as always, the idea of fellowship is the prominent one; every spiritual blessing we have received, the heavenly places in which they are received, are ours, only through our fellowship with Christ. It seems to qualify all that precedes, rather than any one phrase. In this section especially, the words 'in Christ' form 'the centre and heart-beat of the Apostle's view.' The thought recurs in varying forms eight times in this section alone. In this verse is suggested, what is afterwards unfolded, that Father, Son, and Spirit are concerned in the one blessing we receive.

Ver. 4. **Even as.** The blessing corresponds with the choice. 'These spiritual blessings are conferred upon us, not merely because God chose us, but they are given in perfect harmony with His eternal purpose' (Eadie). — **He chose,** or more fully rendered, 'chose out for Himself.' The choosing was for His own glory; it is here conceived of as a single act, and was an act of selection, a choosing out of. No interpretation is grammatical which denies these three points. — **Us.** The whole invisible Church of Christ, the body of Christ (comp. vers. 22, 23), is undoubtedly meant. This Church is made up of individuals ('us') designed, indeed, to form an organic unity, but here regarded as chosen persons. Nothing is said as yet of 'faith,' or of any other subjective characteristic; the Apostle's thought concerns the counsels of God. This election is not, however, an arbitrary or mechanical matter: it is **in him**, *i. e.*, in Christ (ver. 3). This is more than 'on account of Him,' or, 'through Him,' though both ideas are correct. It indicates that those who are chosen are chosen 'in Christ,' as the second Adam, the new head and representative of spiritual humanity. There could be no such antecedent choice, except in Him. — **Before the foundation of the world.** The election preceded creation; comp. 2 Tim. i. 9. This presupposes the eternity of the Son of God, the object of the Father's love (John xvii. 5, 24), but not the real individual existence of believers before the creation of the world. — **That we should be.** The purposed result of the election is now stated. — **Holy and without blame** (or, 'blemish,' as in chap. v. 27). The former marks the *positive*, the latter the *negative* side of the moral result. — **Before him**, *i. e.*, before God. But in what sense? Some have

referred it to God's justifying verdict, but as an ultimate result is here spoken of, and as the Apostle could have plainly expressed that meaning in other ways, the reference to sanctification is preferable. 'Before Him,' then means either at the final judgment, or truly, really, in His all-searching eye. 'If men are chosen to be holy, they cannot be chosen because they are holy.' 'Holiness is the only evidence of election' (Hodge). — **In love.** The connection of this phrase has occasioned much discussion. (1.) The E. V. joins it with 'holy and without blame.' In that case it explains that the sanctified state consists in love, our love. (2.) It might be joined with 'chose,' referring to God's love; but the words are so separated as to make this connection improbable. (3.) It may be referred to God's love, and joined with ver. 5. This is, on the whole, preferable; for a reference to God's love seems more natural, and (2) is objectionable. Both (1) and (3) are grammatically allowable; if 'before Him' refers to justification, then (1) is logically incorrect.

Ver. 5. **In love having predestinated us.** The tense here used does not imply that the predestination preceded the election; the two may be regarded as synchronous. There is no grammatical objection to the former view, but there seems to be no instance in the N. T. which establishes the priority of predestination. The word *predestine* (fore-ordain) refers to choosing for a pre-appointed end; the word translated 'chose' (ver. 4) points to the fact that the choice has been made out of a mass. If 'in love' be connected with this verse, it gives special emphasis to the motive of the predestination. These things, at which men cavil, are prompted by love, and will be apprehended only when men respond in love. — **Unto adoption.** The end of the foreordaining is that we may be placed in the position of sons, enjoy the privileges of sons; comp. Rom. viii. 15-29. Christ is 'the first-born,' the only begotten Son; we are foreordained unto adoption, to become His brethren. — **Through Jesus Christ unto himself.** 'Jesus Christ' is the personal mediator through whom this adoption takes place; the end of it is 'unto Himself,' *i. e.*, 'to lead us into, and unite us to God' (Ellicott). 'Himself' does not refer to Christ. All this constitutes the end of the predestination. — **According to the good pleasure of his will.** The word 'good-pleasure' has two meanings: (1.) good-pleasure, what one pleases to do, because good to him, or (2.) benevolence, what involves good will to others. The former is the sense here, as the context plainly indicates. The freedom of God's will is here asserted, and for us this thought is an all-important one. If God is not free, then our freedom is impossible. If He is not free, His benevolence is of little value to sinners. On 'will,' see ver. 11.

Ver. 6. **Unto the praise of the glory of his grace.** This is the refrain of the passage. The election and predestination were not only in accordance with God's freedom, but also for this end: that those who become sons of God by adoption (and with them all sinless creatures) should praise the Divine glory which is the special characteristic of His grace that makes it worthy of praise. We are to praise Him, not simply for His favor to us, but for that exhibition of grace which exalts us to a higher knowledge of His glory, so that, even in praising Him for what He

does for us, we learn to praise Him for what He is. This phrase must not, therefore, be weakened into 'His glorious grace.' Comp. the phrase, 'unto the praise of His glory' (vers. 12, 14).—**Which he freely bestowed on us.** The E. V. is quite faulty here, following an incorrect reading and misinterpreting the verb. This word has two senses: (1.) To graciously bestow; (2.) to endue with grace. The latter sense is objectionable, both here and in Luke i. 28 (the only other N. T. passage where the word occurs). In fact, 'grace' is used by Paul of Divine grace, not of the human result, and here the reference is 'to an act of God once past in Christ, not to an abiding state which He has brought about in us' (Alford). Hence 'hath' is to be omitted. At the same time the thought of the Apostle here turns toward the carrying out of the purpose of redemption.—**In the Beloved.** 'We, as adopted children, are indeed loved, but there is another, the Son, the own beloved Son. It was not, therefore, affection craving indulgence, or eager for an object on which to expend itself, that led to our adoption. There was no void in His bosom, the loved one lay in it' (Eadie). We become the objects of God's love through His grace, which has in Christ its sphere, and becomes ours through union with Him.

Ver. 7. **In whom we are having.** In Christ, as the living sphere of redemption, the purpose already set forth (vers. 4, 5) finds its present accomplishment. 'He it is without whose Person and work we were not redeemed' (Meyer). 'Are having' points to the continued possession; it should not be weakened into, 'there is for us.'—**Our redemption,** lit., 'the redemption,' but in this connection 'our' is the proper rendering. 'Redemption' means literally, ransoming from, and is here to be understood of our being ransomed from the punishment our sins deserve (including all the results of sin) by the payment of a ransom price by our Redeemer. What that ransom price is, clearly appears; the redemption is **through his blood.** The expiation set forth in the types of the Mosaic ritual, is really made through the shedding of His blood. Comp. on Rom. iii. 25, where 'in His blood' occurs in connection with the same thought. There, however, the reference is more to the objective atonement; here to the redemption accomplished by means of it; hence 'through' instead of 'in.' 'Not the death of the victim, but its BLOOD was the typical instrument of expiation. I may notice that in Phil. ii. 8, where Christ's *obedience*, not His atonement, is spoken of, there is no mention of His shedding His blood, only of the act of His death' (Alford).—**The forgiveness of our trespasses.** On the word translated 'forgiveness,' as compared with that meaning 'prætermission,' or 'passing over,' comp. on Rom. iii. 25; on the word 'trespass,' comp. on Rom. v. 15. Ellicott distinguishes the two words translated 'trespasses' and 'sins,' by taking the former as pointing more 'to sins on the side of commission, *sinful acts*; the latter to sins as the result of a state, *sinful conditions*.' This 'forgiveness' is the essential part of the redemption.—**According to the riches of his grace.** God's grace is the ultimate ground of our redemption; that grace has other forms of manifestation, but none greater than that of the atonement through the blood of the Beloved.

Ver. 8. **Which he caused to abound toward**

(lit., 'into') us. 'Which' is preferable to 'wherein,' or, 'wherewith'; the grace itself was made to flow abundantly to us, in fact into us as the subjects of it.—**In all wisdom and prudence.** This phrase can scarcely be applied to God, for 'all wisdom' does not mean the highest wisdom, but every kind of wisdom; and 'prudence' is rarely thus applied. The parallel passage (Col. i. 9) favors the reference to Christians, and this explanation agrees better with the sweep of the thought. Some join the phrase with 'having made known' (ver. 9), but this makes the next clause unnecessarily involved. It is best to join it with the preceding phrase, as indicating the sphere in which the abounding of grace towards us is manifested. 'All' is to be joined with both nouns; 'wisdom' is the more general term, 'prudence' is the resulting intelligence. 'Wisdom grasps God's doings, perceives and understands His counsels of grace; prudence is directed to what we have to do, looks at our problem and how to solve it; the former sees the relations ordered by God, the latter regulates our conduct accordingly' (Braune). But 'wisdom' is not purely theoretical, since it is the basis of the more practical 'prudence.'

Ver. 9. **Having made known to us.** This explains what precedes. Ellicott: 'in making known to us'; Alford: 'in that He made known.' Hence this takes place at the same time with the causing to abound (ver. 8).—**The mystery of his will.** The mystery concerning His will, rather than belonging to His will, or, which is His will. On 'will,' see ver. 11. The word 'mystery' (comp. Rom. xi. 25) in the N. T. is applied to: (1.) 'such matters of fact as are inaccessible to reason, and can only be known through revelation; (2) such matters as are patent facts, but the process of which cannot be entirely taken in by the reason' (Tholuck). In this Epistle the term is frequently used, the primary reference being to the one great gospel mystery, the person of Christ in its connection with the body of Christ. But the union of Jews and Gentiles in this one body, as an especial feature of this mystery, is in some instances the most prominent aspect presented; comp. on chap. iii. 3, 4, 9. Here the wider reference is to be accepted; the redemption in Christ as belonging to the eternal plan of God. We could not know this great fact were it not revealed, and even now it contains much that transcends our reason.—**According to his good pleasure.** Comp. ver. 5. This making known was, in all its details, according to His will.—**Which he purposed in himself,** or, 'in Him.' The latter is literally correct, but 'Himself' makes the reference to God more obvious to the English reader. 'Purposed' means to put before one's self, not necessarily beforehand, though the whole context shows that the purpose is to be regarded as taking place before the foundation of the world (comp. vers. 4, 5, 11). A comma is the only punctuation necessary at the close of the verse.

Ver. 10. **Unto;** not 'until,' nor, 'in,' but with a view to, setting forth the end or aim of the purpose (ver. 9).—**The dispensation.** The article is wanting in the original, but the idea is made definite by what follows. The word itself is that from which our word 'economy' is taken, first meaning 'stewardship' (as in Luke xvi. 2), then applied in this sense to spiritual things, especially to the apostolic office (1 Cor.

ix. 17; Col. i. 25). But here, and in chap. iii. 2, 9, the reference is to God's disposition, ordering of affairs, the notion of stewardship falling into the background. — **Of the fulness of the times,** or, 'seasons.' Comp. Gal. iv. 4, where a similar expression occurs. There, however, 'the time' is regarded as one period; here, as a succession of 'seasons,' which fill up a measure or receptacle. 'Fullness' may mean (1.) that which fills; (2.) that which is filled, the state of fulness; or (3.) the act of filling. The last sense is inappropriate here. Either (1.) or (2.) may be accepted with substantially the same result. The reference is to the coming of the Messiah (not to the second advent), as in Galatians. This 'fulness of the times' was the characteristic of the 'dispensation' (*dispensatio propria plenitudinis temporum*). The main question is whether the phrase, as a whole, refers to the entire gospel dispensation, or to the period of the first advent alone. As the explanatory clause which follows points to what is still future, we accept the wider reference. — **To gather up together again** (for Himself). This explains the design of the 'dispensation,' etc. The word used is the equivalent of 'recapitulate,' sum up again (comp. Rom. xiii. 9, where the E. V. renders it 'is briefly comprehended'). Here it has a reflexive sense (for Himself), and further suggests the idea of gathering again what has been sundered. 'God will gather together again for Himself what He has created for Himself.' The fathers found here a reference to Christ as the Head, but this is suggested by the sound of the word, rather than by its sense. That idea is introduced later (ver. 22), and the reference here is to Christ's atonement rather than to His sovereignty. — **All things.** This expression must not be limited unnecessarily to persons, or to the redeemed from among men. The expressions used in Rom. viii. 21, 1 Cor. xv. 28, and elsewhere, show that the redemption in Christ has wider relations which affect physical nature (on the proper limitation, see below). — **In the Christ.** It seems wise to translate the article, which emphasizes the fact that the Messiah had come. — **The things which,** etc. 'Both' is to be omitted, according to the best authorities. The whole explains 'all things,' and the neuter gender suggests an application to things as well as persons. The explanation: 'the redeemed from among men, some of whom are now in heaven, and others are still on earth,' restricts the sense too much. The neuter *might* refer to persons (as in Gal. iii. 22), but the context seems to demand a wider application. 'Heaven and earth have become places of sin (chaps. ii. 2; vi. 12); indeed, heaven was the first theatre of sin, when a part of the angels fell into sin and from God (1 Tim. iii. 6; 1 John iii. 8; Jas. ii. 19; 2 Pet. ii. 4; Jude 6); thence it came to earth (2 Cor. xi. 3), in ever greater dimensions (1 Cor. x. 20, 21). Thus the state originally appointed by God and the development He wished to be without disturbance, ceased (Rom. viii. 18-24), so that a renewing of the heavens and of the earth was taken into view (2 Pet. iii. 13). The centre of this renewal is Christ and His redeeming work (Col. i. 20), which, however, has its development also, both before His appearance up to "the fulness of the times," and afterwards up to His second advent, when "the restitution of all things" (Acts iii. 21), the *palingenesia* (Matt. xix. 28), will be introduced' (Braune). Hence we may conclude that

physical nature and the world of mind, angels and men, will all stand in some new relation to each other and to Christ, their common centre, when this summing up in Him is completed. 'As the stone dropped into the lake creates there widening and concentric circles, which ultimately reach the farthest shore, so the deed done on Calvary has sent its undulations through the distant spheres and realms of God's great empire' (Eadie). Evil spirits and unbelieving men shall then be recognized only as conquered and rejected opponents. 'The doctrine of *restoration*, according to which even those who have remained unbelieving, and finally devils, shall yet attain to blessedness, contrary as it is to the whole tenor of the N. T., finds in this passage also no support' (Meyer). It is not necessary to restrict the former clause to good angels, still less to exclude them altogether. — **Even in him.** This repetition is for solemn emphasis; without *Him*, the personal Mediator, this comprehensive re-uniting cannot take place; He is the only sphere in which it can occur.

Ver. 11. **In whom.** This is to be closely connected with 'in Him,' and here has the full sense of the Pauline phrase, 'in Christ;' it is not equivalent to 'through whom.' — **We were also.** 'We,' *i. e.*, all Christians; the distinction between 'we' and 'you' is first made in ver. 12. 'Also' belongs to the verb, and not to 'we'; still less to 'whom,' as in the E. V. It does not suggest something additional, but specifies the method of carrying out the purpose set forth in vers. 9, 10. — **Made his inheritance.** The word used is derived from one meaning 'lot' or 'portion'; the notion of inheritance is an incidental one. It is passive, hence the E. V. ('have obtained an inheritance') is incorrect. Some retain the notion of 'lot,' as implying God's free election; but the idea is rather that of such O. T. passages as Deut. xxxii. 9 (see references), being made the portion or heritage of God, transferred into the more spiritual conceptions of the N. T. — **Having been predestinated.** We render 'having been,' etc., to bring out the thought that we were predestinated to become this heritage. 'Here first the Apostle comes to the idea of the universal Church, the whole Israel of God, and therefore here brings forward again that fore-ordination which he had indeed hinted at generally in ver. 5, but which properly belonged to Israel, and accordingly is predicated of the Israel of the Church' (Alford). — **According to the purpose,** etc. Comp. ver. 9. — **Him who worketh all things.** God is thus characterized, not only as almighty, but as all-efficient, working 'all things,' whatever they may be, that can in any way affect the salvation and security of the people who have been made His heritage. But this active energy is **after the counsel of his will.** The former is definite determination, the latter free, sovereign, spontaneous will. The ultimate ground of the activity is found in the will of God. See further my note, Lange, *Ephesians*, p. 42.

Ver. 12. **That we should be.** The final aim of the predestination to become God's heritage is that the subjects ('we') should be **unto the praise of his glory;** comp. ver. 6. 'Grace' is not named here, showing that 'glory' is the prominent idea. As persons are more directly connected with the phrase, they are not only to praise, but themselves to be a praise. The main question, however, is respecting the word, 'we.' As it is further explained in the next clause which

is contrasted with 'ye' in ver. 13, most commentators refer it to Jewish Christians, and 'ye' to Gentile Christians. 'Another view refers 'we' to Christians in general, and 'ye' to the Ephesians; but the former is much to be preferred.—**We who have before hoped in the Christ.** 'Before' indicates unmistakably the Jewish Christians, who had the promise before the coming of the Messiah, and hoped accordingly. It does not mean before others, or before the second advent. The form used points to a past action still continued; hence 'had' is not strictly correct. The E. V. has unfortunately rendered the verb 'hope' in a majority of the instances in the N. T., by 'trust,' and has confused the sense still more by supplying 'trusted' in ver. 13.

Ver. 13. **In whom ye also.** Gentile Christians, not the local church over against Christians in general. The construction of the original is peculiar, and has been variously explained. The simplest view is that 'ye also' is the subject of the verb 'were sealed,' but the length of the intermediate clause led to the repetition of 'in whom.' Others supply 'are,' but this introduces 'a statement singularly frigid and out of harmony with the linked and ever-rising character of the context' (Ellicott). Others supply 'hoped' (E. V., 'trusted'), but this obliterates the distinction between the two classes. Moreover it is ungrammatical; for 'before hoped' is one word in Greek, a part of which cannot be supplied here.—**Having heard.** The participle may mean: since ye heard, or, after ye heard, probably suggesting both ideas.—**The word of truth.** The word of the Apostle's preaching, here defined according to its character and contents. (To explain it as 'true doctrine' is incorrect.)—**The gospel of your salvation.** In apposition with 'the word of truth,' defining the apostolic preaching, according to the contents it imparts, setting forth the power of saving which God has joined with the gospel (comp. Rom. i. 16; 1 Cor. i. 18).—**In whom, i. e.,** in Christ, an emphatic resumption of the thought at the beginning of the verse. The clause that follows is not to be united with this.—**Having also believed.**—'Also' must be placed here; 'in addition to hearing, you believed.' Here, as before, the thought is either, 'after you believed,' or, 'since you believed,' suggesting both. 'In whom' is not to be joined with 'believed.'—**Ye were sealed.** While the participles do not necessarily imply antecedent action, the sequence indicated is: hearing, believing, and receiving the seal of the Spirit. It is not ungrammatical to regard all three as occurring at the same time (on your hearing and believing'). Many insert here a reference to baptism, of which the passage gives no hint. To seal is often for the purpose of authenticating to others, and the calling of the Gentiles was thus attested (Acts x. 47; xi. 17), but here the purpose in mind is to give an assurance to the believer himself (comp. Rom. viii. 16; Gal. iv. 6). It is altogether unnecessary to seek an allusion to heathen rites or to circumcision.—

With the Spirit of promise, the Holy One. The emphasis of the original is indicated by this rendering. The sealing is in Christ ('in whom'); the Spirit is itself the seal (hence 'with,' not 'by'), that God affixes to those who are in fellowship with Christ, having heard His word, and become believers. But this 'Spirit' is characterized as being 'of promise,' lit., 'the promise.' It came in accordance with the promise, made both in the O. T. and by the Lord Himself (see references). The phrase, 'the Holy' is added, because Paul wishes to give emphatic and solemn prominence to the essential attribute of the Spirit, and thus speaks with a corresponding pathos (so Meyer). The operations of the Holy Spirit are not referred to, and to explain it otherwise than of the personal Holy Spirit is to ignore all New Testament usage.

Ver. 14. **Which is an earnest, i. e.,** the Holy Spirit. 'Earnest' is a part of the purchase-money paid as a pledge of full payment afterwards. The present gift of the Spirit is such a pledge of fuller blessing; comp. 2 Cor. i. 22.—**Of our inheritance.** 'Believers obtain the certainty that they are heirs and have an inheritance in eternity, not through an assurance from without, but chiefly through the reality of the possession, not at once in its entire extent, but in an earnest' (Braune).—**Unto the redemption, etc.** 'Unto,' rather than 'until'; the preposition being the same as that used in the next clause. Since the clauses are so similar, they should be regarded as parallel, and both accordingly be joined with the main verb ('were sealed'). The former of the two sets forth God's purpose in the sealing, as that purpose respects man; the latter the ultimate purpose as respects God. But the former, as a matter of fact, includes what God does for man, the latter what return man makes to God. 'Redemption' is here used in a wider sense than in ver. 7 (comp. chap. iv. 30 and Rom. viii. 23), pointing to the full final deliverance of soul and body from sin and death, and also to the glorifying which is the positive side of the redemption.—**Of his purchased possession.** The word is an unusual one, but much discussion had led to general agreement as to its meaning. The verb from which it is derived meant, at first, to cause to remain; then the reflexive sense, to cause to remain for one's self, became to acquire, to gain. The noun thus means 'an acquired possession,' and is here equivalent to the Hebrew idea of a people belonging to God, acquired by Him. Many other meanings have been suggested, but all of them are decidedly objectionable.—**Unto the praise of his glory.** See ver. 12. 'All issues to "the praise of His glory," His grace having now done its work (Eadie). This section began with an ascription of 'blessing,' it ends with this refrain which makes 'praise' the ultimate end of the entire scheme of redemption. Our free ascription of praise is for what He has done and for what He is. 'The beginning, middle, and end of the Christian life, or its ground, path, and goal, is the praise and adoration of God' (Braune).

CHAPTER I. 15-23.

2. *Thanksgiving and Supplication for the Church as the Body of Christ, who is the Head.*

The Apostle naturally passes from praise to thanksgiving, on behalf of the Church, which as naturally becomes supplication. The thanksgiving is for their faith and love, and is uttered in his prayers (vers. 15, 16). The petition, ever joined with it, is that God would make them 'know the glory of their calling and inheritance as well as of His power (vers. 17-19), which He has shown and will show in the Redemption through Christ, the Head of the Church (vers. 20-23).' Braune. The closing verses present the fundamental thought of the Epistle. Stier, here as elsewhere, finds a Trinitarian division, which does not, however, seem very distinctly marked. The Apostle rather prays that they may know more and more of the great things God has wrought in His redeeming work, the crowning fact of which is 'Christ, the Head over all things as Head of the Church, His body.'

15 **W**HEREFORE¹ I also, ^a after I² heard of your faith³ in ^a Col. i. 4;
 16 the Lord Jesus, and love⁴ unto all the saints, ^b Cease ^b Philem. 5;
 not to give thanks for you, making mention of you⁵ in my ^{Rom. i. 9;}
 17 prayers; That ^c the God of our Lord Jesus Christ, ^d the ^{Phil. i. 3, 4;}
 Father of glory, ^e may give unto you the spirit of wisdom and ^{Col. i. 3; 1}
 18 revelation in the knowledge⁶ of him: ^f The eyes of your un- ^{Thess. i. 2;}
 derstanding being⁷ enlightened; that ye may know what is ^{2 Thess. i.}
^g the hope of his calling, and ^h what the riches of the glory of ^{3.}
 19 his ⁱ inheritance in the saints, And what ^j is⁹ the exceeding ^{John xx. 17;}
 greatness of his power to us-ward who believe, ^k according to ^{comp. Matt.}
 20 the working of his mighty power,¹⁰ Which he wrought¹¹ in ^{xxvii. 46;}
 Christ, when ^l he raised¹² him from the dead, and ^m set ^{Mark xv.}
 21 at his own¹⁴ right hand in the heavenly ⁿ places, ^o Far above all ^{34; ver 3.}
^p principality, and power, and might, and dominion, and every ^{Comp. Ps.}
 name that is named, ^q not only in this world,¹⁵ but also in that ^{xxiv. 7;}
 22 which is to come: And ^r hath put¹⁶ all ^s things¹⁷ under his feet, ^{xxix. 3;}
 and gave him ^t to be the head¹⁸ over all ^{Acts vii. 2;}
 23 ^u things¹⁷ to the church, ^v Which is his body, ^w the fulness of him ^x that¹⁹ filleth all in ^{1 Cor. ii. 8;}
 all. ^{Heb. ix. 5.}
^y Col. i. 9.
 ^z Acts xxvi 18.
 ^{aa} Chap. ii. 12;
 ^{ab} iv. 4.
 ^{ac} Ver. 11.
 ^{ad} Chap. iii. 7;
 ^{ae} Col. j 29;
 ^{af} ii. 12.
 ^{ag} Acts ii. 24, 33.
 ^{ah} Ps. cx. 1;
 ^{ai} Acts vii. 55;
 ^{aj} 56; Col. iii. i.
 ^{ak} Heb. i. 3; x. 12.
 ^{al} Phil. ii. 9, 10; Col. ii. 10; Heb. i 4.
 ^{am} Rom. viii. 38; Col. i. 16; ii. 15; comp. 1 Cor. xv. 24; chap. iii. 10; 1 Pet. iii. 22.
 ^{an} Comp. Matt. xii. 32.
 ^{ao} Ps. viii. 6; Matt. xxviii. 18; 1 Cor. xv. 27; Heb. ii. 8.

1 For this cause 2 having 8 the faith which is among you
 4 the love which ye have (but some authorities omit love).
 5 some authorities omit of you 6 full knowledge
 7 having the eyes of your heart 8 omit and 9 omit is
 10 the might of his strength 11 or hath wrought
 12 in raising 18 and making him sit 14 omit own
 15 or age 16 and he subjected 17 all things
 18 to be head, or, as head 19 who

g Chap. iv. 15, 16; Col. i. 18; Heb. ii. 7. r Rom. xii. 5; 1 Cor. xii. 12, 27; chap. iv. 12; v. 23, 30; Col. i. 18, 24.
 s Col. ii. 9. t 1 Cor. xii. 6; chap. iv. 10; Col. iii. 11.

Ver. 15. For this cause. 'Wherefore' is the usual rendering of another Greek word. Because of the grace for which the Apostle has made his ascription of praise (vers. 3-14), but especially on account of what is stated in vers. 13, 14, where the Gentile readers are addressed. — I also; as well as you, implying their coöperation in such prayerful activity (Meyer). — Having

heard. When and where is not indicated, nor can anything be inferred as to his acquaintance or non-acquaintance with the readers. 'On hearing,' whenever it was. — **Of the faith which is among you.** The peculiar Greek expression which the Apostle here uses may be thus paraphrased. The faith is there among them; 'your faith in Christ Jesus' (Col. i. 4), marks the faith as the possession of the individuals. 'Faith' does not, however, mean 'that which is believed,' but 'believing.' — **In the Lord Jesus.** This is the sphere and object of the faith: 'Christ centred faith' (Ellicott). — **And the love which ye have.** The full form of the Greek may be thus paraphrased. But some ancient authorities omit the words 'the love.' Those who accept the briefer reading explain thus: the faith which is among you in the Lord Jesus and which *ye show* unto all saints. We prefer to retain the words, because they are not only well supported, but the omission can be readily accounted for. The original suggests, first, love in general, and then this characteristic manifestation of it: **unto all the saints, i. e., Christians** (comp. chap. i. 1). Brotherly love is a characteristic of Christianity (Bengel). 'We should not overlook the emphasis resting on the word "all," permitting no distinction as respects condition, rank, possessions, or internal endowment, either mental or spiritual' (Braune). But the community of faith precedes and produces the community of feeling. The order is always 'faith and love.'

Ver. 16. **Cease not to give thanks for you.** Eadie: 'As one giving thanks I cease not.' In the O. T. confession precedes thanksgiving, but the Apostle almost invariably begins his Epistles with thanksgiving, which befits the privileged condition of Christians. 'For you,' lit., 'over you,' with the idea of protecting them. — **Making mention of you.** The best authorities omit 'of you,' which, however, is the necessary sense, though some would supply in thought 'your faith and love.' This specifies when and how he gives thanks. — **In my prayers.** When at my prayers and in my prayers; it being impossible to separate the temporal and local senses of the preposition used. 'No thanksgiving without petition, so long as perfection and completion are not yet there' (Stier).

Ver. 17. **That.** The word here used means, as a rule, 'in order that,' not 'so that,' except as the latter is involved in the former. But, as in later Greek it became equivalent to simple 'that,' we find in N. T. usage a sense which may have prepared the way for the transition. After verbs of asking, etc., it frequently introduces the purpose and purport of the request or prayer. (See my note, *Lange, Ephesians*, p. 56.) This sense is to be accepted here: it is the Apostle's design as well as hope that what he asks should be granted. — **The God of our Lord Jesus Christ.** Our Lord Himself calls the Father, His God (see references); comp. ver. 3. 'The appellation is here solemnly and most appropriately given as leading on to what is about to be said in vers. 20 ff., of God's exaltation of Christ, to be Head over all things to His church' (Alford). The fear of Arianism led the Fathers to refer this clause exclusively to Christ's human nature, and the next to His Divine nature, and has also suggested various forced interpretations, such as 'God sent Him, He bore witness of God, and returned to God.' — **The Father of glory.** (For

similar expressions, see references.) This is not to be explained as 'glorious Father,' nor is 'Father' to be taken as 'author,' 'source.' The word 'Father,' was suggested by the mention of Christ; 'of glory' (true and eternal glory), is that characteristic of God which is most apt in this passage; 'for it is to be expected from the God of Christ and Father of glory, that He will do what the cause of Christ demands, and serves to reveal His own glory' (Meyer). Hence it is not necessary to refer it to Christ's divine nature, or to the glorified humanity of Christ. — **May give unto you.** The word used in the original suggests something hoped for, but dependent on the will of another. — **The spirit** (lit., 'a spirit') **of wisdom and revelation.** The absence of the article does not render the phrase indefinite, nor indicate a reference to the human spirit. 'Spirit' means the Holy Spirit, as usual, but as indwelling in the believer. (See Excursus on Rom. vii.) The Apostle desires for his readers, as the result of the indwelling of the Holy Spirit, 'wisdom and revelation.' The former is a general term, referring to their illuminated state, the latter a special one, suggesting 'the single glances afforded us, into the truths of Christianity, into the will of God in special circumstances and situations of life, into the human heart, into the course of time, into eternal life' (Braune). Special miraculous gifts are not meant. The explanation: 'God give you a wise heart, open to His revelation' (Rueckert), is utterly incorrect. This petition is a warrant for our expecting spiritual illumination in the study of God's revelation; but it does not justify our looking for new revelations beyond or contrary to the simple teachings of God's word, or confounding inspiration and illumination in the interest of mystical self-conceit. — **In the full knowledge of him.** In the margin the E. V. reads: 'acknowledgment,' and so translates in the text of Col. ii. 2. But 'full knowledge' is the best rendering; the word being a compound one, the simple form of which means 'knowledge.' It points to 'complete knowledge,' rather than to 'increasing knowledge.' 'Of Him' refers to God, not to Christ, while the entire phrase qualifies the whole preceding clause, indicating the sphere in which they would obtain this 'spirit of wisdom and revelation.' 'In' is not = 'into,' or 'together with;' nor should the phrase be joined with the next verse.

Ver. 18. **Having the eyes of your heart enlightened.** The correct reading substitutes 'heart' for 'understanding.' The construction of the original is peculiar, and has been variously explained. The only question which affects the English form is whether we have here a further explanation of the gift prayed for in ver. 17, or a result of it. The latter is decidedly preferable, and may be paraphrased thus: 'so that you are enlightened as respects the eyes of your heart.' The last phrase is unusual; the figure denoting the inward intelligence of that portion of our immaterial nature (the 'soul'), of which the 'heart' is the imaginary seat (so Ellicott). Hence it includes the affections, which we designate as 'heart,' but does not exclude 'mind.' The result of the gift of the 'spirit of wisdom and revelation' is intellectual as well as moral. — **That ye may know.** 'To the end that ye may know.' This is the purpose of the enlightenment, not another petition. Three objects of knowledge are then specified. — **What is the hope of his**

calling; comp. chap. iv. 14. 'What' is probably used without special reference to either quality or quantity. 'Hope' is not the thing hoped for, except as that is involved in the nature of the hope itself. This 'hope' results from God's calling us, the call is the efficient cause of the hope. 'Notice here, too, the three fundamental elements of subjective Christianity, *faith, love, and hope* (vers. 15, 18); in *faith* and love the illumination through the Holy Ghost should ever bring more and more to our knowledge the glory of our *hope*' (Meyer). — **What the riches of the glory of his inheritance.** This is the second object of knowledge. 'And' is omitted by the best authorities. This full phrase must not be diluted into 'the riches of the glorious inheritance,' or 'the glorious riches of His inheritance.' The 'inheritance' is not God's inheriting the saints, but what they inherit from Him, namely, eternal life, heirship in the Christ; this God gives, hence 'His.' But this has 'a glory' peculiar to itself, the fulness of which the Apostle calls 'riches.' This 'glory' will be fully manifest hereafter, but is perceptible even here. — **In the saints, i. e.,** Christians as a whole, 'His inheritance *in*, whose example, fullness, and embodying is *in the saints*' (Alford). Others prefer to explain: 'what the riches,' etc., 'is among the saints.' But this represents Paul as praying that they might know what great things are already among Christians.

Ver. 19. **And what the exceeding greatness of his power, etc.** The third object of knowledge is God's *power*, but as manifested, both in present redemption and future glorification, not in the latter alone, which, however, is included: 'There is thus a kind of climax, — the *hope* which the calling awakens, — the exhaustless and inexpressible *glory* (Chrysostom) of that inheritance to which hope is directed — the limitless *power* that shall bestow it' (Ellicott). — **To usward who believe.** This phrase is to be joined with 'His power,' setting forth the personal objects toward and upon whom the power is exercised. 'Who believe,' is almost equivalent to 'who are believers.' The present tense favors the view that the whole clause includes a reference to present redemption. — **According to the working of the might of his strength.** This clause, which is expanded in vers. 20, 21, qualifies the whole preceding part of the verse, setting forth the mode of the operation of 'His power to usward,' etc. Others join it with 'who believe,' as indicating the cause of our faith; but 'who believe' is too subordinate a thought to call for this amplification. Others connect it with 'may know,' which is too remote. The greatness of the power which bestows the 'glory' and fulfils the 'hope' is in accordance with a manifestation already made of God's strength. 'Strength' is God's inherent power; 'might' is the putting forth of that power; 'working' is its actual efficiency. The accumulation of terms is designed to exalt our conception of the greatness of God's power, as put forth in the Resurrection and exaltation of Christ.

Ver. 20. **Which he wrought, or, 'hath wrought.'** Good authorities support the latter reading, which presents the matter as an accomplished fact with permanent results. 'Which' necessarily refers to 'working' (ver. 19). — **In Christ;** both as the first-fruits and as the Head of the Church. — **In raising him from the dead.** We retain the participial form of the original, since 'when He raised'

fails to give the exact force. It is a shallow exposition which regards 'Christ's resurrection as merely a pledge of our bodily resurrection, or as a mere figure representing our spiritual resurrection — not as involving the resurrection of the church in both senses' (Alford). — **And making him sit.** The participle is sustained by the best authorities, and 'Him' should also be inserted (not in italics, as E. V.). The usual reading has a finite verb here, thus disconnecting this clause from the preceding. The better reading binds them together as directing the same manifestation of power. — **At his right hand in the heavenly places.** These local designations are not to be spiritualized or made indefinite. Christ's present bodily existence is a reality; to explain this away is to adopt the most capricious method of interpretation. In some proper sense He is enthroned with the Father, and that throne is 'in the heavenly places.' 'His right hand' is the place of honor, of power, and of happiness, possessed and communicated (Eadie).

Ver. 21. **Far above.** Simply local (Ellicott: 'over above'); the ideas of dominion and eminence are, however, suggested by the context. The verse is to be connected with 'making him sit,' as an explanation of the phrase, 'at his right hand, etc.' — **All principality, etc.** These four terms occur frequently in the N. T. in different combinations. They usually refer to angelic powers, either good (chap. iii. 10; Col. i. 16; ii. 10) or bad (chap. vi. 12; Col. ii. 15; 1 Cor. xv. 24), or both, as seems to be the case in Rom. viii. 38. A reference to earthly power is out of the question here. Whether good or bad angels are meant, depends upon the context. The former, certainly, seem to be included, and the latter are not necessarily excluded, but as the context contains no reference to Christ's victory over evil spirits, it is, perhaps, safest to limit the terms to good angels. Of the classification we know little or nothing. Certainly, no modern 'spirits' have helped us to such knowledge. The next clause, however, suggests a descending order, from Christ, the exalted One, through the successive ranks of angels, to **every name that is named.** This includes more than persons, or titles of honor; 'everything that can bear a name,' the most comprehensive phrase possible: 'A name can be uttered, whatever it may be, Christ is above it, more exalted than that which the uttered name expresses' (Meyer). — **Not only in this world, or, 'age,' etc.** Comp. Matt. xii. 32, where a similar expression occurs, joined with 'not,' meaning 'never.' The point of separation between the two 'ages,' according to the Jewish conception, was the coming of the Messiah; according to the Apostle, it was the second coming. Whatever ethical ideas may be added, the idea of *duration* inheres in the word. Some such ethical notion appears here; hence the phrase means more than simply 'now and hereafter,' and cannot be explained as 'terrestrial and superterrestrial,' etc.

Ver. 22. **And he subjected all things.** Here the construction changes, although logically this verse continues the description of the 'working of the might of His strength' (ver. 19). The unlimited Sovereignty of the exalted Christ is now set forth: 'all things' sums up what has been detailed in ver. 21. The language seems to have been suggested by Ps. viii. 6. It may be regarded as a reminiscence, *i. e.,* a form of words

adopted by one familiar with the Psalms, but without any direct design of explaining the meaning of the original passage. (In ver. 20 there seems to be such a reminiscence of Ps. cx. 1.) Or, as seems more probable, it is a citation due 'to a direct reference under the guidance of the Spirit to a passage in the O. T., which in its primary application to man involves a secondary and more profound application to Christ. In the grant of terrestrial sovereignty the Psalmist saw and felt the antitypical mystery of man's future exaltation in Christ' (Ellicott). Comp. the citations of the same passage in 1 Cor. xv. 27; Heb. ii. 6-8.— **And gave him to be head over all things to the church,** or, 'gave Him as Head over all things to the Church.' In the original the emphasis rests on 'Him,' Him they exalted, etc. The passage plainly says that Christ is given to the Church, and the next verse as plainly indicates that He is Head of the Church. What, then, is His relation to 'all things?' Evidently that of Head also. Any other view is grammatically inadmissible. There is, however, another interpretation which amounts to the same as this: 'gave Him, the Head over all things (to be the Head) to the Church.' The common version seems to imply this view of the construction. The other view does not obscure the great fact that Christ is Head of the Church; the Apostle gathers up all that he has said of Christ's sovereignty, *in order* to emphasize the gift of such a One, Head over all things to the Church, of which He is necessarily (and in a peculiar sense) the Head.

The Greek word rendered 'Church' means 'an assembly called out.' It had a technical sense in Attic Greek, but was used to translate the Hebrew word *Kahal*, 'congregation.' In the N. T. it is most frequently applied to a local assembly of believers, usually with some organization. But in Matt. xvi. 18, and throughout this Epistle, as well as in Col. i. 24, and probably a few other passages, it refers to the entire body of real Christians throughout the world, and in every age. The word itself suggests two ideas: that the members are 'called out,' and that they form one assembly. The definition of the next verse justifies the saying, *Ubi Christus, ibi ecclesia* (wherever Christ is, there is the Church). Of the external form of this Church this Epistle says very little, nor is it anywhere hinted that it was to be a temporal power. Moreover, while outward form is necessary to prevent anarchy, it does not appear that uniformity is essential. Visible unity is the end, and will come from within rather than from without. Probably the truest unity is to be reached through the freest divergencies in externals. The essential matter is that Christ be recognized as Sovereign, as the only Head of the Church, and that vital union with Him be maintained, not only as a doctrine, but as a fact in daily experience. The preservation of the Church throughout eighteen centuries is the accumulating proof that Christ is Head over all things to that Church.

Ver. 23. **Which.** 'Which indeed,' or, 'by which I mean;' explaining the word 'church.'— **Is his body.** The thought occurs repeatedly in Paul's writings; see references. The relation of Christians to Christ is that of vital union, akin to, yet in reality and intimacy exceeding, that existing between the parts of any living organism, such as a vine and its branches, the head and its members. This union, called 'mystical,' is above and beyond any representative union, or intellect-

ual and ethical union. This is the reality, of which all other vital organic relations are but designed parables and illustrations. (The true fellowship of Christians with each other rests on this fundamental fact.)— **The fulness of him,** etc. This clause, which defines further the word 'church,' has occasioned voluminous discussion. The word 'fulness' was a favorite one among the ancient Gnostics, but in itself need not occasion great difficulty. Of the three meanings, given under ver. 10, we accept the simple passive sense, marked (2), 'that which is filled' (so Fritzsche, Delvette, Olshausen, Stier, Meyer, Alford, Eadie, Ellicott, Braune). The purely active sense, 'the filling up' is altogether inappropriate, and the other sense, 'that by which anything is filled,' the 'complement,' though quite usual in the New Testament, is here open to two objections: (1.) The thought is strange; how can Christ be filled, or 'complemented,' by the church, when He fills all in all. (2.) This interpretation compels us to take 'who filleth' in the passive sense, 'who is filled,' and this is quite objectionable. We therefore explain: 'The Church is that which is filled by Him,' etc.— **Who filleth.** This is certainly not passive. It is taken by some as active, but is more properly reflexive (so in form). The sense may be: of Him who fills 'from Himself,' or, 'through Himself,' or most probably, 'for Himself.' The present tense serves to mark this as a process now going on. The phrase is rightly applied to Christ by most modern commentators. To refer it to God seems to disturb the parallelism and to mar the logical accord of the conclusion.— **All in all.** Explanations: (1.) 'All things with all things,' the preposition 'in' being taken as instrumental, denoting 'the thing with, or by, or in which as an element the filling takes place' (Alford). This is not open to any serious objection and gives a very appropriate sense. 'The Church is the veritable mystical Body of Christ, yea the recipient of the plenitudes of Him who filleth all things, whether in heaven or in earth, with all the things, elements and entities, of which they are composed' (Ellicott). (2.) The second 'all' is taken as masculine (the Greek form does not decide the question): 'All things in all persons.' This preserves the strict sense of 'in,' but 'all things' occurs so frequently in the context that the masculine seems improbable here. This view presents 'His filling efficiency in persons, in heavenly spirits and human souls, of which also His relation as Head of the Church obliges us to think' (Braune). (3.) Others limit 'all' to the members of the Body of Christ, and then explain 'in all' as referring to all parts, places, faculties, etc. This is entirely too limited. A mass of incorrect interpretations of the clause might be collected, but the views of recent commentators seem to be converging toward substantial agreement. The wider reference well expands ver. 22: 'The Head of the Church is at the same time Lord of the universe. While He fills the Church fully with those blessings which have been won for it and are adapted to it, He also fills the universe with all such gifts as are appropriate to its welfare—gifts which it is now His exalted prerogative to bestow' (Eadie). It is knowledge of what God did to this Head of the Church and what that pledges to us, that the Apostle asks for his readers. Not to know such truth is to be spiritually blind; to ignore it is to be unspeakably 'narrow.'

CHAPTER II.

II. THE CHURCH REDEEMED IN CHRIST.

The contents of this chapter have been variously designated, but all commentators agree in dividing the passage into two sections, and in finding in each section the setting forth of a contrast between the previous condition of the readers and their present privileges as Christians. (1.) Vers. 1-10 portray this contrast, as between a past state of death and a present one of new creation, in Christ, by grace. (2.) Vers. 11-22 restate the same method and movement of redemption as a reconciliation of those who were aliens, but who are now, through Christ, at peace with God and in fellowship with His people. (For further details, see the analysis of the sections.) As both these contrasts present the carrying out of the Father's electing love through the Son, we prefer to give this chapter the above heading.

CHAPTER II. 1-10.

I. *Redemption in Christ as Deliverance from Death through a New Creation.*

The Apostle applies to his readers the great truths set forth in chap. i., having in mind 'the mighty working of the Father, through the Resurrection and Ascension of the Son, done once for all, and yet taking place in every one called into the Church' (Stier). The figure of death and quickening is therefore very appropriate. In vers. 1-3 the Apostle depicts the previous state of death in the case of his readers (and of all men in fact). Vers. 4-6 speak of the Deliverer and deliverance. Ver. 7 states the purpose for which the deliverance was wrought, while vers. 8-10 revert to the means by which it was accomplished.

The structure of the section, however, presents grammatical difficulties, which are met in the E. V. by supplying 'hath he quickened' in ver. 1. The explanation of the difficulty is simple: The Apostle, having in mind the thought 'God quickened you also,' begins with 'you also,' and after dwelling at some length on their previous condition, introduces in ver. 4 the subject ('God') with a new sentence, and in ver. 5 completes the expression of the thought. Such a construction was far more allowable in Greek than it is in our language. This view is preferable to those which connect 'you' in ver. 1 with 'fillet' (chap. i. 23), or with some other word in the previous chapter.

1 AND ^a you *hath he quickened*¹ ^b who were dead in tres- ^a John v. 24;
2 ^a passes ² and sins; ^c Wherein in time past ye ³ walked ac- ^b Col. ii. 13.
cording to the course of this world, according to ^d the prince ^c Ver. 5;
of the power ⁴ of the air, the ⁵ spirit that now worketh in ^e the ^c chap. iv. 18.
3 children ⁶ of disobedience: ^f Among whom also we all had our ^d i. Cor. vi.
conversation in times past ⁷ in ^g the lusts of our flesh, fulfill- ^e 11; chap.
ing ⁸ the desires of the flesh and of the mind; ⁹ and ^h were ^f iv. 22; Col.
4 by nature the children of wrath,¹⁰ even as others.¹¹ But God, ^g i. 21; iii. 7;
ⁱ who is ¹² rich in mercy, for ¹³ his great love wherewith he ^d 1 John v. 19;
5 loved us, ^k Even when we were dead in sins,¹⁴ hath ¹⁵ quick- ^e Chap. vi.
6 ened us together with Christ (by grace ye are ¹⁶ saved); And ⁱ 12.
hath ¹⁵ raised *us* up together, and made *us* sit together ^m in ¹⁷ ^e Chap. v. 6;
¹ you also (*see notes*) ² being dead by (on account of) your trespasses ⁱ Col. iii. 6;
³ ye once ⁴ powers (*Greek power*) ⁵ of the ^f Tit. iii. 3;
⁶ which is now working in the sons ^g 1 Pet. iv. 3;
⁷ we also all had our way of life once ⁸ doing ^h Gal. v. 16.
⁹ thoughts ¹⁰ we were children, by nature, of wrath ⁱ Ps. li. 5;
¹¹ the rest: — ¹² being ¹³ because of ¹⁴ by our trespasses ^k Rom. v. 12,
¹⁵ omit hath ¹⁶ or have been ¹⁷ in the ^l Rom. x. 12;
¹⁸ because of ¹⁹ by our trespasses ^m chap. i. 7;
²⁰ because of ²¹ by our trespasses ⁿ ver. 7.
²² because of ²³ by our trespasses ^o Rom. v. 6,
²⁴ because of ²⁵ by our trespasses ^p 8, 10; ver.
²⁶ because of ²⁷ by our trespasses ^q 1.
²⁸ because of ²⁹ by our trespasses ^r Rom. vi. 4,
³⁰ because of ³¹ by our trespasses ^s 5; Col. ii.
³² because of ³³ by our trespasses ^t 12, 13; iii. 1,
³⁴ because of ³⁵ by our trespasses ^u 3.
³⁶ because of ³⁷ by our trespasses ^v Chap. i. 3,
³⁸ because of ³⁹ by our trespasses ^w 20.

7 heavenly *places* in Christ Jesus : That in the ages to come he might shew¹⁸ the exceeding riches of his grace, in *his* kindness¹⁹ toward us, through²⁰ Christ Jesus. ° For by grace are ye saved²¹ through faith; and that²¹ not of yourselves : *it is* the gift of God.²² ° Not of works, lest any man²³ should boast. 10 For we are *his* workmanship,²⁴ ' created in Christ Jesus unto²⁵ good works, " which God hath before ordained²⁶ that we should walk in them.

¹⁸ that he might show forth in the ages to come ¹⁹ in kindness
²⁰ toward us in ²¹ this ²² the gift is God's ²³ that no man
²⁴ his handwork are we ²⁵ for ²⁶ God before prepared

Is. ix. 25; xxix. 23; xlv. 21; John iii. 3, 5; 1 Cor. iii. 9; 2 Cor. v. 5, 17; chap. iv. 24; Tit. ii. 14.
 15; chap. iv. 21, 22. ° Chap. i. 4.

Ver. 1. **You also**, or, 'and you.' The latter simply joins this to what precedes; the former gives emphasis to 'you.' There is, however, no contrast with other Christians, but an application of what precedes to their case, probably with a suggestion of the resemblance to the Resurrection of Christ (comp. vers. 5, 6). On the construction, see above. 'You' is logically resumed in the more extended word 'us' of ver. 4. The objections to supplying 'hath he quickened' are, that it takes but a part of the compound verb in ver. 5, that 'he' must refer to God, whereas chap. i. 23 is spoken of Christ. In any case 'hath' is unnecessary. — **Being dead.** The connection shows that a continued state in the *past* is meant, 'while you were dead.' 'Who were dead' is inexact. Spiritual, not physical, death is referred to. Meyer's explanation, that they were exposed to eternal death, seems far-fetched. — **By** (or, 'on account of') **your trespasses and sins.** The best authorities insert 'your,' which belongs to both nouns. The former word refers to special transgressions, viewed as *misdeeds*, faults, failures (and is usually rendered 'trespass'); the latter, in the singular, is used of sin as a power or principle, or in an abstract sense, but, in the plural, as here, embraces all sins, in thought, word, or deed. There is no preposition in the original, and the case used may express instrumentality. In the parallel passage (Col. ii. 13) 'in' occurs, emphasizing the state or sphere; here the cause of death is spoken of, the reference to the state or condition being found in ver. 2. 'By,' or 'on account of,' seem preferable to 'through.' 'We might render, were the expression good in serious writing, "dead of your trespasses," as we say "he lies dead of cholera"' (Alford).

Ver. 2. **Wherein ye once walked.** In the sphere of these sins they habitually moved; 'in this sleep of death there is a strange somnambulism' (Eadie). — **According to the course of this world.** The word 'course' is that usually rendered 'age' or 'world,' and in various forms employed to express the idea of 'eternal.' A notion of duration is always found in it, although it sometimes, as here, suggests also the idea of a movement, course, development. The ethical character of this 'course' is indicated, not by the word itself, but by the phrase 'of this world,' which has its usual meaning here, namely, the world of humanity estranged from God. The

two terms are not synonymous. The implied contrast is with a future new world. — **According to the prince of the powers of the air.** This clause is parallel to the preceding one, and sets forth the personality and operations which stand behind the course of this world, working in it and through it. That Satan is referred to in the word 'prince' or 'ruler,' is clear from such expressions as 2 Cor. iv. 4: 'the god of this world,' 'Of the powers,' lit., 'power,' sums up 'as a collective designation of their empire and sovereignty' (Ellicott), all the powers of which Satan is the ruler and head. These 'powers' are then defined as 'of the air.' This difficult expression has a local reference, as is generally agreed; but whether it is to be taken literally or figuratively, or in both senses, has been much discussed. The leading explanations are: (1.) The physical atmosphere, as the abode of evil spirits. Some trace this notion to the Rabbins, others to Pythagorean philosophy. But this view is not supported by other passages; see chap. vi. 12. This difficulty is obviated by the explanation of Bishop Ellicott, who extends the term 'to all that superterrestrial, but sub-celestial region, which seems to be, if not the abode, yet the haunt of evil spirits.' (2.) Paul uses the common language of the time, without teaching anything in regard to demonology. This is too indefinite. (3.) The language is figurative; referring to an ideal atmosphere corresponding to the character of the world of sin and Satan. Others explain 'air' as meaning 'darkness,' and then take the latter in its usual figurative sense. (4.) Some combine the literal and figurative meanings; but this view is as difficult to state as it is to defend. The subject is one about which we know very little, but on the whole the extended local sense is to be preferred, both because there is no well established figurative sense of 'air,' and because the ethical characteristics of 'the powers' are indicated in the next clause. — **Of the spirit,** etc. This is in apposition with 'the powers of the air.' 'Of' is inserted to show that it is not in apposition with 'prince,' the original not admitting of that explanation. Two views are allowable, though neither of them is free from objection: (1.) That it refers to the evil influence emanating from Satan as 'prince,' there being a tacit contrast to the Spirit of God, which works in the hearts of believers. This 'spirit' is dis-

Tit. iii. 4.
 Rom. iii. 24;
 ver. 5; 2
 Tim. i. 9.
 Rom. iv. 16
 Matt. xvi.
 17; John
 vi. 44, 65;
 Rom. x. 14,
 15, 17;
 chap. i. 19;
 Phil. i. 29.
 Rom. iii. 20,
 27, 28; iv. 2;
 ix. 11; xi. 6;
 1 Cor. i. 29,
 30, 31; iv.
 7; 2 Cor. x.
 17; 2 Tim.
 i. 9; Tit. iii.
 5.
 Deut. xxxii
 6; Ps. c. 3;
 7 Ver

tinct from the men whom it influences, and is analogous to the common expression, used in a bad sense, 'the spirit of the age.' The objection that this represents Satan as ruler of a principle, is not very serious. (2.) Some take 'spirit' collectively as = 'spirits,' designating the 'powers' according to their aggregate character; but this view is more objectionable than the other, since 'spirit' is never used elsewhere in the collective sense, and the defining clause which follows points to one and the same agency. — **Which is now working.** 'Now,' in contrast with 'once.' They were formerly under the same influence, which is still operating. A reference to a special activity of Satan since redemption has been accomplished, is not necessarily included. — **In the sons of disobedience.** The phrase is a Hebraism. 'But it is strictly reproduced in fact: that of which they are sons, is the source and spring of their lives, not merely an accidental quality belonging to them' (Alford). 'In' is not simply 'among,' but points to the internal operations of the spirit which proceeds from Satan, the prince of the powers of the air. To the Apostle, Satan, his kingdom, his emissaries and his operations in the souls of men, were fearful realities; comp. chap. vi. 11, 12.

Ver. 3. **Among whom, i. e.,** 'the sons of disobedience,' not 'among which,' referring to 'trespasses' (ver. 1). — **We also all,** etc. 'Also,' or 'even,' is to be connected with 'we all,' but the main question is respecting the exact reference of the latter phrase, whether it means 'all Jewish Christians,' or 'all Christians.' The former view would be best expressed by translating 'even we.' In favor of this is the fact that 'you' (vers. 1, 2) refers to the Gentile Christians, and the previous distinction (chap. i. 12, 13) between these classes. The latter view is, however, supported by Paul's use of 'we all' in other passages (comp. Rom. iv. 16; viii. 32; 1 Cor. xii. 13; 2 Cor. iii. 18), and by the universal applicability of the statement of the verse, and by the wide reference of 'we,' 'us,' in the rest of the section. Perhaps it is safest to follow this usage (against the mass of commentators). The fact of universal sinfulness is involved, whether we suppose the Apostle to be stating that all Christians were children of wrath by nature, or emphasizing this in the case of the Jews, who had thought themselves children of promise by nature. The phrase 'even as the rest' must be interpreted in accordance with the view taken of 'we all.' — **Had our way of life once.** 'Once,' but not 'now;' the word is the same as in ver. 2. But the verb rendered 'had our way of life,' presents substantially the same idea as 'walked' (ver. 2). 'Conversation' (E. V.) is now misleading. — **In the lusts of our flesh.** The life they led was in this sphere, the lusts which spring from and belong to the 'flesh.' The word is to be taken here in its strictly ethical sense, the *entire human nature* turned away from God, in the supreme service of self, seeking its delight in the creature; comp. Excursus, Rom. vii. — **Doing the desires** (Greek, 'wills') **of the flesh and of the thoughts.** This clause defines more fully the preceding phrase 'had our way of life.' The word 'desires' points to the various manifestations of the will, in its confused, enslaved, fleshly condition; the notion of desiring is included, but is not the prominent one. 'Flesh' is here used in its ethical sense; 'the thoughts' are the special sinful thoughts, which characterize

him who is under the dominion of the 'flesh.' 'Mind' is altogether incorrect here; and equally objectionable are these interpretations which contrast 'flesh' and 'thoughts,' as referring to sensual and intellectual sins. Man is here represented 'as the slave of his inborn nature and of his selfish thought; the two are turned to various objects, and in his desires create a diversity. The understanding or the reason stands in the service of the flesh, falls into subtleties, seeking reasons, excuses, ways and means for the "lusts of the flesh," helping the desires to strengthen into determinations and activities of the will' (Braune). — **We were children, by nature, of wrath.** We give the order of the original, and insert 'we' to bring out the emphasis which rests on the verb: What they 'were,' not what they 'are,' is described. The change of construction points to a state which was not the result of the action just portrayed, but rather its cause. 'By nature' is not the emphatic phrase, but is in implied contrast with what they became by adoption. The phrase undoubtedly refers to something innate, original, as distinguished from subsequent development and external influences. Bishop Ellicott finds in Gal. ii. 15; Rom. ii. 14; Gal. iv. 8, respectively, the meanings (a.) transmitted inborn nature; (b.) inherent nature; (c.) essential nature. The first is the sense here; the unemphatic position forbids our finding here any direct assertion of the doctrine of original sin, but this very position suggests a contrast which assumes that fact. 'Children of wrath' means exposed to God's holy hatred of sin. 'We were from birth those who were forfeited to the divine wrath' (Braune). This view of the passage is confirmed by the next clause, which declares the state to be a universal one. All efforts to explain away the fact of this universal natural state of condemnation fail, both because of such passages as Rom. v. 12-21, and on account of the facts of human nature itself; 'experience confirms the Divine testimony' (Eadie), whether we can explain the mode or not. See Excursus on Rom. v. 12-21. — **Even as the rest.** (The broken construction of the original is reproduced by placing a dash at the end of the verse.) Those who refer 'we all' to all Christians explain this as including all the rest of mankind, who are not Christians; those who limit the former phrase to Jewish Christians, differ as to the sense of the latter; some include only unbelieving Jews, others Gentiles, while others give it the widest reference. In any case the universality of sin and guilt is asserted in the passage as a whole; and that the close of this verse 'contains an *indirect*, and therefore even more convincing assertion of the doctrine of Original Sin, it seems impossible to deny' (Ellicott). But notice, that the Apostle dwells on this fact only to bring out the more strongly the side of grace.

Ver. 4. **But God.** 'But' resumes the main thought, yet not without an implied antithesis between those described in vers. 1-3, and 'God.' — **Being rich in mercy.** 'Being as He is,' not = 'who is,' and not so strongly causal as 'because He is.' 'Rich in mercy;' comp. similar expressions in 1 Cor. i. 5; 2 Cor. ix. 11; Jas. ii. 5. 'Mercy' is more general than 'compassion' (comp. Rom. ix. 15); both refer to God's love toward sinners, as those who are miserable and need help. — **Because of his great love wherewith he loved us.** Strictly speaking, 'love' is the gen-

eral term, one of the forms of which is 'mercy;' and this love belongs to God's essence; comp. 1 John iv. 16. But here the whole phrase qualifies the verbs, 'quickened,' etc., assigning the special ground for these actions; hence the reference is to love which has manifested itself, love for persons ('us'). It was to satisfy this love that He wrought the saving acts afterwards named. Bengel well says: '*mercy* removes misery, *love* confers salvation.' 'Us' includes all believers, and is not to be limited to Jewish Christians.

Ver. 5. **Even when we were dead** by (or, 'on account of') **our trespasses**. The word rendered 'even' might mean 'and,' but seems to have an intensive force here. 'We' is to be taken in its widest sense, else the force of what follows is weakened. 'Dead on account of our trespasses' is precisely as in ver. 1; the E. V. unfortunately rendering the same word 'trespasses' there and 'sins' here. The article before 'trespasses' has the force of 'our.'—**Quickened us together with Christ**. Spiritual quickening is meant, since the contrast is with those spiritually 'dead,' but the prominence given to the fact of Christ's resurrection leads us to include a reference to bodily quickening also. 'Together with Christ' points to fellowship with Him. The tense in the original (both here and in ver. 6) indicates a single past act, and is properly explained thus: 'When He was raised physically, all His people were raised *ideally* in Him; and in consequence of this connection with Him, they are, through faith, actually quickened and raised' (Eadie).—**By grace ye are**, or, 'have been,' **saved**. A past act with permanent results is indicated. The emphasis rests on the word 'grace,' love to the undeserving. 'This emphatic mention of grace (grace, not works) is to make the readers feel what their own hearts might otherwise have caused them to doubt,—the real and vital truth, that they have present and actual fellowship with Christ, yea and even in the resurrectionary and glorifying power of God' (Ellicott).

Ver. 6. **And raised us up together**, etc. The thought of ver. 5 is carried out in detail: 'Together' is = 'with Him,' Christ, whose Resurrection and exaltation have already been set forth as the exhibition of Divine energy in accordance with which God's power is exerted to usward who believe (chap. i. 19-21). The reference, as in ver. 5, is physical and future, but at the same time spiritual and present.—**In the heavenly places**. This is to be explained as in chap. i. 3, 20. Bengel notices that 'at His right hand' (chap. i. 20) can be applied to Christ alone, but this phrase to all Christians.—**In Christ Jesus**. This does not qualify 'in the heavenly places,' but should be joined with the verbs. It brings out more fully than 'together,' the fact that all these saving acts are in virtue of our mystical union with Christ. Comp. the close of the next verse.

Ver. 7. **That he might shew forth**. More than 'manifest,' or, 'make known;' implying an active, effective, demonstration. This is the purpose of the redeeming facts (vers. 4-6).—**In the ages to come**. In the successive periods of time between the resurrection of Christ and His Second Advent. Comp. Col. i. 26, 27. This suggests that Paul was already aware that there would be a long course of development during these intervening ages. In Paul's later Epistles there are comparatively few references to the Second Advent, and in this Epistle only this incidental one.—**The ex-**

ceeding riches. Exceeding because triumphant, superior to wrath and Satan.—**Of his grace in kindness toward us**. 'Grace' is the free outgiving of love for the undeserving; 'in kindness' points out that this condescending love manifests itself in working benefits toward these who are undeserving.—**In Christ Jesus** (not, 'through'), repeated here, is not to be joined with 'us,' but with the verb. This is the ever blessed sphere in which the demonstration to all ages takes place. 'In this entirely unique Person, including in Himself all that man needs for a renewal well pleasing to God, presenting in His resurrection and exaltation, not merely a type, but the dynamic principle for the elevation of humanity to sonship with God—in this Person is set forth all that is specifically Christian in Christianity' (Braune). To ignore Him or vital fellowship with Him is to throw away the riches of grace for ourselves, and to hinder the showing forth of these riches to others.

Ver. 8. **For by grace**, etc. The Apostle now reverts to the means by which deliverance has been wrought, repeating the clause introduced parenthetically in ver. 5. Here, however, the article is used with 'grace,' pointing to God's grace, already defined in ver. 7.—**Are**, or, 'have been,' **saved**. 'Ye have been saved, and ye are now in a state of salvation.'—**Through faith**. This is not the emphatic phrase, but adds the subjective means, as so often in Paul's writings. 'Salvation by grace is not arbitrarily attached to faith by the mere sovereign dictate of the Most High, for man's willing acceptance of salvation is essential to his possession of it' (Eadie). Comp. Augustine: 'He who created thee without thee, will not save thee without thee.'—**And this not of yourselves; the gift is God's**. 'This' might with correctness refer either to salvation or to 'faith;' but the mass of recent commentators accept the former view, as more grammatical, as preserving better the parallelism of the passage ('not of yourselves;' 'not of works'). The gender of 'this' in Greek differs from that of the word 'faith.' The last clause is a positive statement added to the negative one: the gift of salvation comes from God, by whose grace we have been and are saved.

Ver. 9. **Not of works**. This resumes the negative side, asserting that salvation does not proceed from works, as a meritorious ground. Comp. on Rom. iii. 20; Gal. ii. 16, etc. It is obvious that we cannot supply 'faith' here, and this is a strong argument for the view taken of the latter part of ver. 8.—**That no man should boast**, or, 'glory;' comp. on Rom. ii. 17. The purpose of this method of grace is that God alone should have the glory, the negative side of which is 'that no man should boast.' On this familiar thought of the Apostle, see marginal references.

Ver. 10. **For his handiwork are we**. This is the reason there should be no human glorying. The rendering we adopt brings out the emphasis which the original places on the word 'His,' and brings the word 'we' closer to 'created' which agrees with it, not with 'handiwork.' This term, meaning 'that which is made,' does not correspond with 'works' (ver. 9), but is that which is transferred into Latin and English, as *poema*, poem. The same notion that poetry is the highest human creation is found in other languages.—**Created in Christ Jesus for good works**. The reference is to the new creation, the spiritual re-

14 For ^k he is our peace, ^l who hath ¹¹ made both one, and hath ^k broken ¹² down the middle wall of ⁶ partition *between us*; ¹³
 15 ^m Having abolished ⁿ in his flesh the enmity, *even* the law ¹⁴ of ^l commandments *contained* ¹⁵ in ordinances; for to make in him-
 16 self of twain one ¹⁶ ^o new man, *so* making peace; And that
 he ¹⁷ might ^p reconcile both unto God in one body ¹⁸ by ¹⁹ the
 17 cross, ^q having slain the enmity thereby: ²⁰ And ²¹ ^r came and
 preached ^s peace to you which ²² were afar off, and ²³ to ^t them
 18 that ²² were nigh. For ^u through him we both have access ²⁴
 19 ^x by ¹⁹ one Spirit unto the Father. Now therefore ²⁵ ye are no
 more ²⁶ strangers and foreigners, ²⁷ but ²⁸ ^y fellow citizens with
 20 the saints, and of ^z the household of God; And are ²⁹ ^a built ³⁰
^b upon the foundation of the ^c apostles and prophets, Jesus
 21 Christ ³¹ himself being ^d the chief corner *stone*; ^e In whom all
 the building ³² fitly framed together groweth ³³ unto ^f a holy
 22 temple in the Lord: ^g In whom ye also are builded ³⁴ together
 for a habitation of God through ³⁵ the Spirit.

11 omit hath 12 and broke

13 put (,) after partition, omitting what follows

14 to wit, the enmity, having done away in his flesh the law 15 expressed

16 that he might create the two in himself into one 17 omit that he

18 them both in one body to God 19 through 20 on it 21 And he

22 who 23 and peace (according to the best authorities)

24 our access 25 So then 26 no longer 27 sojourners

28 the best authorities insert ye are 29 omit And are 30 built up

31 Christ Jesus 32 every building (but see notes) 33 is growing

34 being builded 35 in

18; Gal. ii. 9; Rev. xxi. 14. c 1 Cor. xii. 28; chap. iv. 11. d Ps. cxviii. 22; Is. xxviii. 16; Matt. xxi. 42.
 e Chap. iv. 15, 16. f 1 Cor. iii. 17; vi. 19; 2 Cor. vi. 16. g 1 Pet. ii. 5.

Ver. 11. **Wherefore.** Since you have been blessed, as set forth in vers. 1-7, 'the declaratory portion of the foregoing paragraph' (Ellicott). — **Remember.** The exhortation, as is evident, is to recall both their previous and present condition, since the contrast is to heighten their gratitude. — **That once ye, Gentiles in the flesh.** 'Once' here = formerly. 'Ye' refers to those of the readers who are now Christians. 'Gentiles,' lit., 'the Gentiles,' but the English article does not convey the force of the original, 'belonging to the class of.' 'In the flesh' has not here the ethical sense, but refers to their external condition of uncircumcision, as appears from what follows. — **Who are called Uncircumcision.** This further defines the class to which they belonged. The Gentiles were thus called, in accordance with the fact, but the name was contemptuously bestowed by the Jews: by that which is called (or, 'by so-called') **Circumcision.** There is here a change of form, indicating that in this case the thing and the name do not coincide exactly, as in the previous instance. — **In the flesh wrought by hands, i. e.,** wrought in the flesh by men's hands. The Apostle does not undervalue circumcision, but suggests that the true circumcision is of the heart (Rom. ii. 29; Col. ii. 11), to which the external sign was de-

signed to point. 'The Jew who remains satisfied with this external mark of the covenant with Israel, is a so-called circumcised one, and exalts himself without reason arrogantly above the uncircumcised and unclean nations. How miserable must be the condition of the heathen, who are despised by the Jew! So much the more glorious is it that they as Christians are now exalted above the latter' (Braune).

Ver. 12. **That ye were at that time.** This is what they should remember; ver. 11 being an explanation of 'ye.' The emphasis rests on 'were;' the fact that this was their condition being made more prominent by the added phrase 'at that time,' which is stronger than 'once.' — **Apart from Christ,** deprived of Him, the promised Messiah, separated from Him. This was the state of the Gentiles. What follows is an expansion of the meaning of this phrase, not something additional, or confirmatory. — **Alienated from the commonwealth of Israel.** This part of the verse sets forth the two sides of their condition as Gentiles, separated from Christ. The external relation is first described, and in two clauses; then the internal relation ('having no hope,' etc.). 'Alienated' is more exact than 'aliens,' pointing to a previous nearness, for Paul in Rom. i. 18, etc.,

states that there was such a process of alienation from God, and this alienation would be involved in that. 'The commonwealth of Israel' may mean that commonwealth which was Israel, or which belonged to Israel. The latter is preferable and the reference is not to a civil constitution, or to citizenship, but rather to the theocratic spiritual privileges which the Jewish people possessed. — **Strangers from the covenants of the promise.** This is the second half of the external relation, corresponding closely to the previous clause. 'Covenants,' as in Rom. ix. 4, points to the several renewals of the covenant with the patriarchs, all pertaining to the one 'promise' of the Messiah. To these the Gentiles were 'strangers,' having no part in them. The reference is not to the old and new covenants, or to the two tables of the law. — **Having no hope.** The internal phrase of their condition 'apart from Christ' is now described. The Gentiles were not only without the Messianic hope but without any hope. This does not depend upon the previous clause, as the result of their being 'strangers,' but points to the thoughts and feelings which these converted Gentiles could recall, and which are expressed in the heathen writings of that age — **Without God, in the world.** This is the second part of the description of their internal condition, and is properly divided into two distinct yet related thoughts. 'Without God' is an adjective in the original and may mean, (1.) opposed to God; (2.) ignorant of God; (3.) forsaken of God, without His help. The last (or passive) sense agrees best with the passive character of the entire description. This is not a weakening of the thought, since this is the darkest fact in the whole history of heathenism. 'In the world' is not simply 'among men,' or an unnecessary addition, but points to the depraved world as the place where they continued as forsaken of God. This view is sustained by the correspondence with 'the commonwealth of Israel.' The whole verse asserts that they were, as Gentiles, deprived of Christ, and this meant, without church, without promise, hopeless, goddess, homeless.

Ver. 13. **But now.** This too is what they should remember, but the Apostle continues the contrast in an independent sentence. — **In Christ Jesus,** in fellowship with Him, contrasted with 'apart from Christ.' 'Jesus' is added, because the personal Messiah, who had come, is referred to. The phrase explains 'now,' and qualifies the verb which follows. — **Once were far off;** so the Jews would speak of Gentiles. — **Have been brought nigh;** lit., 'became nigh.' The literal form cannot be joined with 'now' in English, but the single effect of a past act is expressed by the original. What that event was, is at once indicated by the words, **in the blood of Christ.** This is more than 'through,' or 'by,' although it includes this sense, already expressed in chap. i. 7. It indicates the blood of Christ as 'the symbol of a fact *in* which — the seal of a covenant *in* which — your nearness to God consists' (Alford). This is the permanent ground of the becoming nigh.

Ver. 14. **For.** This introduces a confirmatory explanation of the preceding verse. — **He is our peace.** The subject is emphatic: 'He and none other'; the personal Christ, whose blood was shed, is Himself our peace, not simply our peacemaker; for in His person, as God man, the reconciliation took place. 'Peace' is here to be

taken in its widest sense, as the complex idea of peace between God and man, and between Jews and Gentiles. The latter is based upon the former, and the Apostle gives prominence now to the one, and again to the other, but here necessarily includes both in the phrase, 'our peace.' How He is our peace is specified in what follows (down to the close of ver. 17). — **Who made both one.** Both Jews and Gentiles, as the context shows. — **And broke down the middle wall of the partition.** This explains how he 'made both one,' namely, in that He broke down, etc. The figure is a natural one. Between the Jews and the Gentiles there had existed a 'middle wall,' which belonged to 'the partition,' the well-known hedge or fence between the two classes. Others explain: the middle wall which was the partition; but the former view is preferable, since it gives a wider meaning to the latter term, better suited to the complex idea of peace running through the passage. The 'hedge' was the whole Mosaic economy which separated between Jews and Gentiles, but which, as vers. 15, 16 indicate, also separated both from God, by convincing of guilt and sin. How the 'middle wall,' which resulted from and belonged to this economy, was broken down once for all, is explained in what follows. The figures may have been suggested by the Jewish temple. 'There was there a court of the Gentiles (Acts xxi. 28), though only in later times, in the last temple; a veil which separated like a wall, rent first at the death of the Redeemer' (Braune).

Ver. 15. **To wit, the enmity.** The order of the original favors the view that 'enmity' is in apposition with 'middle wall' (ver. 14); but the reading of the E. V. is not an impossible one. The other is, however, preferable for a number of other reasons. 'Enmity' is then an explanation of the previous figure, and must refer to the enmity between Jews and Gentiles. Yet not to this alone, 'but also, and as the widening context shows, more especially to the alienation of both Jew and Gentile from God' (Ellicott). Comp. the use of the word 'peace' (ver. 14), and vers. 16, 18, etc. — **Having done away in his flesh.** 'In His flesh' comes first in the original, hence some have joined it with 'enmity.' But this is objectionable. Others join it with 'broke down' in ver. 14, which is grammatically possible. On the whole it seems best to connect it with 'done away,' and to regard its position as very emphatic. The phrase is not precisely the same as 'by His flesh,' although the reference is to His death (comp. ver. 16), which abolished the law of commandments expressed in ordinances. It was thus that the 'enmity' was broken down, namely, by the doing away of that 'law' which was the exponent of the enmity, not only as between Jew and Gentile, but as between man and God. The special reference is to the Mosaic law, as a whole. This law was made up of 'commandments,' which took the form of decrees demanding obedience. (It is altogether incorrect to explain 'in ordinances' as 'in Christian doctrines' and then to join it with 'done away.') This law was done away by Christ 'in His flesh.' 'In that He fulfilled the law in deed and in truth, performed God's will and suffered in obedience, He rendered it powerless in its single ordinances, dissolving its separative features. It thus gained through Him internal validity and importance, so that it no longer burdens men, but they stand

and walk in and on the same as a common soil within salutary bounds. Here, too, all depends on His person and our relation to Him' (Braune). This thought of the doing away of the law through the death of Christ is a familiar one in Paul's writings, expressed now under one figure, and again under another. The fundamental fact is that Christ, by His atoning death, has done away with the law 'so far as it was a covenant prescribing the conditions of salvation' (Hodge). Even as an ethical guide, it has no real power, except with those 'who walk not after the flesh, but after the Spirit' (Rom. viii. 4). — **That he might create**, etc. This is the purpose of the 'doing away,' but virtually explains 'made both one' (ver. 14). — **The two, i. e., Jews and Gentiles. — In himself**; not, 'through Himself.' 'The ground of the existence and permanence is in Him; He is the author and foundation, and at the same time the life-sphere, creator, and second Adam, progenitor of the new race, which stands in the original peace with God' (Braune). — **Into one new man.** 'New' is almost equivalent to 'renewed' in this connection; the contrast being with the 'old man' (chap. iv. 22) hostile to God. The two are not only reconciled to each other as *one man*, but with God, so that they are created into one *new man*. — **So making peace.** Evidently in the wide complex sense, between man and man, because between God and man. 'This is the purpose of the new creation, and is a continued process in connection with it.'

Ver. 16. **And might reconcile them both.** Parallel with the clause, 'that He might create,' etc. The compound verb here used occurs elsewhere only in Col. i. 20, 21. It may either be a strengthened form, or mean 'reconcile again.' The former is preferable, since the context speaks of 'one new man,' 'one body,' not of a restoration. On the N. T. idea of reconciliation, see Rom. v. 10, 11. 'Them both,' *i. e., Jews and Gentiles* who are united together; the reconciliation, however, being between God and 'them both,' as the context shows. — **In one body to God through the cross.** The reference is not to Christ's human body, but to his mystical body (comp. chap. i. 23), the church. Jews and Gentiles being, as they are, in this one body, are reconciled to God through the death of Christ. 'Through the cross' points to the expiatory sacrifice of Christ as the ground of the reconciliation, in accordance with the teaching of the entire Bible. By means of this there can be removed from us the Divine wrath against sin (ver. 3), to which there is an allusion in all the figures employed in this section. We must hold fast to the revealed truth, so precious to our consciences, that whatever God's perfections required as the basis of peace with Him was accomplished by the atoning death of Christ. — **Having slain the enmity on it, i. e., on the cross, 'having slain'** carrying out the figure suggested by the reference to the crucifixion. 'The enmity' has been explained (1.) of enmity toward God, (2.) of enmity between Jew and Gentile, (3.) of both. The last is preferable, for the complex idea runs through the whole passage. In ver. 15 'enmity' must include the attitude of Jew and Gentile, and so here; yet to refer the term to this alone is contrary to the entire sweep of thought from ver. 16 to the close of the chapter. The enmity is 'that between man and God, which Christ did slay on the cross, and which being brought to an end, the separation between

Jew and Gentile which was the result of it, was done away' (Alford).

Ver. 17. **And he came and preached** ('brought good tidings of') **peace.** This verse is not dependent on what precedes, but is connected in thought with, 'He is our peace' (ver. 14), which is explained by what intervenes. The reference in 'came' cannot be to His coming in the flesh, since no such preaching took place then, but must be to some coming after His resurrection. In accordance with John xiv. 18, it is usually explained of His coming in the gift of the Holy Ghost, as the result of which these good tidings of peace were everywhere proclaimed through the preachers of the gospel. (See marginal references on this coming through the Holy Spirit.) It is not to be referred to His salutation of peace after the resurrection, nor limited to the day of Pentecost, nor to the Apostles. In the case of each Christian this coming is at conversion. — **To you who were afar off.** The Gentiles are mentioned first, both in accordance with Is. lvii. 19, where similar language occurs, and because of the importance attached to this phase of subject. This order opposes the view that 'came' refers to Christ's coming in the flesh. — **Peace to them who were nigh, i. e., the Jews.** The Apostle does not say 'us,' lest he might uphold 'the distinction where he wishes to merge it altogether' (Alford). The repetition of the word 'peace' with both classes shows that it has here its complex sense, but with the emphasis resting on 'peace with God.'

Ver. 18. **For through him.** The truth of ver. 17 is proven from the effect of Christ's thus coming and preaching peace. 'Through Him,' which is more than 'through His blood,' is the emphatic phrase. Only through the mediation of this Person, Jesus Christ. — **We both, Jews and Gentiles, have our access, lit., 'the access.'** The primary sense of the word is 'introduction;' and some render it thus, both here and in Rom. v. 2. The present tense ('we have') points either to a continued freedom of 'access,' or to the process going on as each one obtains this 'introduction.' The former seems more appropriate. — **In one Spirit, i. e., in the fellowship of the one Holy Spirit.** Neither the human frame of mind nor the human spirit can be meant; and 'in' is not to be weakened into 'through.' — **Unto the Father.** The prepositions are aptly chosen, to discriminate the respective economical relations of the Persons of the Godhead in our salvation. The end is the glory of the Father, unto whom we are brought through Christ in the fellowship of the Holy Ghost.

Ver. 19. **So then.** A favorite phrase in the writings of the Apostle. It sums up and infers. — **Ye are no longer;** in contrast with ver. 12, and in consequence of the saving facts detailed in vers. 13-18. — **Strangers and sojourners.** The same class is designated by both terms, which together form an antithesis to 'fellow citizens;' 'strangers' describing the Gentiles as belonging to another state; 'sojourners' as not yet possessed of the right of citizens. Others, however, take the former alone as in contrast with 'fellow citizens,' the latter being explained as the absence of domestic privileges, in contrast with 'of the family of God.' But the term will scarcely bear this sense. — **But ye are.** The correct text emphasizes 'are.' — **Fellow citizens with the saints.** The figure requires no explanation; comp. ver

12. 'The saints' here includes all 'the members of that spiritual community in which Jew and Gentile Christians were now united and incorporated, and to which the external theocracy formed a typical and preparatory institution' (Ellicott). It is almost equivalent to the 'spiritual Israel.' To refer it to angels, or even to include them, is unwarranted. — **And of the household of God.** Comp. Gal. vi. 10 ('of the household of faith'). 'This means those who belong to the house, to the family, whose Head and Father is God. To the right of citizen is added that of the house, of the child, of the heir' (Braune). The new figure strengthens the idea of privilege, adding the intimate relation to God.

Ver. 20. **Built up upon the foundation.** The figure naturally passes over into that of a house in which God dwells (ver. 22). The participle expresses the notion of a *superstructure*, in accordance with the mention of 'the foundation.' — **Of the apostles and prophets.** The latter term refers to the New Testament prophets (comp. chaps. iii. 5; iv. 11), since both the order of the words and the thought of the passage opposes a reference to Old Testament prophets. Some have taken 'prophets' as identical with 'apostles,' because the article is not repeated; but this is not conclusive. The 'prophets' in the New Testament church were a distinct class of extraordinary teachers. Three explanations of the entire phrase are possible: (1.) The foundation consisting of the Apostles and prophets; (2.) the foundation belonging to them; (3.) the foundation laid by them. The first view avoids confusing the foundation and corner-stone, and presents no doctrinal difficulty; since in this living temple these persons might be properly regarded as the foundation. But the whole analogy of Scripture figures seems to be against it. The second takes Christ as the foundation; but this is against the specific mention of Him as corner-stone. The third points to the preaching of Christ by the Apostles, as the foundation, and is now the usual view. The only objection is that it represents those who are parts of the building as agents in laying the foundation; but they rested on it even while they laid it. Comp. 1 Cor. iii. 11. — **Christ Jesus himself, etc.** There is considerable variation in the manuscripts, but this is the better supported reading. The corner-stone unites the parts of the building and supports it as a whole, the most important stone. Comp. the references. Christ is thus termed, because 'the historical living Christ, to whom all Christian faith and life refers, through Himself necessarily conditions the existence and permanence of every Christian community, just as the existence and firmness of a building is not possible without the corner-stone which holds together the entire edifice' (Meyer).

Ver. 21. **In whom;** in Christ, not in the corner-stone, or foundation. Not through Him, but in Him, as the point of union and support. — **Every building.** The omission of the article in the Greek, by the best authorities, makes this the literal sense. Most commentators, however, think that 'all the building' is the meaning, the article

being dispensed with, as with proper names, in accordance with a tendency which is manifest in later usage. Certainly 'every building' gives a very peculiar turn to the thought, where union with and in Christ has been the theme. 'Building,' in any case, refers to an edifice in process of erection. 'Every' would point to the separate Christian congregations, each of them growing in the same way, in the Personal Christ. Yet even when thus explained, the distributive sense seems harsh. — **Fitly framed together is growing.** The participle, as well as the verb, represents an action still going on, namely, that of fitting together the different parts. The word is derived from that translated 'joints' in Heb. iv. 12, and occurs only here and in chap. iv. 16. In the latter passage the organism of a living body is referred to, and probably that idea should be included here, since this participle must be joined with 'in whom.' The growth is both outward and inward, extensive and intensive, in numbers and in grace. — **Unto a holy temple.** The word is the more restricted one, applied to the 'sanctuary.' Meyer insists that we should render '*the* holy temple,' since the article might be omitted in speaking of so well-known an object; the Apostle, as a Jew, having in mind but one temple. If 'every building' refers to each congregation of believers, then they are fitted together in their growth toward this end, of being one holy temple. — **In the Lord, i. e., Christ, not God.** Some take this as defining 'holy' more closely; others join it with the verb, thus repeating 'in whom.' It seems best to regard as a further definition of 'holy temple,' added with a grammatical laxity characteristic of this Epistle in its use of such phrases ('and it is a holy temple in the Lord, and in Him alone;' Ellicott).

Ver. 22. **In whom.** Either parallel to 'in whom' at the beginning of ver. 21, certainly not to 'temple,' or more naturally referring to 'Lord.' — **Ye also,** as included in the previous declaration (vers. 19-21). — **Are being builded together,** as a continuous process. The verb is slightly different from that in ver. 20, referring not to the superstructure, but the construction, to the compacting of the parts. — **For a habitation of God.** The word translated 'habitation' occurs only here and in Rev. xvii. 2. It answers to temple in ver. 21, since in the truest sense the church, as the mystical body of Christ, is the temple of God. — **In the Spirit, i. e., the Holy Spirit,** not the human spirit, nor 'spiritually;' nor yet 'through the Spirit,' but in the fellowship of the indwelling Holy Spirit. Some join it with the verb, with an instrumental sense, but, as in ver. 21 ('in the Lord'), the phrase further defines 'a habitation of God.' Alford: 'Thus we have the true temple of the Father, built in the Son, inhabited in the Spirit; the offices of the Three blessed Persons being distinctly pointed out: God, *the Father*, in all His fulness, dwells in, fills the Church; that Church is constituted an holy Temple to Him in *the Son*, — is inhabited by Him in the ever present indwelling of the Holy Spirit.'

CHAPTER III.

III. THE APOSTLE'S OFFICE AND PRAYER, IN VIEW OF THIS MYSTERY OF ONE UNIVERSAL CHURCH IN CHRIST.

(1.) The Apostle, moved by the great thoughts of chap. ii., is about to offer his prayer for his readers, but mentioning his own condition he turns aside to speak of his own office as Apostle to the Gentiles (ver. 1-13). (2.) He then resumes, and utters his petition, which closes with a doxology. In view of the historical facts which resulted from Paul's office and labors, we, who are Gentiles, should least of all object to the prominence so humbly given by the Apostle to himself in this chapter. Braune gives to this chapter the heading: 'The Office and Service of the Church,' which is not unfitting, since Paul's office was 'to the intent that now unto the principalities and the powers in the heavenly places might be made known through the Church the manifold wisdom of God' (ver. 10).

CHAPTER III. 1-13.

I. Paul's Office as Apostle to the Gentiles.

In view of the great privilege detailed in chap. ii. 19-22, culminating in ver. 22, the Apostle begins to speak of his prayer on behalf of the Ephesians. But the mention of himself, as 'the prisoner of Christ Jesus in behalf of you Gentiles,' leads to a digression so extended, that it forms a section by itself (vers. 1-13). In ver. 14 the petition is introduced with the same phrase ('for this cause') found in ver. 1. This view of the construction, which accords with the involved character of other parts of the Epistle, is least objectionable. It gives a proper meaning to 'for this cause,' and best accounts for the sweep of thought in the chapter. Such a digression is not at all unapostolic. Other views: (1.) The Syriac version, followed by commentators from Chrysostom to Meyer, supplies 'am: ' 'I Paul am the prisoner of Christ Jesus.' But this is open to grave objections. It makes 'for this cause' and 'in behalf of you' tautological, disconnects the thoughts of vers. 1 and 2 ff., and implies an emphasis on 'the prisoner,' etc., which is inconsistent with 'if indeed ye have heard.' (2.) Others find the resumption in ver. 8 ('unto me'), but this affords no natural connection of thought, and increases the grammatical difficulty. (3.) A few find the resumption in ver. 13, which gives undue prominence to a secondary thought.

The train of thought is natural: He speaks of himself as the prisoner of Christ Jesus on behalf of them (ver. 1), defines this office as a gift of grace (ver. 2), for which he was specially fitted by direct revelation (ver. 3), as his previous language testified (ver. 4), the contents of the revealed mystery being the universal scope of the gospel (vers. 5, 6), of which he was by gift of grace made a minister (ver. 7). He then humbly states the greatness of the design of this ministry (vers. 8, 9), reaching even to the enlightenment of the angelic host (ver. 10), fulfilling God's purpose in Christ (ver. 11), in whom we now have free access to God (ver. 12). Hence tribulations in this cause should not result in fainting, but are a ground of glorying (ver. 13).

1 FOR this cause I Paul, ^a the prisoner of Jesus Christ ^{1 b} for ² Acts xxi. 33; xxviii. 17; 20; chap. iv. 1; vi. 20; Phil. i. 7, 13; 14, 16; Col. iv. 3, 18; 2 Tim. i. 8; ii. 9; Philem. i. 9.
 2 you Gentiles, If ³ ye have heard of ^c the dispensation of
 3 the grace of God ^d which is ⁴ given me to you-ward: 'How ⁵
 that ^f by revelation ^g he made known unto me the mystery; ⁶
 4 (^h ⁷ as I wrote afore ⁸ in few words; Whereby, when ye read,

¹ Christ Jesus (*according to the best authorities*) ² in behalf of
³ If indeed ⁴ was ⁵ omit how
⁶ the mystery was made known to me (*according to the best authorities*)
⁷ omit parenthesis ⁸ have written before

xiii. 2; Rom. xii. 3; Gal. i. 16; ver. 8. ^e Acts xxii. 17, 21; xxvi. 17, 18. ^f Gal. i. 12. ^g Rom. xvi. 25;
 Col. i. 26, 27 ^h Chaps. i. 9, 10, 17; ii. 4, 11.

ye may understand my ^k knowledge ⁹ in the mystery of Christ), ⁷ ⁱ Which in other ages ¹⁰ was not made known unto ¹¹ the sons of men, ^m as it is ¹² now revealed unto ¹¹ his holy apostles and 6 prophets by ¹³ the Spirit; That the Gentiles ⁿ should be ¹⁴ fellow heirs, and of the same body, ¹⁵ and ^o partakers ¹⁶ of his ¹⁷ 7 promise in Christ ¹ by ¹⁸ the gospel: ^p Whereof I was made ¹⁹ a minister, ^q according to the gift of the grace of God given ¹¹ 8 unto ²⁰ me by ^r the effectual working ²¹ of his power. Unto me, ^s who am less than the least of all saints, is ⁴ this grace given, that ^t I should preach among ²² the Gentiles ^u the un- 9 searchable riches of Christ; And to make all *men* see what *is* the fellowship ²³ of ^v the mystery, ^w which from the beginning of the world ²⁴ hath been hid in God, ^x who created all things ¹⁰ 10 by Jesus Christ: ^y To the intent that now ^z unto the principalities and powers in ²⁶ heavenly *places* ^a might be known ²⁷ 11 by ¹⁸ the church the manifold wisdom of God, ^b According to the eternal purpose which he purposed ²³ in Christ Jesus our 12 Lord: In whom we have ^c boldness and ^d access ^e with ²⁹ confidence by the faith of ³⁰ him. ^f Wherefore I desire that ye faint not ³¹ at my tribulations ^g for ³² you, ^h which is ³³ your glory.

⁹ In accordance with which, while reading, ye can perceive my understanding ¹⁰ generations ¹¹ to ¹² has been ¹³ in ¹⁴ are ¹⁵ fellow members ¹⁶ fellow partakers ¹⁷ the (*according to the best authorities*) ¹⁸ through ¹⁹ became ²⁰ which was given to ²¹ according to the working ²² to preach to (*according to the best authorities*) ²³ dispensation (*according to the best authorities*) ²⁴ *lit.*, from the ages ²⁵ *the best authorities omit* by Jesus Christ ²⁶ in the ²⁷ made known ²⁸ wrought ²⁹ our boldness and access in ³⁰ through our faith on ³¹ I desire you not to faint, or I pray God that I faint not ³² in behalf of ³³ are

d Chap ii. 18. *e* Heb. iv. 16 *f* Acts xiv. 22; Phil. i. 14; 1 Thess. iii. 3. *g* Ver. 1. *h* 2 Cor i. 6.

Ver. 1. **For this cause.** A strong expression, occurring only here, in chap. iii. 14 and Tit. i. 5. The reference is to what precedes (chap. ii. 19-22), especially the closing thought.—**I Paul.** The phrase occurs quite frequently:—He mentions his name, not for personal reasons (ver. 8), but because of his office and the importance of what he is doing' (Braune).—**The prisoner of Christ Jesus.** On the construction, see above. (Some authorities read 'Christ,' while 'Jesus Christ' is not found in any ancient manuscripts.) He was Christ's prisoner, not the emperor's; comp. chap. iv. 1 ('prisoner in the Lord'). It is more than prisoner for Christ's sake.—**In behalf of you Gentiles.** 'In writing to the Ephesians he could not forget that the suspicion of his having taken an Ephesian named Trophimus into the temple with him created the popular disturbance that led to his capture and his final appeal to Cæsar, his journey to Rome, and his imprisonment in the imperial city' (Eadie). But the phrase suggests more than this: His office, and

hence his affliction, was for the benefit of the Gentiles. More than this, his very imprisonment was made useful by him in setting agencies in operation for the extension of the gospel among the Gentiles. This last point is too often ignored in discussing the verse.

Ver. 2. **If indeed.** The same phrase occurs in chap. iv. 21; it does not imply doubt, but rather assumes something to be true, challenging the reader to verify the assumption in his own case.—**Ye have heard;** lit., 'did hear,' but the proper force is expressed by 'have heard.' 'Not to have recognized Paul, not to have received his teaching, would be equivalent to not having heard him. Hence it is not correct to conclude from these words, that the Epistle was not written to Ephesus' (Braune).—**Of the dispensation of the grace of God.** On 'dispensation,' comp. chap. i. 10. This does not refer to his office, for how could they hear of that, but rather to a divine arrangement, which has reference, is concerned with, the grace of God, in virtue of which grace

he had indeed received his office. Some explain: 'belonging to the grace of God,' but the passive form of the next verse (which explains this phrase) favors the other view. — **Which was given me.** This qualifies 'grace,' not 'dispensation,' and includes all that grace which prepared and qualified him for his office. It must not therefore be explained, that the administration of Divine grace was committed to him. — **To you-ward.** More than 'among you,' or 'with respect to you,' literally, 'unto you,' *i. e.*, this grace was given in order that my activity might produce certain results in you.

Ver. 3. **That by** (lit., 'according to') **revelation the mystery was made known to me.** The best authorities support the passive form. This verse explains the substance of what they heard, hence of the 'dispensation,' etc. The mode by which the mystery was made known to him is put first, for emphasis: 'by revelation;' comp. ver. 5. That evidently it was God who made known to him 'the mystery.' This term has two meanings: (1.) Such matters of fact, as are inaccessible to reason, and can only be known through revelation; (2.) Such matters as are patent facts, but the process of which cannot be entirely taken in by the reason' (Tholuck). In the latter sense the calling of the Gentiles was a mystery, and many commentators restrict the reference here to that matter, finding a wider application in vers. 4, 9. But this requires us to accept the parenthetical construction, which cannot be defended. Moreover it seems unlikely that the sense of the term would vary frequently in so brief a passage. It seems better to maintain that the 'mystery' is the same throughout; but in view of the universalism of the Epistle and the current of thought in this section, it here appears as complex, precisely as the notions of 'enmity' and 'peace' in the preceding section: the mystery of redemption, whose centre is the Person of Christ, whose object and purport is Christ, taking that term as including the Body of which He is the Head, which He has redeemed, and in which the Gentiles are 'fellow-members' (ver. 6); the latter thought being the special reference throughout, though never to the exclusion of the wider thought, since ver. 6, with its compound terms, compels us to think, even in that most special definition of the 'mystery,' of the one inheritance, the one body, and the one promise presented in the gospel. With this thought as the ruling one, the special reference to the union of Jews and Gentiles comes in naturally and without disturbing the more general one. — **As I have written before.** The parentheses are unnecessary; the construction flows on, as usual in Paul's writings. The English perfect is not a literal reading, but brings out the force of the thought expressed in the Greek. What he has written in this Epistle (comp. chaps. i. 9-17; ii. 4-11, etc.) confirms the statement that this mystery had been made known to him. — **In few words.** 'In comparison with the wealth of the truth revealed, its fullness, its wide-reaching, deep-moving efficiency, what he writes is to him always little and brief' (Braune).

Ver. 4. **In accordance with which, i. e.,** what he had written was to be the measure, or standard, by which they could determine his knowledge. — **While reading** is better than 'when ye read,' since it points to an action taking place at the same time with the perceiving. — **Ye can per-**

ceive. 'Can' (E. V., incorrectly: 'may') is the emphatic word, and 'perceive' is preferable to 'understand,' referring to an immediate perception, as if it were a single act. — **My understanding.** The word is thus rendered in every other instance in the New Testament. (See marginal references.) — **In the mystery of Christ.** Either the mystery about Christ, or the mystery the purport of which is Christ, who is Himself 'the concrete Divine mystery' (Meyer); comp. Col. i. 27. The mystery had been revealed, hence the Apostle had an 'understanding' in regard to it, as could be perceived by his readers. He does not refer to his labors among them, since he has in mind what he has written. Some have used this passage as an argument against the genuineness of the Epistle, but without success. Notice that the Apostle expected his language even in regard to this mystery to convey a definite meaning discoverable by the individual Christians to whom he wrote.

Ver. 5. **Which.** This refers to 'the mystery of Christ' (ver. 4), the parenthesis being unnecessary. — **In other generations;** not 'ages,' or, 'periods,' though the phrase has a temporal sense, as in the Old Testament use of the word 'generations.' — **Was not made known.** Less definite than 'revealed.' — **To the sons of men.** To any of the sons of men. It includes the Old Testament prophets, but not these alone. The contrast with 'holy' and 'in the Spirit,' suggests that those merely sons of men, not born of the Spirit, could not know this mystery. — **As it has been now revealed.** The contrast between 'now' and 'in other generations' is one of degree. It was not then made to the extent that it has now been revealed. — **To his holy apostles and prophets;** the terms are to be understood as in chap. ii. 20; the Apostles, and the New Testament prophets, two classes of inspired men ('in the Spirit'), to whom this mystery had been revealed. The adjective 'holy' is applicable to both classes, and need occasion no difficulty. Paul speaks of them as a body, not as individuals, so that there is no self-gloring in the term. — **In the Spirit.** This is the sphere in which the revelation was made. To the Apostles there was a permanent inspiration to fit them for their peculiar work as laying the foundation of the Christian Church; but in the peculiar condition of the apostolic Church, without a complete New Testament, and the experience of centuries, there was an inspiration for teaching, 'prophesying'. Those thus gifted were the New Testament prophets. Both classes were for the specific work in that age (comp. chap. ii. 20); when the revelation was complete, and the emergency was met, both offices, in their distinctive features, ceased to exist. See chap. iv. 11.

Ver. 6. **That the Gentiles are;** not 'should be,' for 'a mystery is not a secret design, but a secret fact' (Alford). The whole verse explains 'mystery' (ver. 4). — **Fellow-heirs, i. e.,** with the Jews, as saints, as belonging to the family of God. This is the most extended idea in the verse, since it implies the same relation to God who has provided the inheritance. — **Fellow members and fellow partakers of the promise.** This rendering preserves the correspondence of the Greek compound words, which seem to have been coined by the Apostle. The two terms bring out more fully the relation of the 'fellow heirs' to each other. They were members of the same body

incorporated in it as believers, they shared the same privileges, summed up in the phrase 'the promise; comp. chaps. i. 13; ii. 12.—**In Christ Jesus.** This position of the Gentiles, defined by the three preceding terms, is 'in Christ Jesus;' He is the objective ground of their heirship, all their privileges are bestowed in Him.—**Through the gospel.** This is the subjective means by which these privileges are appropriated. This is an essential part. This gospel is the means by which the mystery of Christ is revealed to us. We need illumination, not inspiration; to understand the gospel is our aim, not to be the organ of a new revelation.

Ver. 7. **Whereof, of this gospel, I became a minister.** The word was applied to a 'servant,' and is several times so translated in the E. V. The word usually rendered 'servant' (comp. Rom. i. 1, etc.) suggests the personal relation to the master; this one the obligation to service. (Our word 'deacon' is a corruption of the Greek term, which was the title of this class; comp. Phil. i. 1; 1 Tim. iii. 8-12, and also Rom. xvi. 1.)—**According to the gift of the grace of God.** The 'gift' consisted of the 'grace,' and this was doubtless the apostolic office. Comp. ver. 8. His becoming a minister of the gospel was in accordance with this gift of God's grace.—**Which was given to me.** The better established reading joins this with 'grace,' not with 'gift.' The sense is not altered, but tautology is avoided.—**According to the working of his power.** 'By' is incorrect. The clause belongs to 'which was given to me,' not to 'became.' The giving was in accordance with God's efficiency, not with Paul's desert. Thus Saul became Paul; the persecuting Pharisee was transformed into the minister to the Gentiles.

Ver. 8. **Unto me, who am less than the least.** The transition is natural. The fact that a sentence begins here does not compel us to find the resumption of ver. 1 at this point (see note above). The Greek adjective is a comparative of a superlative, and need not be regarded as a hyperbole. 'The great Apostle, however, so truly, so earnestly, felt his own weakness and nothingness (2 Cor. xii. 11), that the mention of God's grace towards him awakens within, by the forcible contrast it suggests, not only the remembrance of his former persecutions of the Church (1 Cor. xv. 9, 10), but of his own sinful nature (1 Tim. i. 15), and unworthiness for so high an office' (Ellicott).—**Of all saints.** He does not say 'of Apostles,' nor 'of men,' but compares himself with other Christians; he had been a persecutor, and since God's grace had helped him, there is no one whom it may not help; comp. Phil. iii. 6; 1 Tim. i. 13.—**Was this grace given;** comp. ver. 7. Wherein this grace consisted is added: **to preach to the Gentiles, etc.** The best authorities omit the preposition 'among' (lit., 'in'). The word 'preach' here is literally 'evangelize,' not 'proclaim,' as often.—**The unsearchable riches of Christ.** 'The fulness of wisdom, righteousness, sanctification, and redemption—all centred and summed up in Him' (Alford). Because Christ is what He is, the riches are unsearchable, exhaustless; because He, through His redeeming work, becomes ours the riches are ours.

Ver. 9. **And to make all men see.** Not simply to teach all men, but to enlighten all, which is to be accomplished by means of the gospel. 'All,' which is not emphatic, refers to the 'Gen-

tiles' (ver. 8).—**What is the dispensation of the mystery.** 'Fellowship' is poorly supported; 'dispensation' is used as in ver. 2: the Divine arrangement of the mystery. The mystery is the union of the Jews and Gentiles in Christ (ver. 6), not however independently of the wider reference (see ver. 3). The Gentiles, through his preaching, were to be enlightened as to this Divine arrangement. Such enlightenment was needed, for this mystery was one **which from the beginning of the world** (lit., 'from the ages') **hath been hid.** *From the beginning of the periods of time through which the created world (of angels and men) had passed; the phrase occurring in this form only here and in Col. i. 26. 'The mystery was decreed "before the ages" (1 Cor. ii. 7; comp. Eph. i. 4), but it is conceived of as *hidden* only *since* the beginning of the ages, because before that there was no one from whom it could be hidden' (Meyer).—**In God who created all things.** The great weight of authority is against the addition of 'through Jesus Christ.' The omission of the phrase is conclusive against the view that the spiritual creation is referred to, as in chap. ii. 10. 'All things' is to be taken in its widest sense. This mention of God's omnipotence is probably not suggested by the thought of hiding, but serves to indicate that God, as sovereign creator, included in His purpose this 'mystery' and the arrangement ('dispensation') by means of which it was carried out.

Ver. 10. **To the intent that now.** This verse sets forth the purpose of the 'preaching' and 'enlightening' of vers. 8, 9, or of the giving of this grace to Paul; both views being substantially the same. The objection that thus too much is ascribed to Paul's own preaching is invalid, since in this extension of the gospel to the Gentiles God's manifold wisdom has been most fully made known on earth. Some find here the purpose of creation, and others of the hiding of the mystery, and others again join this verse with 'what is the dispensation' (it is so planned that now, etc.). The last view is not a natural one; both the others make a present manifestation the purpose of a past act. To the first there are additional objections: it suggests a supralapsarian view; it joins this verse to a subordinate thought; it is opposed by Col. i. 16, where the end of creation is distinctly stated to be the personal Christ. 'Now' is in contrast with 'from the ages' (ver. 9).—**Unto the principalities and powers in the heavenly places.** The same phrase in chap. vi. 12 refers to evil angels; but here good angels are undoubtedly meant; these would more naturally recognize God's wisdom, and they desire to look into these things (1 Pet. i. 12). Hence a reference to earthly powers and authorities is to be rejected, as also the explanation: 'in heavenly things.' By this full designation of the angelic hosts Paul gives prominence to their power and dignity, and thus exalts the church.—**Might be made known.** This points unmistakably to an increase of knowledge on the part of the angels.—**Through the church.** 'This is the theatre of the glory of God, of the Divine works (Bengel); see 1 Cor. iv. 9. It is a communion in heaven and on earth, church militant and triumphant, and as such, an object of interest to the good angels; Matt. xviii. 10; Luke xv. 7, 10; 1 Cor. xi. 10; Heb. i. 14. We are not indeed the professors at whose feet the angels must sit as scholars, but it is God who leads them onward in the

knowledge of His wisdom ; we are but the means of instruction' (Braune).— **The manifold wisdom of God.** The wisdom is one, but its manifestations are varied. Through this variety, adapted to the several ages, races, and individuals in the church, the wisdom of God is revealed to the angels. It were well if sinful men learned more of it from the history of the church. One day the very disharmony and entanglement which now perplexes us may reveal to us the *manifoldness* of the wisdom.

Ver. 11. **According to the eternal purpose, lit., 'the purpose of the ages.'** The purpose belongs to the ages, will be retained during the ages, controlling them. This implies a purpose formed before these ages (comp. ver. 9), hence 'eternal' gives the sense accurately.— **Which he wrought in Christ Jesus our Lord.** 'Wrought' (lit., made) has been applied by many to the forming of the purpose ('constituted,' E. V., 'purposed'). But it seems best to refer it to the execution of it, regarded as an accomplished fact. In favor of this is urged, (1.) that the *historical* Saviour is here described in full terms ; (2.) that the next verse is an explanatory confirmation of the *accomplished*, not of the *purposed*, design (Meyer) ; (3.) that this sense of the verb is more common in the New Testament than that of 'constituted.' At the same time 'wrought' seems preferable to the more definite 'fulfilled.' Comp. my note, Lange, *Ephesians*, p. 117. This purpose was wrought in Jesus of Nazareth, the personal Messiah, the Lord of His people. His work and Person are not to be sundered here.

Ver. 12. **In whom we have.** This explains and confirms what precedes. 'We' refers to those who are really in Christ, since the privileges which follow are matters of experience.— **Our boldness and access.** Lit., 'the boldness and access,' but some authorities repeat the article, giving this sense : 'our boldness and our access.' 'Boldness' is frequently used by Paul (see references), and here denotes the believer's free joyous attitude toward God, the result of assurance of His favor. Some take 'access' here (comp. chap. ii. 18) in its primary sense of 'introduction ;' but its connection with 'boldness' (especially if the article is omitted) favors the other and subjective meaning, our continued access.— **In confidence.** This phrase is joined by some to 'access' alone, which is admissible, unless the article be repeated. It is better to connect it with the verb : this is the subjective condition in which we have our boldness and access. Comp. Rom. viii. 38, 39 ; a noble example of this confidence as expressed by the Apostle himself.— **Through our faith in him ;** lit., 'through the faith of Him ;' comp. Rom. iii. 22 ; Gal. iii. 22, where the form and meaning are similar. This is the subjective means through which we have the privileges just named ; 'confidence' is the subjective state in which we have them. 'That faith whose object is Jesus is the means to all who are Christ's : first, of "boldness," for their belief in

the Divine Mediator gives them courage ; secondly, of "access," for their realization of His glorified humanity warrants and enables them to approach the throne of grace ; and, thirdly, these blessings are possessed "in confidence," for they feel that for Christ's sake their persons and services will be accepted by the Father' (Eadie).

Ver. 13. **Wherefore.** In view of my position as the minister of such a gospel, thus leading back to ver. 1, the thought of which is resumed in ver. 14. This is preferable to referring it merely to the subordinate thought in ver. 12.— **I desire you not to faint, or, 'I pray God that I faint not.'** The literal rendering : 'I ask not to faint,' will indicate the difficulty in interpreting the verse, namely, the absence of an object after the verb 'ask,' and of a subject with the infinitive, 'to faint.' One view supplies 'you' as both object and subject ; the other supplies 'God' as the object and 'I' as the subject. The verb 'ask' suits either explanation. Both views have able supporters, but the former has been rightly adopted by the majority of commentators. (1.) It seems unlike Paul to insert such a prayer for himself here ; he rejoiced in suffering (Col. i. 24) and gloried in infirmity (2 Cor. xi. 30), and was speaking of high privilege, little likely to imply faint-heartedness in himself. (2.) The next clause presents a motive (Meyer) which is irrelevant, unless this clause applies to them. (3.) 'My' does not imply that 'faint' refers to him. (4.) It is grammatically simpler to supply *one* word ('you') which need not be repeated, than to supply *two*, one of them ('God') not directly suggested by the context nor necessary to complete the sense of the verb. Gal. iv. 14, where the correct reading is 'your temptation which was in my flesh,' shows that the sympathy between Paul and his converts was such as to make this view of the clause perfectly natural. The danger of the weakness was greater for them than for him.— **At ('lit., 'in') my tribulations in behalf of you,** suggesting again the thought of ver. 1. The preposition 'in' points to the sphere in which their faint-heartedness might be shown.— **Which are your glory.** 'Are' shows that 'which' refers to 'tribulations,' seeing they are 'your glory.' The thought is, not that it would be a disgrace for them to have a founder who fainted in tribulations, and that his not fainting is their glory, but that the reason they should not faint is the character of his tribulations, as the Apostle of the Gentiles. They were for his readers, were tokens of the love of God in sending his ministers to suffer that the gospel might be universal and the Gentiles sharers in its blessings. It was the sympathy of Christ, in whom the Apostle's 'boldness and access' was possessed 'in confidence,' that gave to him such sympathy with them. He was concerned for them rather than for himself. It will be seen how well this view accords with the thought resumed in ver. 14, and the subsequent prayer.

CHAPTER III. 14-21.

The Apostle's Prayer for the Church, and the concluding Doxology.

As stated in the last section, the thought begun in ver. 1 is here resumed, and the prisoner of Christ Jesus in behalf of the Gentiles utters his prayer for these Gentile readers. The prayer is to the Father (vers. 14, 15); its *purport* is that they may be strengthened (ver. 16); its *result* that Christ may dwell in them (ver. 17 a); its *end* that they may know His love (vers. 17 b, 18), and hence be filled unto the fulness of God (ver. 19).

A doxology is added, describing God's omnipotence (ver. 20), but so worded as to form an appropriate conclusion to the doctrinal part of the Epistle, since the ascription of the glory is 'in the Church and in Christ Jesus' (ver. 21).

14 ^a FOR this cause I bow my knees unto the Father of our ^a Ver. 1.
 15 ^b Lord Jesus Christ,¹ Of² whom ^b the whole family³ in ^b Chap. i. 10;
 16 heaven and earth⁴ is named, That he would grant you, ^c ac- ^c Phil. ii. 9,
 cording to the riches of his glory, ^d to be strengthened with ^d Rom. ix. 23; chap. i. 7; Phil. iv. 19; Col. i. 27;
 17 might by⁵ his Spirit in ^e the inner man; ^f That Christ may ^e Chap. vi. 10; Col. i. 11.
 dwell in your hearts by⁵ faith; that ye, ^g being rooted and ^e Rom. vii. 22; 2 Cor. iv. 16.
 18 grounded in love, ^h May be able⁶ to comprehend with all saints ^f John xiv. 23; chap. ii. 22.
 19 ⁱ what *is* the breadth, and ^j length, and depth, and height; ^g And ^g Col. i. 23; ii. 7.
 to ^k know the love of Christ, which passeth⁸ knowledge, that ^h Chap. i. 18.
 ye might⁹ be filled ^l with¹⁰ all the fulness of God. ^h Rom. x. 3, 11, 12.

20 Now ^m unto¹¹ him that is able to do exceeding abundantly ^k Phil. iv. 7; comp. 1
ⁿ above all that ¹² we ask or think, ^o according to the power that ^k Cor. i. 21, 25; 2 Cor. viii. 2; Gal. ii. 19; 1 Tim. iv. 6.
 21 worketh¹³ in us, ^p Unto¹¹ him *be* glory¹⁴ in the church by ^l John i. 16; chap. i. 23; Col. ii. 9, 10.
 Christ Jesus¹⁵ throughout all ages, world without end.¹⁶ Amen. ^m Rom. xvi. 25; Jude 24.
ⁿ 1 Cor. ii. 9, o Ver. 7; Col. i. 29.
^p Rom. xi. 36; xvi. 27; Heb. xiii. 21.

¹ The best authorities omit of our Lord Jesus Christ

² from

³ every family ⁴ on earth ⁵ through ⁶ fully able

⁷ many authorities read height and depth ⁸ exceedeth ⁹ may

¹⁰ unto ¹¹ to ¹² above all things, abundantly above what

¹³ is working ¹⁴ be the glory

¹⁵ and in Christ Jesus (*according to the best authorities*)

¹⁶ unto all the generations of the age of the ages

Ver. 14. For this cause. On the resumption and connection, see last section. — I bow my knees. So Phil. ii. 10. The full form is rhetorical. The reference is not to the actual bending of the knees, but to his earnest prayer. — Unto the Father. God the Father, so in chaps. ii. 18; v. 20; Col. i. 12, without any added phrase, since the words 'of our Lord Jesus Christ' are not found in the oldest and best manuscripts, are rejected expressly by some of the Fathers, and by nearly every modern editor of any critical judgment. The grand thought of the passage is obscured by the insertion.

Ver. 15. From whom every family. This is the only grammatical rendering of the phrase, as the great mass of commentators hold. There is a play on words in the original, which Stier attempts to reproduce in this paraphrase: 'the true Father over all that is named from fathers.'

'Family' is not to be taken as equivalent to 'paternity,' but probably in the wider sense of 'race,' 'tribe,' etc. But the sense 'the whole family' should not be imported into the phrase because of assumed doctrinal difficulties. Nor is the notion the semi-heathen one of an 'All-Father.' 'The Apostle seems, regarding God as the Father of us His adopted children in Christ, to go forth into the fact, that He, in this relation to us, is in reality the great original and prototype of the paternal relation, wherever found' (Alford). — In heaven and on earth. The varied groups of angels and families of men. That the former are included seems clear, since they too are sons of God, and are divided into hosts and groups. But it is incorrect to find only two classes here, one in heaven and the other on earth, either angels and men, or the redeemed in heaven and on the earth. Wherever in heaven

or on earth beings are grouped from their relation to a father, whether directly or indirectly, the name they bear in each case is really derived from the 'Father' to whom Paul prayed. — **Named**, in this view, is taken in the simple sense of 'takes its name.' No other view allows this sense so well, and the play on words seems to demand it. The attempt to limit 'family' here to the redeemed is due to a misconception of the passage, and has usually found its main support in the incorrect reading followed in the E. V. (ver. 14). No doubt the relation of God to His redeemed children is the striking fact which suggested the expression, but the thought here is wider. Any unholy idea of the Fatherhood of God, such as men use to obscure the truth respecting His wrath against sin, is forbidden by every theological conception found in the Apostle's writings.

Ver. 16. **That he would grant you.** This is the purport of the petition, which some extend to the close of ver. 17 (but the latter verse is probably the result; see notes there). The word 'that' means 'in order that,' but after verbs of praying, etc., in the New Testament, it is used to introduce the *purport* and *purpose* of the petition. — **According to the riches of his glory.** This qualifies 'grant;' the giving prayed for was in proportion to the fulness of God's perfections ('glory'). — **To be strengthened with might, or, 'power,'** coming from God. The instrumental sense is to be preferred to the adverbial ('powerfully'), and to the explanation: 'with regard to power.' — **Through his Spirit.** Only the Holy Spirit can impart such strength. — **In, lit., 'unto, the inner man.** Some explain 'in' as = with respect to, but this does not exhaust the force of the preposition. The strength prayed for was such that it reached to the inner man: this was its constant aim. 'The inner man' (comp. Rom. vii. 22) is not equivalent to 'the regenerated man,' 'the new man' (chap. iv. 24), but more nearly identical with 'the hidden man of the heart' (1 Pet. iii. 4). Its exact antithesis is 'the outward man' (2 Cor. iv. 16), not 'body,' or 'flesh.' It is not exactly equivalent to the 'spirit' (1 Thess. v. 22), though referring primarily to this, as the sphere of the operations of the Holy Spirit; nor to 'mind' (Rom. vii. 23), the latter referring to the human spirit as 'the practical reason.' To this sphere Paul prays that the strengthening power of the Holy Ghost may reach, precisely because in this part of man's nature (nobler in its mode of being) the most ignoble slavery has existed; where man was most akin to God the effects of sin have been most terrible. To the view here presented, it has often been objected that it makes 'spirit,' 'mind,' 'the inner man,' unfallen and sinless, or at least opposed to the empire of the 'flesh.' But such is not the position of its most judicious advocates, nor is it warranted by the statements of Scripture. Comp. the Excursus, Lange, *Romans*, pp. 232-236, and the similar one in this volume, Rom. vii.

Ver. 17. **That Christ may dwell, etc.** This may be regarded as parallel with ver. 16: 'to be strengthened,' etc., since the form is the same (in the infinitive); or, as an added clause of result: 'so that Christ may dwell,' etc. Some have even taken it as expressing the design of the prayer. The second is preferable, because of the emphasis which (in the Greek) rests on the verb. The word 'dwell' points to a permanent indwell-

ing of one who takes entire possession. The view that this verse expresses the result of the strengthening is favored by this idea of permanent and entire possession. This indwelling takes place through the inworking of the Holy Spirit. — **In your hearts;** the seat and centre of the moral life, corresponding to 'inner man' (ver. 16), but viewed rather on the side of the affections. Here is Christ's home; comp. John xiv. 21-23. — **Through faith;** lit., 'the faith,' equivalent to 'your faith.' This phrase, which in the original precedes 'in your hearts,' gives the subjective means of this indwelling of Christ; 'faith' opens the door to Him, appropriates Him, submits to Him so that we become His. 'The most beautiful object might be in the apartment of a blind man, and he not be sensible of its presence; or if by any means made aware of its nearness, he could have no delight in its beauty. Christ dwells in us by faith, because it is by faith we perceive His presence, His excellence and His glory, and because it is by faith we appropriate and reciprocate the manifestations of His love' (Hodge). — **That ye.** In the original there is an irregularity in the order of words, which has led some to translate thus: 'in your hearts, having been rooted and grounded in love, that ye may be,' etc. This takes the clause as a consequence of the indwelling of Christ, in the form of an independent proposition. But the view accepted in the E. V. is, on the whole, preferable (see note in Lange, *Ephesians*, p. 125). — **Being rooted and grounded in love.** The figures are taken respectively from a tree and a building; but the former word was frequently used to indicate 'firmness at the base or foundation' (Ellicott), without any further suggestion as to vital growth. The participles refer to a permanent state, the result of something in the past; and this fact furnishes a strong argument against joining them with what precedes. — **In love.** This phrase, placed first for emphasis in the original, points to the Christian grace of love, since the love of God or of Christ would have been more closely defined. To refer it to loving, including both God's love to us and ours to Him, confounds two things, either of which could be represented as soil and foundation, but scarcely both. To limit it to love of the brethren is unwarranted by anything in the context. 'Love is the fundamental grace' (Eadie).

Ver. 18. **May be fully able, or, 'may be strong enough,'** suggesting difficulty, and the need of exertion. — **To comprehend.** Phil. iii. 12, 13: 'apprehend,' a rendering which is perhaps too weak, since, both here and there, more is meant than an intellectual apprehension, namely, a spiritual perception and inward experience. — **With all saints,** the whole body of believers is meant, and it is implied, not only that all saints have this common study, but also that they pursue it in common. Evidently Paul's petition is applicable to all who believe in Christ. — **What is the breadth, and length, and depth, and height.** Many authorities read: 'height and depth; but the early scribes might readily have substituted this reading for the less usual one. The discovery of the Sinaitic manuscript leaves the weight of evidence in favor of the received order. The Apostle here sets forth the 'greatness' (chap. i. 19) of the object he has in mind, borrowing the terms of mathematical magnitude (*sacra illa Pauli mathematica*). It is not necessary therefore to find a specific reference in each of the terms, still less

to accept any one of the many mystical explanations. Whenever any of these are used, the details must be proven from other passages, the choice being largely a matter of individual fancy. The important question is: To what object does the Apostle refer? The simplest answer is: to Christ's love (ver. 19), and the connection found in that verse sustains this view. Other explanations: God's love, the fulness of God, the Church of Christ, the work of redemption, the mystery, the temple of God, God Himself; all of which are less natural than the view given above. Some have even found here an allusion to the temple of Diana. — The Apostle breaks off, without adding at once the object, to give in what follows a parallel thought which shows what object he has in mind. One specimen of detailed interpretation will suffice. '*Breadth* refers to the nations lying beside each other on the earth, over all of whom the love of Christ will extend itself; *length*, to the successive ages during which it will reach; *depth*, to the misery and corruption of sin, into which it will descend; *height*, to the glory at God's throne and near His heart, to which it could elevate all' (Braune).

Ver. 19. **And to know.** The connective translated 'and' is used to append a closely related thought; hence the object to be supplied in the previous clause is the same as that here expressed. 'Know' here points to experimental knowledge. — **The love of Christ;** His love to us, since our love to Him could not be described by the phrase: **which exceedeth knowledge.** The verb 'know,' and the noun 'knowledge' correspond, in Greek as in English. For similar paradoxes, see references; comp. also Phil. iv. 7. Hence it is unnecessary to explain: 'that ye may know that the love of Christ is knowledge-surpassing.' The meaning is: to have an adequate experimental knowledge of Christ's love which surpasses any abstract knowledge independent of religious experience and Christian gratitude. Love is the key to love; yet it must be remembered that Christ's love is in itself infinite, and that even when our love is warmest and purest we have not yet fully measured its extent. — **That ye may be filled.** This is the further and final end of the prayer. There is a verbal correspondence between 'filled' and 'fulness.' — **Unto all the fulness of God.** 'Unto' points to the measure or standard, and does not imply that this standard is reached at once, but that the knowledge of the love of Christ will lead toward this. 'The fulness of God' has been variously explained; comp. i. 23. (1.) 'Fullness,' or, 'abundance,' which God imparts, either in gifts of grace, or more generally. (2.) The fulness with which God is filled, the fulness of His spiritual perfections. The latter view takes 'fulness' in its strict sense and forms a climax, while the former seems tame. 'All the fulness of the Godhead abides in Christ; Col. ii. 9. Christ then abiding in your hearts, ye, being raised up to the comprehension of God's mercy in Him and of his love, will be filled, even as God is full — each in your degree, but all to your utmost capacity, with Divine wisdom, might, and love' (Alford).

Ver. 20. **Now to him.** This doxology, like that in Rom. xi. 33-36, closes the doctrinal part of the Epistle. — **That is able to do above all things.** The ascription of glory is to God as the Almighty worker, because His power is specially manifest in the great matter which has been the

theme of the Epistle: 'the Church in Christ.' The phrase 'above all things,' which is in emphatic position, should be joined with 'do,' and not lost in the adverb which follows. It is to be taken in its widest sense: God can do more than all things that can hinder. — **Abundantly above what,** etc. 'What' does not directly refer to 'all things,' but introduces a new subject explanatory of the previous one. There is no tautology, but in this manner the Apostle brings his own prayer into contrast with God's almightiness. 'Having exhausted all the forms of prayer, he casts himself on the infinitude of God, in full confidence that He can and will do all that omnipotence itself can effect. His powers, not our prayers nor our highest conceptions, is the measure of the Apostle's anticipations and desires. This idea he weaves into a doxology, which has in it more of heaven than of earth' (Hodge). — **According to the power that is working in us.** This power is that of the indwelling Spirit, and it is according to this power that God is able to do His almighty will. This added clause suggests the same idea as 'earnest' in chap. i. 14. Only an Almighty Father could bestow the continued indwelling of the Spirit, and in this we have the pledge that He *will* do beyond all our petitions and desires.

Ver. 21. **To him be the glory.** 'To Him' sums up emphatically all that has been said in ver. 20. 'Be,' which is supplied, may mean 'let it be,' or 'may it be,' since the reference is to the glory which is due to Him, which will be given Him, not His essential glory, although this is the basis of the glory to be ascribed to Him (comp. chap. i. 12, 14: 'unto the praise of His glory'). — **In the church and in Christ Jesus.** The rendering of the E. V. is altogether inadmissible, whatever be the correct reading. There is considerable variation in the authorities, but the evidence of the Sinaitic manuscript is decisive in favor of the reading given above, from which, moreover, the others could readily be derived. Many authorities omit 'and,' a few others read 'in the Church and Christ Jesus.' The sphere 'in' which the glory is given is defined in a two-fold manner: 'in the Church,' since here the glory is ascribed; 'in Christ Jesus,' since only in fellowship with Him can it be offered. 'The Church,' here as in chap. i. 22, 23, means the body of Christ, the invisible Church; but this does not warrant the explanation here: 'in the Church which is in Christ Jesus.' The renderings, 'by Christ Jesus,' 'with Christ Jesus,' are unwarranted. — **Unto all the generations of the age of the ages.** This is the literal rendering of an accumulation of terms, peculiar to this passage, but unmistakably pointing to eternity, though its unending duration is set forth in conceptions borrowed from the successive periods of time. In fact the phrase seems to be a combination of two others, each of which is used to express endless duration: 'generation of generations' (Isa. xxxiv. 17) and the more common 'ages of ages.' It may be that the term 'generations' was suggested by the thought of a development of the Church through a long series of generations begun on earth, and to be continued through 'the age of the ages,' *i. e.*, the eternal reign of the Lord in 'the world to come.' But it is improper to divide the two conceptions, since the 'generations' belong (in this figurative mode of expression) to the 'ages' of eternity. Gnostic ideas can be found here only through

arbitrary exegesis and by those who are lacking in sympathy with the great thoughts of the Epistle.—Amen. Comp. Gal. i. 5. As the Epistle has been liturgical in its form, the doctrinal part appropriately closes with this term. In this section also we find the Trinitarian tone, so characteristic of the three chapters. 'The power within

us is that of the Spirit, and glory in Christ is presented to the Father, who answers prayer through the Son and by the Spirit; and, therefore, to the Father, in the Son, and by the Spirit, is offered this glorious minstrelsy: "As it was in the beginning, is now, and ever shall be, world without end. Amen." (Eadie.)

HORTATORY PART. CHAPTERS IV.-VI.

THE WALK WORTHY OF THE PRIVILEGES OF THE CHURCH IN CHRIST.

As in most of his Epistles, the Apostle turns his didactic statements into practical exhortations. The latter are not appended, but grow out of the former ('therefore,' chap. iv. 1). This Apostolic 'therefore' is the characteristic of all Christian ethics; the duties are presented as deduced, not from abstract moral principles, but from the facts of Redemption, the privileges in Christ Jesus. Christian morals, no less than Christian doctrines, always form a part of a circle whose centre is Christ; when the Christian curvature is wanting, the duties, however strictly performed, are no longer 'good works.' We may distinguish, but cannot divide, Christian doctrine and precept. This part of the Epistle may be analyzed as follows:—

I. The statement of the practical theme: walk worthy of Christian privilege, in humility and unity; chap. iv. 1-3.

II. Motives for the preservation of unity; chap. iv. 4-16. (This section has been regarded as a final summary of the doctrinal position.)

III. General Christian duties, characteristic of the new walk in the Spirit (over against the old), in various aspects; chaps. iv. 17-v. 21.

(1.) Exhortations based upon the contrast between the old and the new man; chap. iv. 17-32.

(2.) Precepts having as their motive the self-sacrificing love of Christ; chap. v. 1-21.

IV. Special Christian duties in household relations; chaps. v. 22-vi. 9.

(1.) Wives and husbands (chap. v. 22-33). (2.) Children and parents (chap. vi. 1-4). (3.) Servants and masters (chap. vi. 5-9).

V. Concluding exhortation: be strengthened in the Lord and put on the armor of God; chap. vi. 10-20.

VI. Closing words; chap. vi. 21-24. Mention of the bearer (vers. 21, 22); benediction (vers. 23, 24).

CHAPTER IV. 1-3.

I. WALK WORTHY OF THE CALLING IN HUMILITY AND UNITY.

This brief section contains the practical theme, exhorting the readers to a walk worthy of their calling (ver. 1), naming three attendant virtues essential to this walk, defining further the mode of Christian forbearance (ver. 2), and giving, in the exhortation to the preservation of the unity of the Spirit, a motive for this forbearance, which suggests the theme of the next section. The virtues put in the foreground here, and giving character to the entire practical part, are distinctively Christian. The ethical tone is that of the Sermon on the Mount. There, however, the high ideal is presented to awaken a sense of need; here the practice of the same virtues is based upon the great truths of a completed gospel, offering not only motives and means, but Divine strength.

1 **I** ^a THEREFORE, ^b the prisoner of the Lord, beseech you ^{1a} that ye ^c walk worthy of the vocation ² wherewith ye are ^{3b} called, ^d With all lowliness and meekness, with longsuffering, ^e forbearing one another in love; Endeavoring ⁴ to keep the unity of the Spirit ^e in the bond of peace.

¹ I exhort you therefore, I the prisoner in the Lord

² calling

³ were

⁴ earnestly striving

^{1a} Comp. Rom. xii. 1; Gal. v. i., etc.
^b Chap. iii. 1; Phil. i. 9.
^c Phil. i. 27; Col. i. 10; 1 Thess. ii. 12.
^d Acts xx. 19; Gal. v. 22, 23; Phil. ii. 3; Col. ii. 18, 23; iii. 12, 13.
^e Col. iii. 14

Ver. 1. **I exhort you therefore.** The emphasis in the original rests on 'exhort,' as indicated in the order given above. The word means first to call hither (corresponding with 'calling' and 'called'); then, to address, either for exhortation or comfort; it should not be rendered 'beseech.' 'Therefore' may refer to the whole preceding part, but as summed up in the doxology (chap. iii. 20, 21) a more particular reference may be found in the prayer (chap. iii. 14-19), which suggests the greatness of Christian privilege. Still this prayer in turn springs from chaps. i., ii. — **I the prisoner in the Lord.** The repetition of 'I' in English brings out the emphasis of the original. 'In the Lord' is not = 'of Christ Jesus' (chap. iii. 1), nor is 'in' = 'through' or 'with,' but denotes the sphere or element of his captivity, giving prominence to his fellowship with Christ and to his devotion to His cause; in chap. iii. 1 the reference is to Christ as the author of his captivity. The phrase is apt in this connection: his joyous wearing of his bonds enforces his exhortation, giving it the tone of Christian experience more than of Apostolic dignity. — **That ye walk worthy,** etc. This he would have them do, live in a manner worthy of their privilege. 'Worthy' is an adverb, not an adjective. — **Of the calling wherewith ye were called.** 'Calling' corresponds in sound with 'called.' It is God who called them, and that in the past ('were'); 'calling' is only another way of expressing the fact that they had been called, which is the motive presented. We are not to walk worthy in order to receive the call, as legalism suggests. When Christians ignore the privileges resulting from God's love in Christ, summed up in the Apostle's doctrine, and assumed in his 'therefore,' they have ceased to be in earnest about the worthy walk. For the true Christian walk is not obedience to rule, but the expression of loyal and loving allegiance to One, who has done for us what awakens our gratitude and exalts it into personal devotion to Him for what He is.

Ver. 2. **With all lowliness and meekness.** These two attendants of the Christian walk are closely joined. The former is humility: 'the esteeming ourselves small, inasmuch as we are so; the thinking truly, lowly of ourselves' (French). How well adapted Christian privilege is to produce this state of mind the believer's experience shows (comp. chap. iii. 8 and similar passages). As we receive all of Christ's grace, we feel our unworthiness. In one aspect it is the basis of all Christian virtue. 'Meekness' is a gentleness, resting on 'lowliness,' humble submission to God, and a consequent mildness toward men as His instruments, as if to say: 'Have I been helped, then I do not know who should not be helped' (Braune). 'All,' *i. e.*, 'every kind of,' qualifies both words. — **With longsuffering.** This is another attendant of the Christian walk, closely

connected with the other two, but introduced by itself. The phrase should not be joined with what follows. 'Longsuffering' means, not taking swift vengeance, not inflicting speedy punishment, though it sometimes has the more general sense of 'forbearance.' It is meekness toward the sins of others, and the more difficult to exercise because justice seems at times to be against it. It is promoted by recalling that we were called when sinners, that all our privileges are proofs of God's longsuffering. — **Forbearing one another in love.** This clause defines the walk still further, but is in reality a vivacious setting forth of how 'longsuffering' is exhibited. 'One another' suggests that each one who forbears gives occasion to others for forbearance. — **In love.** This is the element in which all true forbearance is manifested; without the Christian grace of love it degenerates into indifference, but love 'is longsuffering' (1 Cor. xiii. 4). The phrase should not be joined with what follows.

Ver. 3. **Earnestly striving,** giving diligence. This is parallel with 'forbearing,' and describes the humble, longsuffering walk, with reference to the motive of the forbearance, a motive leading to continuous and earnest effort. The underlying thought of Christian unity is carried out in the next section. — **To keep,** to maintain, to preserve something already possessed, and to continue doing this. — **The unity of the Spirit,** *i. e.*, the Holy Spirit, since a reference to the human spirit in this connection would be both flat and unapauline. The unity is that effected by the Holy Spirit; not an outward uniformity, or hollow truce, or unholy compromise, but that unity of thought and feeling and effort among individual Christians which is produced by the indwelling of the same Spirit. Such a unity we are commanded to 'keep,' not to 'make.' The main instruments in keeping it are the graces named in ver. 2. This is the basis of all real unity in the Church. Most of the failures in seeking unity have resulted from a failure to accept what is implied in this clause. Only unity of Christians, wrought by the Holy Spirit, maintained by loving personal endeavor, can result in the manifested unity of the Body of Christ. — **In the bond of peace.** 'In' is not = 'by,' but points to the sphere or element in which the unity is maintained. There are, however, two explanations of the phrase 'the bond of peace': (1.) the bond which is peace; (2.) the bond which has peace as its object. The latter view regards this phrase as parallel to 'in love,' taking love as 'the bond,' in accordance with Col. iii. 14. But the other explanation is more natural. 'Peace' is the result of peace with God, and, binding Christians together, it is 'a condition and symbol of that inner unity wrought by the indwelling Spirit of God' (Alford). Hence an outward unity, which does not bind Christians in peace, can scarcely be 'the unity of the Spirit.'

CHAPTER IV. 4-16.

II. MOTIVES FOR PRESERVING THE UNITY OF THE SPIRIT.

In this passage the leading thought is 'the unity of the Spirit;' the duty of preserving it is not directly enjoined, but motives are presented: —

(1.) The basis of unity is found in certain existing unities, necessarily involved in the relations of the Spirit, Lord and Father to the one body of believers (vers. 4-6).

(2.) The diversity of individual gifts is in accordance with the gift of the one Lord, who has power to bestow them (vers. 7-10).

(3.) The persons given to be officers in the Church are instruments to promote growth toward unity (vers. 11-16). These persons are Christ's gift (ver. 11); the aim of their effort is the perfecting of the saints (ver. 12), until unity and maturity are attained (ver. 13); this perfecting has as its end, avoiding the instability and error of a childish condition (ver. 14), and truthful, loving growth into Christ as Head (ver. 15), He being the source of life for every part of His body, so that it can symmetrically grow 'unto the building up of itself in love' (ver. 16).

The first paragraph is almost epigrammatic; the second is broken and somewhat obscure; the third is involved, full of metaphor and perplexing subordinate clauses. Yet all three present, with varied matter and manner, the great thought: the ultimate design of the Triune God, in the Church as a whole, in every individual member, and in all its outward organism, is the complete unity of the Body of Christ.

4 ^a THERE is one body, and ^b one Spirit, even as ye are ¹
 5 called in one ^c hope of your calling; ^d One Lord, ^e one
 6 faith, ^f one baptism, ^g One God and Father of all, who is above ²
 all, and ^h through all, and in you ³ all.
 7 But ⁱ unto every ⁴ one of us is given grace ⁵ according to the
 8 measure of the gift of Christ. Wherefore he saith, ^k When he
 ascended up on high, ^l he led captivity ⁶ captive, and gave gifts
 9 unto ⁷ men. ⁸ (^m Now that he ascended, what is it but that he
 10 also descended first ⁹ into the lower parts of the earth? He
 that descended is the same ¹⁰ also ⁿ that ascended up far above
 all ¹¹ heavens, ^o that he might fill all things.) ⁸
 11 ^p And he gave some, apostles; ¹² and some, prophets; and ^l
 12 some, ^q evangelists; and some, ^r pastors and ^s teachers; ^t For
 the perfecting of the saints, for ¹³ the work of the ministry, ¹⁴
 13 ^u for ¹³ the edifying ¹⁵ of ^v the body of Christ: Till we all come
 in ¹³ the unity of the faith, ^w and of the knowledge of the Son
 of God, unto ^x a perfect ¹⁶ man, unto the measure of the stature
 14 of the fulness of Christ: That we *henceforth* be no more ¹⁷
^y children, ^z tossed to and fro, ¹⁸ and carried about with every
^a wind of doctrine, ¹⁹ by ²⁰ the sleight of men, *and cunning*
 15 craftiness, whereby they lie in wait to deceive; ²¹ But ^b speak-
 ing ²² the truth in love, ^c may grow up into him in all things,
 16 ^d which ²³ is the head, *even* Christ: ^e From whom the whole ²⁴
 body fitly joined ²⁵ together and compacted ²⁶ by that which
 every joint supplieth, ²⁷ according to the effectual ²⁸ working in

1 as ye were also 2 over 3 the best authorities omit you
 4 to each 5 was the grace given 6 a captivity 7 to
 8 the parenthesis is unnecessary 9 first should probably be omitted
 10 he it is 11 insert the 12 some to be apostles 18 unto
 14 of ministration 15 building up 16 full-grown
 17 In order that we be no longer 18 tossed as waves 19 teaching
 20 in 21 in craftiness tending to the system of error (or deceit)
 22 holding 23 who 24 all the 25 framed 26 insert (,)
 27 by means of every joint of the supply 28 omit effectual

^a Rom. xii. 5;
¹ Cor. xii. 12, 13; chap. ii. 16.
^b 1 Cor. xii. 4, 11.
^c Chap. i. 18.
^d 1 Cor. i. 13; viii. 6; xii. 5; 2 Cor. xi. 4.
^e Ver. 13.
^f Gal. iii. 27, 28; Heb. vi. 6.
^g Mal. ii. 10; 1 Cor. viii. 6; xii. 6.
^h Rom. xi. 36.
ⁱ Rom. xii. 3, 6; 1 Cor. xii. 11.
^k Psa. lxxviii. 18.
^l Judg. v. 12; Col. ii. 15.
^m John iii. 13; vi. 33, 62.
ⁿ Acts i. 9, 11; 1 Tim. iii. 16; Heb. iv. 14; vii. 26; viii. 1; ix. 24.
^o Acts ii. 33; chap. i. 22, 23.
^p 1 Cor. xii. 28; chap. ii. 20; iii. 5.
^q Acts xxi. 8; comp. Acts viii. 4-12; 2 Tim. iv. 5.
^r Acts xx. 28.
^s Rom. xii. 7.
^t 1 Cor. xii. 7.
^u 1 Cor. xiv. 26.
^v Chap. i. 23; Col. i. 24.
^w Col. ii. 2.
^x 1 Cor. xiv. 20; Col. i. 28.
^y Is. xxviii. 9; 1 Cor. xiv. 20.
^z Heb. xiii. 9.
^a Matt. xi. 7.
^b Zech. viii. 16; 2 Cor. iv. 2; ver. 25; 1 John iii. 18.
^c Chap. i. 22; ii. 21.
^d Col. i. 18.
^e Col. ii. 19.

the measure of every²⁹ part, maketh increase³⁰ of the body unto the edifying¹⁵ of itself in love.

²⁹ each several

³⁰ the growth

Vers. 4-6. Meyer gives this analysis of these verses: 'Objective relations of unity to which the non-observance of the precept in ver. 3 would be opposed. These are: (1.) *The Church itself constituted as a unity*, — one body, one Spirit, one blessed consummation (ver. 4). (2.) *That by which this constitution of the same as a unity has and does come to pass*, — one Lord, one faith, one baptism (ver. 5). (3.) The Supreme Ruler, Administrator, and Preserver of this entire unity, — one God and Father, etc. (ver. 6). Notice the triple tri-partite division.'

Ver. 4. **There is.** This is properly supplied, since we have here, not an exhortation, but a motive. 'For' is not inserted; the argumentative force of the passage is obvious without it. — **One body**, *i. e.*, the mystical body of Christ, the invisible Church. The existence of this as a unity is a motive for preserving the unity of the Spirit among Christians. The force of this motive is weakened by taking the term as exactly equivalent to 'church,' and such an explanation inevitably leads to false notions of the unity of the Church, and to unwise methods of preserving it. — **One Spirit**, the Holy Spirit, who is the life of this body, yet distinct from it. The term should not be weakened by any reference to the human spirit. In the New Testament it never means temper or disposition. — **As ye were also called**, etc. 'Were called' points to the time when they became Christians; what occurred then corresponded with the fact that 'there is one body, and one Spirit,' enabling them to recognize this fact. The correspondence is better suggested by joining 'also' (not 'even') with the verb. — **In one hope of your calling.** 'In' points to the element in which the calling took place; the 'one hope' is not that which is hoped for, but our hope, which is one, because it has one object and source. 'Of your calling' may mean either that the hope resulted from the calling, or belonged to it, as characteristic of it. The latter is perhaps preferable.

Ver. 5. **One Lord, one faith, one baptism.** Here we have the way and means of salvation, presented as facts on which unity among Christians rests. A misapprehension of the second and third terms has led to diversity rather than unity. 'One Lord' is the Personal Christ. The whole Epistle shows that out of Him there is no unity of the Spirit. He is not only the one object of faith, but the Lord to whom allegiance is due, and the loyal trust in Him, exercised by all who are Christians, is the 'one faith.' For 'faith' here does not mean what is believed, but the act of believing. The New Testament use of the word upholds this view; the conception of 'faith' as a universal dogma belongs to later times, and has not been promotive of unity. Because we all exercise this one belief in the one Lord, we are to preserve unity. The other view — because we need unity, let us lay down one creed — has not been fortunate in its application. To this subjective fact of believing in the one Lord, there is added a third: 'one baptism,' the external sign and seal of faith, 'by which, as a badge, the mem-

bers of Christ are outwardly and visibly stamped with His name' (Alford). The importance of baptism is thus emphasized, and it is further suggested that it has no efficacy apart from the 'one Lord' and 'one faith.' Baptism is named, rather than the Lord's Supper, since the latter is a manifestation of union preserved, while the former, 'from its single celebration and marked individual reference, presents more clearly the idea of unity' (Ellicott), thus furnishing a *motive* for preserving it. The view that the third term prescribes *one mode* of baptism not only seems foreign to the drift of the Apostle's argument, but has proven unfortunate as a means of maintaining unity.

Ver. 6. **One God.** The deepest ground of unity is found the existence of one God, who has revealed Himself in the redemption of His people. — **And Father of all.** This is not equivalent to Creator, but refers to the special paternal relation sustained to all believers by the Father. The context is decisive against any weakening of it into 'All-Father.' Alford thinks there is a reference to God's Fatherhood of all men as a lost possession, but the argument of the Apostle is not helped by such a view. He urges Christians to preserve unity (ver. 3), and he then contrasts the relation of God to 'all' with the gift of Christ to 'each' (ver. 7). The reference to Christians alone in 'all' strengthens both positions. After the mention of 'one Spirit' (ver. 4) and 'one Lord' (ver. 5), it is natural to refer this verse to the Father alone, who is further described: **Who is over all** (believers), as Ruler and Guide, and **through all**; since the individuals are instruments used by Him, and in all. The best authorities omit 'you,' an explanatory insertion to confine the application to Christians. God the Father dwells in all believers, not in a pantheistic sense, but as set forth in the gospel; comp. chap. ii. 22. Since 'baptism' was mentioned in ver. 5, and its formula points to Father, Son, and Holy Ghost, many find in this verse a reference to these three Persons of the Trinity. The prepositions 'over' and 'in' would agree with this view, but 'through' is not fairly applicable to the Son. Moreover, the verse loses much of its force, if applied to the Trinity, since unity is the idea dwelt upon. The reference to God the Father is not only more grammatical, but much safer. On the entire paragraph, Hodge well remarks: 'There are many passages to which the doctrine of the Trinity gives a sacred rhythm, though the doctrine itself is not directly asserted. It is so here; there is one Spirit, one Lord, one God and Father. The unity of the Church is founded on this doctrine. It is one, because there is to us one God the Father, one Lord, one Spirit. It is a truly mystical union: not a mere union of opinion, of interest, or of feeling; but something supernatural, arising from a common principle of life. This life is not the natural life which belongs to us as creatures; nor intellectual, which belongs to us as rational beings; but it is spiritual life, called elsewhere the life of God in the soul. And as this life is common on the one hand to Christ and all His

members, and on the other to Christ and God, this union of the Church is not only with Christ, but with the Triune God.'

Ver. 7. **But.** In contrast with 'all,' there is a gift to each one of us; each has a part in the same salvation, and the gift, though adapted to individuals, has its unity. — **Was the grace given.** The tense points to a particular time, namely, the exaltation of Christ, as ver. 8 shows. The emphatic word is 'given;' it is not ours by right, but is bestowed, and that upon 'each one.' Here is a motive to Christian forbearance, as a means of preserving unity. 'The grace' refers, not to the spiritual gift itself, but rather to the one grace, bestowed by Christ, and manifesting itself in various ways, so that each one has his peculiar gift. This grace is bestowed according to the measure of the gift of Christ, *i. e.*, 'in proportion to the amount of the gift which Christ gives' (Ellicott). As His good pleasure determines this 'measure,' this suggests another reason for humility and forbearance, as helps to concord. 'The gift does not obliterate natural, corporate, local, temporal, individual, differences, but purifies and ennobles them. Temperament and natural mental powers, talents and inclinations, are only refined, directed, moved, and used for the Lord's kingdom and our own salvation' (Braune).

Ver. 8. **Wherefore he saith.** The citation (Ps. lxxviii. 19) is to prove that Christ gives ('wherefore'). 'He,' which refers to God, is properly supplied, rather than 'it' = the Scripture. When Paul uses the latter, there is generally a reason for it. — **When he ascended up on high,** etc. The original, fairly rendered in the LXX., is: 'ascending to the height, thou didst lead captive (a) captivity, and received gifts in man' (Hebrew: 'in the man'). The change to the third person is natural; the main difficulty is found in the last clause (which see). That the Psalm was prophetic is quite obvious. It was probably composed after a victory, and probably first used in bringing the ark to Mount Zion after such a victory. This gives it at once a theocratic and Messianic character. 'On high' points in the Psalm to the holy hill, in the Apostle's application to Christ's exaltation to heaven. — **Led a captivity captive.** 'A captivity' suggests the concrete sense which we must accept, the reference being originally to the crowd of captives led in triumph by the returning victor. The application here undoubtedly is to the enemies of Christ who have been overcome, either (1) men who have become His servants (comp. the correct sense of 2 Cor. ii. 14), previously prisoners of Satan; or (2) Satan, sin, and death, whom He had conquered through His death and resurrection. The latter view is favored by Col. ii. 15, gives a forcible meaning, and accords with the metaphor. The former lessens the difficulty in the last clause, making these captives the gifts, who are both received and given. But this lays it open to suspicion. Other views have been suggested, but none of them seem tenable. — **And gave gifts to men.** The Psalm reads: 'received gifts in the man,' which means either 'among men,' or 'consisting in men.' The E. V. renders 'for men,' which lessens the difficulty, since receiving gifts for men, and giving them to men, are substantially the same. But the original will scarcely bear this sense. We are therefore shut up to two views. (1.) The gifts consist in men, His captives, 'to whom He has given gifts of grace, that they themselves may

and can become gifts to men in wider circles' (Braune). This view, by uniting, receiving, and giving in the persons of the captives, seeks to make them synonymous terms. But it seems forced, and compels us to give 'captivity' its less obvious reference. (2.) The Hebrew is to be translated: 'hath taken gifts among men,' since the collective sense of 'the man' is well established. The ideas of the original and Paul's application are thus to be regarded, not as identical, but as correlative. He, as an inspired man, recasts this clause, to bring out, by means of this application, the further, fuller, and deeper meaning of the Psalm. This view assumes (a) that the Apostle could make an *authoritative* exposition; (b) that this exposition is not *contrary to*, but involved in, the original and historical reference. To these points may be added (c) that our *tropological* expositions are not authoritative; we can use this method only to elucidate doctrine fully established by other passages, or to enforce precept plainly enjoined.

Ver. 9. It is not necessary to regard ver. 9, 10 as parenthetical. — **Now** introduces an explanatory statement, not a proof, of the correctness of the application of ver. 8. — **That he ascended,** *i. e.*, the fact that He ascended, not the word, since the form here differs from that in ver. 8. — **What is it,** what does it imply, but that he also descended. It is assumed, since the reference in the Old Testament is to God, and here to the Messiah, that heaven is the point of departure and place of return for Him who is spoken of. This is the original dwelling place of Christ (John iii. 13), and He could not ascend to give gifts to men without previously descending. But whither? Paul says, **into the lower parts of the earth.** It is quite grammatical to explain this as, 'the lower parts, namely, the earth,' and this is all that is necessarily involved in what precedes. But the contrast with ver. 10, and the evident design to show the power of Christ, favors the view, held by ancient expositors and a number of recent commentators, that the Apostle refers to Christ's descent into Hades. Either view is doctrinally admissible and grammatically defensible; probably the more ancient one is preferable, if it be guarded against unwarrantable inferences. The other explanations, referring the phrase to lowliness, to burial, to the womb of the Virgin, especially the first, must be regarded as untenable.

Ver. 10. **He it is also;** not, 'is the same also' (E. V.). The two thoughts of descending and ascending are here joined in such a way as to give prominence to the Person of Christ. — **Above all the heavens.** It is immaterial whether Paul had in mind three heavens or seven heavens, according to the Jewish notion. Whatever divisions exist, or whatever Paul referred to, his statement is that Christ was exalted above all such places. — **That he might fill all things.** As this was the purpose of His exaltation, that He might be able to 'penetrate with His grace and glory all regions and all persons within them' (Braune), it is proven that He can and does give to each Christian as He will (ver. 7). Thus, too, the way is prepared for the statement which follows, respecting His gift of official persons to His Church, and the purpose of the Christian ministry. The thought in its connection is the same as that of chap. i. 22, 23: 'gave Him as Head over all things to the Church,' etc.

Vers. 11-16. For a summary of these verses,

see above.' The leading thought is: this exalted Lord gives official persons to the Church to promote its growth toward perfection and unity. This too is a motive for the precept of ver. 3.

Ver. 11. **And he gave.** 'He' is emphatic; He, and none other. 'Gave' refers back to vers. 6 and 8, and is to be taken in its strict sense; Christ gives the *persons* to fill the offices; comp. 1 Cor. xii. 28, where the idea is different. Here the historical fact is referred to, but the principle is a permanent one. Meyer: 'Christ gives the Church's ministers; the Church takes those given and sets them in the service of the Church. Accordingly the Church, or he who represents the rights and duties of the Church, never has to choose the subjects arbitrarily, but to know and recognize those endowed by Christ as those given by Him, and to place them in the ministry; hence the highest idea of the ecclesiastical examination is to test whether those concerned are given by Christ,—without prejudice, however, to other requisites which are matters of ecclesiastical polity.'

— **Some to be apostles.** 'To be' is properly supplied; they were to be the gift in these positions. The word 'Apostle,' in its strict sense, applies only to the Twelve and Paul. (On the relation of the latter to the former, see General Introduction, and Excursus on *Galatians*, chap. ii. 1-10.) But the term was sometimes loosely applied to others, especially Barnabas (Acts xiv. 4, 14). It should be taken here in the strict sense, since the other terms would include all to whom this title might be loosely applied. It is generally agreed that only those are Apostles, who (1.) were commissioned by Christ Himself; (2.) were witnesses of His resurrection, because they had seen the Risen Lord; (3.) that they had a special inspiration (comp. chaps. ii. 20; iii. 5); (4.) that their authority was supreme; (5.) that they were furnished with ample credentials. It would appear from this that they can have no successors in the distinctive features of their office. Rightly, then, they are regarded as *extraordinary* Church officers. If any claim that the Apostolate has been reestablished, the claim must be made good by abundant proofs of unique inspiration and of supernatural vision of the Lord Himself on the part of the persons for whom the claim is made.

— **And some, prophets.** Those who were inspired occasionally, usually for the instruction of believers, although some of the New Testament prophets predicted (comp. Acts xi. 27; xiii. 1; xv. 32; xxi. 70; and especially 1 Cor. xiv.). As 'prophets' is joined with 'Apostles' (chaps. ii. 20; iii. 5), and in a way to indicate direct inspiration, this office also is to be regarded as extraordinary; any claim that it has been restored must be sustained by abundant proofs of such inspiration.

— **And some, evangelists.** This cannot refer to the writers of the Gospels, but to such persons as Philip (comp. Acts viii. 4-12 with xxi. 8). They seem to have been travelling missionaries, not 'vicars of the Apostles,' such as Timothy and Titus (as Calvin held). There is no evidence that this office required gifts which are no longer bestowed, and it may be regarded as permanent. But this does not imply a distinct class, or order, of the ministry. The Apostle seems to have avoided the use of the technical terms then applied in the churches. How such 'evangelists' can be recognized and regulated in their labors is a practical question of Church polity, especially since many are thus termed who present little

evidence of having been given for this office. — **And some, pastors and teachers.** These terms are properly understood of those who labor in some special field, committed to their care and instruction. The only question is, whether two classes are meant, or only one, the two-fold duty of which is thus indicated. The latter view is favored by the fact that 'some' is not repeated, and is held by a majority of commentators. Calvin maintained the former, and the distinction has usually been recognized in the Reformed Church, though practically disregarded. When Paul wrote the 'pastors' were 'bishops,' or 'elders,' and probably were always 'teachers' also; it is not so clear that the 'teachers' were always 'pastors.' It is further probable that there were already differences of organization among the Christian congregations, so that whatever distinction is here implied need not be regarded as pointing to a permanent one. In this most 'churchly' Epistle there is little support for any claims to a *jure divino* form of Church polity. 'The Apostle says nothing of the modes of human appointment or ordination to these various offices. He descends not to law, order, or form, but his great thought is that though the ascended Lord gave such gifts to men, yet their variety and number interfere not with the unity of the Church' (Eadie).

Ver. 12. The relation of the clauses of this verse has been much discussed. All three cannot be parallel (as in E. V.), since the preposition in the first differs from that in the second and third. There are two leading views: (1.) The second depends on the first, and the third on the second, with this sense: 'For the perfecting of the saints, unto all that variety of service, essential unto the building up of the body of Christ.' The main objection is that the Apostle is speaking of those who hold official positions, not of all the saints, while this view lays stress on the service of the latter. (2.) All the clauses depend on 'gave,' but the first expresses the more remote, and the second and third (which are parallel) the more immediate, aim of the giving. 'He gave some, etc., to fulfil the work of ministration, and to build up the body of Christ; His purpose being to perfect the saints.' This accounts for the difference of prepositions, avoids some minor difficulties, and gives a sense suited to the context. That the ultimate end should be placed first is strange, but is rendered all the more probable by the fact that ver. 13 presents a result which is more remote than that described in vers. 14, 15. — **For the perfecting of the saints.** 'For,' lit., 'to' or 'toward,' marking the aim (see above). 'Perfecting' occurs only here, and refers to moral completeness, not to the completeness of the number of the elect, nor to their becoming one body. The view which makes the next clause dependent on this gives this the special sense of complete preparation for service on the part of all the saints. — **Unto the work of ministration.** 'Ministry' is too technical, although the 'ministration' seems to refer to 'spiritual service of an official nature' (Meyer), already suggested in ver. 11. To apply it to the office of a deacon is unwarranted. If this clause depends on the preceding the reference is to all Christian ministration. — **Unto the building up of the body of Christ.** This clause is parallel to the preceding, although it serves to define the nature of the 'work.' The service is not merely philanthropic ministration; it has in view the growth and

strengthening of the 'one body.' Whatever view be taken of the connection of thought, it is true that all Christian service should contribute to the furtherance of this end.

Ver. 13. **Till we all come.** The verb means to arrive at a destination; 'we all' refers to all the saints, the members of the body of Christ. The official service will be needed, until this goal is attained, and it is here implied that it will be reached. Notice that this end is more remote than the results spoken of in vers. 14, 15. — **Unto, not, 'in.'** This preposition occurs three times in this verse, introducing the same aim under different aspects. — **The unity of the faith, and of the knowledge of the Son of God.** The phrase 'of the Son of God' belongs to both 'faith' and 'knowledge'; He is the object of both. 'The faith,' here means, not a creed, but our believing, while 'knowledge' means full knowledge. 'The unity' is not the state in which 'faith' and 'knowledge' become identical, since the two terms are kept apart by the repeated article; moreover the former is not to be lost in the latter, but abides (1 Cor. xiii. 13). The unity is rather that of the individual believers ('we all') resulting from that perfect faith and that perfect knowledge which corresponds with the perfect object of both, namely, the Son of God. How far off is this goal! But the servant of Christ should never lose sight of it. — **Unto a full-grown man.** The same end figuratively set forth, the whole becomes a mature, complete, single personality; the next clause repeats the figure: **unto the measure of the stature of the fulness of Christ.** The measure to be reached is 'the stature,' etc. The word means 'age,' and some contend for that meaning here, explaining, 'the measure characteristic of the age,' etc. But the idea of magnitude is prominent throughout the passage, and 'stature' seems more appropriate with 'measure.' Spiritual maturity is meant, and this maturity is conditioned by 'the fulness of Christ.' This may mean the state of fulness which belongs to Christ, or which comes from Him; the latter is perhaps preferable. The question remains, Will this goal be reached here or hereafter? some think the mention of 'faith' points to this world; others place the goal at the Second Advent, and the maturity during the subsequent millennium. Many hold that this end will be attained only in eternity. But some of the most judicious expositors feel that there is nothing to indicate that the Apostle had in mind a distinction between here and hereafter. This is the goal set before the Church on earth; until it is reached Christ will give men to do His work in official position, and this goal should be ever before them. It may be approached on earth, else it were no goal for present effort, but probably will be reached only when the Lord comes again. No one helps the Church toward it who obscures 'the Son of God' as the object of 'faith' and 'knowledge,' or seeks perfection from other sources than 'the fulness of Christ.' 'Beyond Christ we cannot go, without Him or against Him there is no progress' (Braune).

Ver. 14. **In order that.** While this verse is grammatically dependent on ver. 13, it points to a purpose to be fulfilled during the attainment of the goal set up in that verse, in other words, as in ver. 12, the most remote end is placed before the more immediate one. — **We be no longer children;** immature, small, feeble, imperfect. —

Tossed as waves; like the waves, 'fluctuating' (Vulgate); others prefer 'tossed to and fro,' as a deserted ship. Excitable and unsteady, as children are. — **Carried about with every wind of teaching,** not, 'doctrine,' since active agency is suggested. The figure must be understood in accordance with what precedes. The varying wind carries about the waves, or the ship deserted is at the mercy of the waves and wind. Those immature run after every new teacher; having little knowledge or stability, excitable, dependent on their surroundings, they fall a ready prey to the various teachers of error. It is as true to-day as when Paul wrote, perhaps is even more obvious, since the range of erroneous opinions through which such successively pass is now so much wider. — **In the sleight of men.** 'In' denotes 'the evil atmosphere, as it were, in which the varying currents of doctrine exist and exert their force' (Ellicott). The word 'sleight' is significantly taken from dice-playing. 'Men,' with their variety of teaching and trickery, are substituted for Christ the true guide. — **In craftiness tending to the system of error,** or, 'deceit.' This phrase is necessary to bring out the meaning. 'In craftiness' answers to 'in the sleight,' but implies more of conscious malice. This craftiness has as its goal, a systematic method, in the bad sense, a machination, stratagem. 'Error' is that which plans or machinates; the idea of 'deceit' is included, but the term is here used abstractly, and 'error' is perhaps preferable. Back of all this 'system' is Satan himself. In every age the scheme best adapted to lure away immature Christians comes into the foreground. Those most accurately described in this verse too often deem themselves far in advance in faith and knowledge. When the 'pastors and teachers' are themselves 'children,' the Church has most to fear.

Ver. 15. **But** introduces the positive side, in contrast with ver. 14. — **Holding the truth.** Not simply 'speaking the truth,' but 'being true,' following truth, walking in truth. 'Holding the truth' is correct, if 'the truth' is not referred to true doctrine. — **In love.** Some connect this with 'grow,' but it is better to join it with the participle, which otherwise would stand awkwardly alone. 'A true-seeking and true-being with loving caution and kind allowance' (Alford). — **May grow up into him;** 'unto and into Him' as the goal and standard of our growth (ver. 13), with a secondary thought, afterwards unfolded (ver. 16), of the incorporation of all the body in Him. — **In all things,** all those things in which Christian growth consists, faith, truth, knowledge, love, etc. — **Who is the head, even Christ.** Comp. chap. i. 22, 23. The position of the phrase renders it very emphatic. Growth is possible only because the Living Christ is the Head.

Ver. 16. **From whom,** as the Personal source and cause of unity and growth, **all the body** (as in Col. ii. 19), including every member of it. 'The whole body' suggests a slightly different idea. — **Fitly framed together and compacted.** The participles point to a present continuous progress; the former denotes the fitting together of the parts of a building, the latter the gathering together of persons into a compact society; the two ideas being adaptation and solidity. — **By means of every joint of the supply.** 'Joint' is a figure taken from the human body, referring to the nerves or more generally to all those points

of contact through which the common life passes to the different members; comp. Col. ii. 19. The explanation 'sensation' is not a natural one. The word rendered 'supply' is one which passed from the sense of leading a chorus to contribution for public service in general. 'The supply' is not that rendered by the individual members, but rather that furnished by Christ, the source of life, passing through every 'joint,' which is therefore defined as a joint of the supply. It is not necessary, and perhaps unsafe, to refer the phrase exclusively to the official persons spoken of in ver. 11. The most difficult question is that of connection. The E. V. joins the phrase with the participles. In favor of this may be urged, the position of the phrase and the parallel passage in Col. ii. 19. But to join it with the verb 'maketh the growth' is equally allowable, and gives more perspicuity to the passage. The participles do not necessarily involve this notion of vital contact and supply. — **According to the working,** etc. Not 'effectual working,' since the reference is not directly to God's energy, but to the vital energy of each part of the body. As **each several part** is spoken of, all the members of the body are included, not the officials only. Some join this clause with what precedes, as an explanation of 'the supply;' others connect it with the verb. The former seems preferable, the whole compound phrase, however, belonging to the predicate. — **Maketh the growth of the body.** The repetition of 'body' gives distinctness to the in-

involved statement, but may also indicate the body as a whole over against 'each several part.' The verb 'maketh' is intensive. All the body possesses, by means of the adaptation, compacting, supply, and energy of each part, contributes to this organic, symmetrical, growth. — **Unto the building up of itself in love.** This is the aim of the growth: Self-edification, and that 'in love,' as its element. It is unnecessary to connect the last phrase with the verb. The view taken of this complicated verse may be thus stated: 'From whom (Christ) all the body (each and every member) fitly framed (jointed) together and compacted (so as to form one whole) grows (as by its own organic life) by means of every joint (every special adaptation in gift and office) of the supply (which Christ grants) according to the working in the measure of each several part (the growth being not only from Him, but symmetrical and organic) unto (this end) the building up of the body itself in love (as the element of edification).' We have here nothing about the ministry constituting the Church, but enough to show the necessity for the ministry; nothing about the necessity of maintaining the succession through fixed forms, but the promise that Christ will give real pastors and teachers, if the Church will be careful to receive these and only these; nothing about the external polity of the Church, but much about the means of her advancement toward unity of faith and knowledge, through edifying in love.

CHAPTERS IV. 17-V. 21.

III. GENERAL CHRISTIAN DUTIES.

This part of the Epistle is difficult to analyze. The ethical precepts are not arranged in any discoverable logical order. For convenience a division into two sections is adopted: (1.) Chap. iv. 17-32, in which the duties are based upon the contrast between the old and the new man. (2.) Chap. v. 1-21, in which the precepts have as their motive the self-sacrificing love of Christ.

CHAPTER IV. 17-32.

I. Exhortations based on the Contrast between the Old and New Man.

The exhortation of vers. 1-3 is resumed, but with all the added force derived from the motives presented in vers. 4-16. Because of all these, their walk is no longer like that of the Gentiles (vers. 17-19), but, in accordance with their great Example and Teacher (vers. 20, 21), is a putting off of the old man (ver. 22), and through a spiritual renewal (ver. 23) a putting on of the new man (ver. 24). Because of this principle of the new walk, their lives should show the virtues opposed to lying (ver. 25), unholy anger (ver. 26, 27), dishonesty (ver. 28), corrupt speech (ver. 29), which grieves the Holy Spirit (ver. 30); instead of the malice of the old man (ver. 31), there should be the forgiving love of the new, since God, after whom the new man hath been created, has in Christ shown such forgiving love.

17 **T**HIS I say ^a therefore,¹ and testify in the Lord, that ^b ye ^a Ver. 1-3.
henceforth walk not ² as other Gentiles ³ walk, ^c in the ^b Chap. ii. 1,
2, 3; ver.
22; Col. iii.
7; 1 Pet. iv
3

¹ This therefore I say

² no longer walk

³ as the Gentiles also (*according to the best authorities*)

^c Rom. i. 21.

18 vanity of their mind, ^d Having the understanding darkened, ^d ^d Acts xxvi. 18.
^e being alienated from the life of God through ^e the ignorance ^e Chap. ii. 12 ;
that is in them, because of the ^f blindness ^f of their heart : ^f Gal. iv. 8 ;
19 ^g Who being past feeling ^g have given themselves over unto ^g 1 Thess. iv. 5.
^h lasciviousness, ^h to work ^h all uncleanness with greediness. ^h Comp. Rom. xi. 7, 25 ;
20, 21 But ⁱ ye have not so learned ⁱ Christ ; ⁱ If so be that ye ⁱ 1 Tim. iv. 2.
have ^j heard ^j him, and have been ^j taught by him, as the ^j Comp. Rom. i. 24, 26 ;
22 truth is ^k in Jesus : That ye ^k put off concerning ^k the former ^k Pet. iv. 3.
conversation ^l ^l the old man, which is corrupt according to ^l Gal. v. 19.
23 the deceitful lusts ; ^m And ^m be ^m renewed in the spirit ^m 17 of ^m k Vers. 22-24.
24 your mind ; And that ye ⁿ put on the new man, which after ⁿ l Comp. chap. iii. 2.
25 God ^o is ^o created in righteousness and true holiness. ^o Where- ^o m Chap. i. 13.
fore putting away lying, ^p speak every man truth ^p with his ^p Col. ii. 11 ;
26 neighbour : for ^q we are members one of another. ^q Be ye ^q 22 ^q iii. 8, 9 ;
angry, and sin not : let not the sun go down upon your wrath : ^r 23 ^r Heb. xii. 1 ;
27 ^r Neither ^r give place to the ^r devil. Let him that stole ^r 25 ^r 1 Pet. ii. 1.
steal no more : ^s but rather ^s let him labour, working with ^s his ^s o Chap. ii. 2,
hands the thing ^t which is good, that he may have to give ^t to ^t 3 ; ver. 17 ;
29 him that needeth. ^u Let no corrupt communication proceed ^u v ^u Col. iii. 7 ;
out of your mouth, but ^v that which ^v is good to the use of ^v 29 ^v 1 Pet. iv. 3.
edifying, ^w ^w that it may minister ^w grace unto the hearers. ^w ^w Rom. vi. 6.
30 And ^x grieve not the Holy Spirit of God, ^x whereby ye are ^x 32 ^x g Rom. xii. 2 ;
31 sealed unto the day of ^y redemption. ^y Let all bitterness, and ^y ^y Col. iii. 10.
wrath, and anger, and clamour, and ^z evil speaking, be put ^z ^z r Rom. vi. 4 ;
32 away from you, ^z with all malice : And ^z be ye ^z 33 kind to one ^z ^z 2 Cor. v. 17 ;
another, tenderhearted, ^a forgiving one another, ^a 34 even as God for ^a ^a Gal. vi. 15 ;
Christ's sake hath forgiven you. ^a 35 ^a chap vi. 11 ;
^b ^b ^b Col. iii. 10.
^c ^c ^c Ps. iv. 4 ;
^d ^d ^d xxxvii. 8.
^e ^e ^e 2 Cor. ii. 10, 11 ;
^f ^f ^f James iv. 7 ;
^g ^g ^g 1 Pet. v. 9.
^h ^h ^h Acts xx. 35 ;
ⁱ ⁱ ⁱ 1 Thess. iv. 11 ; 2 Thess. iii. 8, 11, 12.
^j ^j ^j Luke iii. 11
^k ^k ^k Matt. xii. 36 ; chap. v 4 ; Col. iii. 8.
^l ^l ^l Col. iv. 6 ;
^m ^m ^m 1 Thess. v. 11.
ⁿ ⁿ ⁿ Col. iii. 16.
^o ^o ^o Comp. Is. vii. 13 ; lxxiii 10 ; Ez. xvi 43 ; 1 Thess v. 19.
^p ^p ^p Chap. i. 13
^q ^q ^q Luke xxi. 28 ; Rom. viii. 23 ; chap. i. 14.
^r ^r ^r Col. iii. 8, 19.
^s ^s ^s Tit. iii. 2 ; James iv. 11 ; 1 Pet. ii. 1.
^t ^t ^t Tit. iii. 3.
^u ^u ^u 2 Cor. ii. 10 ; Col. iii. 12 ; 13 ; comp. Gal. v. 22.
^v ^v ^v Matt. vi. 14 ; Mark xi. 25.

4 Being darkened in their understanding
5 because of (see notes, on the punctuation)
6 hardening
7 gave themselves up to wantonness
8 unto the working of
9 in greediness (or covetousness)
10 did not thus learn
11 If indeed ye heard
12 were
13 as is truth
14 as regards your former way of life
15 the lusts of deceit
16 become
17 or by the Spirit
18 hath been
19 holiness of the truth
20 having put off falsehood
21 speak ye truth each one
22 omit ye
23 irritation
24 Nor yet
25 who stealth
26 no longer
27 that
28 to impart to him that hath need
29 whatever
30 for the building up of the need
31 give
32 in whom ye were
33 but become ye
34 each other
35 God in Christ forgave you

Ver. 17. This therefore I say. 'This' points to what follows; 'therefore' may refer to what immediately precedes; it is better, however, to find here a resumption of the exhortations begun in vers. 1-3, but with the force added by the intervening discussion.—Testify in the Lord. He bears witness, not in his own, but in the cause of the Lord in whom he lives, and in whom his

readers live; hence the appeal should have weight with them.—That ye no longer walk. This is what he says, and it amounts to a precept; comp. ver. 1. It forbids doing any more what they once did.—As the Gentiles also walk. The fuller reading of the Received text, which would properly be rendered: 'as the rest of the Gentiles also walk,' is not sufficiently supported.

It was probably inserted to indicate that the readers were Gentiles. But the briefer form suggests this in 'also.' — **In the vanity of their mind.** 'Vanity' betokens 'a waste of the whole rational powers on worthless objects' (Alford). This is the characteristic of heathenism, even in its most refined forms. 'Mind' here is the same term used in Rom. vii. 23-25, and is applied to the spirit of man, mainly in its moral and intellectual aspects, 'the practical reason,' the controlling will. It is evident that the 'mind' is here regarded as depraved; that part of man's nature, which in its original constitution was noblest, has become the stronghold of his depravity.

Ver. 18. This verse is made up of four clauses, which may be thus arranged:—

Being darkened in their understanding,
Being alienated from the life of God,
Because of the ignorance that is in them,
Because of the hardness of their heart.

Some find a correspondence between the first and third, and the second and fourth clauses, the alternative being regarded as due to the interaction of the results set forth in the first and second clauses. Others join the third to the first, and the fourth to the third, taking ignorance as the cause of darkness, and hardness as the cause of ignorance, alienation being the result of darkness. The former view seems preferable (see below). In any case the whole is descriptive of the walk of the heathen 'in the vanity of their mind.'

— **Being darkened in their understanding.** The participle points to a condition which has been effected in the past, and the seat of this darkened condition was the intellectual part of our nature. — **Being alienated from the life of God;** comp. chap. ii. 12. The participle here has the same force as that of the previous clause. 'The life of God' means the true spiritual life which belongs to God, and which He bestows on men. The two clauses stand related, the one is the internal condition, the other the external result. — **Because of the ignorance, etc.** Not 'through.' This is an 'ignorance' which is now natural and peculiar to them. It is the ground of the darkening of the understanding. Against this view of the connection, it is urged that 'ignorance' is not the cause of darkness. But in the first clause a present condition is spoken of, the result of something in the past, or rather of a continued process. The ignorance peculiar to heathenism was the ground of growing mental obscurity. — **Because of the hardening of their heart.** 'Hardening' is more exact than 'blindness' (comp. Rom. xi. 7). This is the ground, the alienation from the life of God; but it should be remembered that the two causes interact, as do the two results. 'There is not intellectual obscurity *beside* practical estrangement from God, nor ignorance *beside* hardness of heart; the one conditions the other, working destructively as they reciprocally affect each other' (Braune). Whatever view be taken of the interdependence of the clauses, the verse, as a whole, asserts that depravity had affected the entire man, and that this condition was a lapse, not an original one.

Ver. 19. **Who, men of the kind that.** — **Being past feeling.** One word in Greek, meaning to be unresponsive to pain, and in this connection, referring to moral pain, not feeling the punishment of conscience — **Gave themselves up.** The same verb is used in Rom. i. 24 of the other side of the matter: 'God gave them up,' etc. Here,

where 'themselves' is the emphatic word, the freedom and guilt of men is described. The two are not antagonistic. 'Self-abandonment to deeper sin is the Divine judicial penalty of sin' (Eadie). — **To wantonness.** The term, derived from the verb meaning to overeat, refers to an unbridled course of conduct, defying public decency, not to any special sin of sensuality. As however sensuality is always implied, 'wantonness' fairly expresses the sense. Comp. Trench, *New Testament Synonyms*; and Gal. v. 19. — **Unto the working;** as at a trade; this is the conscious design of giving themselves up, to make it a business to indulge in all uncleanness. Every kind of uncleanness is referred to, chiefly libidinous forms. — **In greediness, or, 'covetousness;'** but here the wider sense is preferable, insatiable greed, the selfish desire for more, whether in the form of avarice or lust. 'In' is not = with, as if another special vice were added; the business of committing uncleanness moves on in this atmosphere of unsatisfied greed; the two constantly interact. The intimate connection of avarice and lust is suggested, and the history of those times furnished many fearful illustrations.

Ver. 20. **But ye, over against the 'Gentiles' (ver. 17), whose walk has been described (vers. 18, 19). — Did not thus learn Christ.** The tense is historical, at the time of conversion. 'Not thus' is put rhetorically for 'in an entirely different way.' That different way is detailed in vers. 22-24. 'Christ' is the Personal Object they learned, as is evident from ver. 21. It is not simply 'the doctrine of Christ; or, 'about Christ;'' the peculiar phrase suggests that in nothing else is a Person so directly and fully the object of the knowledge obtained.

Ver. 21. **If indeed;** comp. chap. iii. 2; their experience is to be recalled to test the matter; not doubt, but certainty is implied. — **Ye heard him;** when they became disciples. Even if they heard through the instrumentality of others, they did not truly hear, unless they heard *Him*, for this is the emphatic word. Nothing is truly heard through the gospel message, until He is heard. — **And were taught in him;** and in Him were taught; not 'by Him,' nor 'concerning Him,' but, in fellowship with Him. This fellowship was not only the result but the essential condition of the instruction; for saving knowledge is referred to. — **As is truth in Jesus.** 'As' is not = 'inasmuch as,' but 'according as.' 'Not thus,' but in this manner were they taught. 'Is' points to what is real and permanent. 'Truth' here includes both what is true and what is real, over against ignorance and vanity, but is not to be understood as meaning 'Christian doctrine' (comp. the frequent misquotation: 'the truth as it is in Jesus'), nor 'true holiness.' The whole may be thus paraphrased: 'If you were taught so that what you received was according to what is true (true and real) as permanently embodied in the personal Saviour.' The word 'Jesus' has the article in the original, pointing to the known Person, whose human name, rather than His official title, is used here, where He is represented as Himself speaking to His individual followers.

Vers. 22-24. These verses depend on the entire preceding thought. The substance of what you learned, of what you heard and were taught, properly, 'as is truth in Jesus,' was 'that ye put off,' etc. In the connection, this is equivalent to 'that ye must put off.' Some find in 'ye' a con-

trast with 'Jesus,' and hence join the verses with the clause: 'as truth is in Jesus,' but the contrast is with their previous condition, the Christian walk as opposed to the walk of the Gentiles. Ver. 22 presents the *negative* side, and vers. 23, 24 the *positive* side of the Christian walk.

Ver. 22. **That ye put off.** The emphasis is on the verb, which is used of throwing off garments. No more special reference (as preparation for a race, for baptism) is necessary. The tense points to a single, sudden act. — **As regards your former way of life.** 'Conversation' is misleading; comp. Gal. i. 13. The phrase qualifies the verb 'put off,' and this putting off of the old man is indispensable, because in their former way of life this old man was, as it were, the garment in which they were clothed. — **The old man.** The corrupt self, the depraved nature, the 'flesh' in the ethical sense (see Excursus on Rom. vii.), here personified, in contrast with 'the new man' (ver. 24). It is 'old,' because it is regarded as condemned, done away, and in Rom. vi. 6 is spoken of as 'crucified.' — **Which waxeth corrupt.** The participle, thus rendered, has been variously explained, as 'which tends to corruption,' 'which is corrupted,' 'which corrupteth himself.' The last view, which brings out the force of the present and middle senses of the original, is preferable, and fairly paraphrased by Ellicott as above. The idea of growing corruption was probably suggested by the figure of putting off an old garment. Eternal destruction is suggested as the culmination of the process of corruption. — **According to the lusts of deceit.** Not 'deceitful lusts,' but lusts which belong to deceit, sin being thus characterized because of its power of deceiving. These 'lusts' are the instruments which carry on the process of corruption, and their agency is so potent, because the subjects are deceived as to the true character of the desires they cherish. In the more refined forms of sin the deceit is the greater. The entire 'culture' of too many is included here, as it was in those days of classical heathenism.

Ver. 23. **And become renewed.** 'Be renewed' is more literal, but the present tense refers to a continued process, as 'become' suggests. In Col. iii. 10, the word 'renewed' is slightly different; here the root is the word meaning 'young,' which there occurs in the phrase 'new man;' comp. ver. 24. This 'renewing' is God's work, and yet we have here an exhortation. The paradox is frequent in the Scriptures, and need occasion no practical difficulty. — **In the spirit,** or, 'by the Spirit,' of your mind. It is difficult to decide between the two views. The one refers 'spirit' to the human spirit, which belongs to the 'mind,' the whole phrase indicating that with reference to which the renewal takes place. The other refers 'Spirit' to the Holy Spirit indwelling in the human spirit' (see Excursus on Romans vii.), taking the phrase as instrumental. Both are grammatically admissible. The New Testament use of 'spirit' favors the latter, since the unrenewed human spirit is rarely spoken of. The main difficulty is that the subject and the agency of the renewing are confused. But a *process* is referred to, in which this 'indwelling Spirit' of the mind is the continuous Agent.

Ver. 24. **And that ye put on; once for all.** — **The new man.** 'New,' not 'young,' as in Col. iii. 10. Comp. Rom. xiii. 14: 'Put ye on the Lord Jesus Christ.' — **Which after God hath been**

created. The allusion to Gen. i. 26, 27 is unmistakable (comp. also Col. iii. 10: 'after the image of Him that created him'), but the immediate reference is to the new creation in Christ, the new human personality into which the believer is transformed. 'Hath been created' suggests this reference, better than 'was created.' More than was lost in Adam has been given in Christ, but both creations are 'after the image of God.' This 'new man' we can be exhorted to 'put on,' since 'once for all in the *Person of Christ* is that created and prepared for us, which we are to put on' (Stier). In Col. iii. 12, the Apostle exhorts, in consequence, to put on the several virtues which characterize the new man. — **In righteousness and holiness of the truth.** 'In' these, with these endowments or characteristics, the new man hath been created; the former points to moral rectitude, external and toward men; the latter, to the internal quality of spiritual life, its relation to God. The two combined express moral perfection. 'Of the truth' is added, as the ground of both, 'truth' being personified. There may be an antithesis to 'deceit' (ver. 22), but God's truth is indicated as the ultimate source of these moral perfections, since the creation is 'after God.' Hence 'truth' is more than our true knowledge of God. It appears from this verse that the image of God in which man was originally created consisted in *moral* likeness, not merely in rational powers, immortality, or dominion over other creatures.

Ver. 25. **Wherefore.** In view of the previous exhortation, especially vers. 22-24. — **Having put off falsehood;** comp. ver. 22. The negative side comes first. The participle points to a single act, hence 'having put off;' this precedes the habit which is commanded. 'Falsehood' is the vice or habit of lying, a chief characteristic of 'the old man,' a necessary result of selfishness and sin. The mention of 'truth' (ver. 24) seems to have suggested this precept. But lying is a fundamental vice. It comes from the devil (comp. John viii. 44). The motive with which the verse closes shows that it is inconsistent with love, and a lie spoken out of love is still a lie. Falsehood includes deceptive acts and looks, and this single precept, if obeyed, would revolutionize many a community, and destroy some kinds of business. — **Speak ye truth each one with his neighbor.** The command is to habitual action. (The language is a reminiscence from Zech. viii. 16). 'With' points to mutual intercourse, and the added motive shows that 'neighbor' means fellow-Christian. Of course the application of the precept is not confined to intercourse with Christians. — **For we are members one of another.** Comp. Rom. xii. 5-8; 1 Cor. xii. 15-27. More than members of human society, and hence mutually dependent; in close fellowship as holding the same views and laboring for the same end; as members of the body of Christ we become members of one another; as He is true, we should be truthful.

Ver. 26. **Be angry and sin not.** Ps. iv. 5 is here cited. Both verbs are imperative, not the first conditional. Wrath, for this is the proper force, is not only allowable, but in certain cases commanded, yet in no case should sin be joined with it. This throws the emphasis on the second member of the sentence, so that the first becomes more of an assumption than a command: 'Be angry (for this must be so) and do not sin.' There

is no necessity for supposing that all wrath is sinful. Sinless wrath is like the wrath of God, and needs no excuse; but our wrath is rarely like God's. — **Let not the sun go down upon your irritation.** The article is omitted by some of the most ancient authorities. If retained it points to the 'irritation' in consequence of being angry. Even allowable anger should not continue. If the article be omitted, the precept is more general, forbidding the continuance of any 'irritation.' This term occurs only here, and means a condition of aroused wrath. The reference to the going down of the sun is a 'reminiscence of Deut. xxv. 13-15, according to which the poor man should receive his cloak, given in pledge, and wages should be paid before sun-down' (Braune). The limit need not be applied too literally, but night is a good season for the growth of the forbidden feeling. The verse teaches that anger may be right, but is far more likely to be wrong; that it certainly is if it lasts long, and becomes worse by giving entrance to Satan.

Ver. 27. **Nor yet.** A slight change in the form of the negative, sustained by the best authorities, shows that this is another prohibition; hence 'neither' is inexact. The reference is, however, still to anger. — **Give place** (comp. Rom. xii. 19), give free play, room in the heart, **to the devil, z. e., Satan.** It is doubtful if the word *diabolos* ever means simply slanderer, or blasphemer, when used as a noun. The clause gives a reason why sinful anger should be avoided: it opens to Satan the heart which has been redeemed from his power by Christ.

Ver. 28. **Let him who stealeth**, not, 'stole,' as if a single act were meant. One who acts thus, not quite so strong as 'thief.' But were there any such among the Ephesian Christians? Possibly there were, comp. 1 Cor. v. 1; 2 Cor. xii. 21; but more probably the term should be understood in the spirit of Christian ethics, of those who lived by their wits, cheating their neighbors, or in indolence neglected to labor for themselves, becoming a burden on the charity of others. Certainly the context points to such, as included. Preying upon others in any way is forbidden: let such **steal no longer; but rather**, etc. *How* he should labor is explained in the appended clause: **working with his hands that which is good.** The effort is to be assiduous, the 'hands' that were thievish are to be used in honest labor. Laziness is but a form of dishonesty; and manual labor is far more honorable than many forms of 'business,' so-called. — **That he may have**, etc. *Why* he should labor is now stated. Further it is implied that all labor, however assiduous and honest, which does not aim at a surplus to give away, is not distinctively Christian. The laborer may not always be conscious of this end, but it must be practically present. The precept of this verse is the very opposite of communism, which encourages men to *take* as their right, not to *give* as their privilege. Here is the germ of Christian social science. It does not encourage demands from capital (the accumulated surplus of labor), but lays a personal duty upon the Christian capitalist. On the other hand, each is commanded not only to labor but to have a surplus; to be a capitalist for benevolent purposes at least. The Apostle's language discourages begging, combining to extort, or legislating in favor of idleness. Legislative charity is not necessarily Christian charity; taxes are not free will offerings of be-

nevolence. The dignity of manual labor is sustained by the Apostle's example (Acts xviii. 3; xx. 34; 2 Thess. iii. 8) and precept (Acts xx. 35; 2 Thess. iii. 10). To despise labor is a mark of barbarism, not of civilization. Unless the primal curse (Gen. iii. 19) be accepted and transformed into a blessing, it becomes a worse misfortune. The one rule for making it a blessing is given by this Apostle: 'So laboring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive' (Acts xx. 35).

Ver. 29. **Let no corrupt communication**, etc. 'Corrupt' is used of what is decayed and loathsome, but the idea of worthlessness is included. It is implied that such things naturally rise to the lips, but they should never be spoken. — **But whatever**; the form is conditional, as if to suggest how rare such speech is. Much speaking is likely to be evil speaking. — **Good** (*i. e.*, fitting, though possibly suggesting the moral quality) **for the building up of the need.** This means either 'for edifying with respect to the need,' or more probably, 'for the building up of the need which occasions or calls for it.' (The E. V. is not correct.) In either case the requirement is, adaptation to place and time, and to the person whose edification is sought; comp. Col. iv. 6: 'how ye ought to answer every man.' — **That it may give grace**, etc. This is the purpose of what has just been commanded, and should be made the purpose of those who obey it. 'Give grace' is here = confer benefit, impart a blessing, suggesting *spiritual* benefit, since 'grace' usually refers to God's favor. But it should not be limited to that sense here, nor weakened into 'that it may be gracious,' or 'agreeable.' Profitable conversation is so rare, because our social intercourse has no such exalted aim as this.

Ver. 30. **And grieve not the Holy Spirit of God**, lit., 'the Spirit, the Holy (Spirit) of God.' This emphatic form shows the importance of the command. The verb means to disturb, render sorrowful, while 'and' shows that corrupt words do thus 'grieve' the Spirit, which dwells in us and in others, and can be thus ill treated by foul speech. Believers can 'grieve' the Spirit, unbelievers 'resist' Him; comp. Acts v. 51. Though the expression is in one sense figurative, it points to a great reality, namely, the sympathetic (not apathetic) presence of the Holy Spirit in Christian hearts. — **In whom**, not 'by whom,' since God seals us with the Spirit as the Seal (comp. i. 13); 'in' suggests fellowship. — **Unto the day of redemption**; the day of final and complete redemption; comp. chap. i. 14. The motive is one of love, not of fear, the day of judgment is for Christians the day of redemption. The possibility of losing the seal is not suggested, except as all exhortations imply danger.

Ver. 31. This verse warns against several manifestations of evil passion, virtually grouping them under the common term (or principle) of 'malice.' The whole presents a sharp contrast to the exhortation of ver. 31. The prohibition pictures the disposition of 'the old man' (ver. 22); the command, that of 'the new man' (ver. 24); together they form an appropriate conclusion to the section. — **Let all bitterness**, ill-temper of every kind, as 'the prevailing temperament and frame of mind' (Ellicott). — **And wrath, and anger**; the former denotes the excitement, the passionate display of temper; the latter the set-

tled habit, probably directed in malice against a person. Both are the results of 'bitterness.' (The latter is the term applied to the wrath of God.) — **And clamor and evil speaking** (lit., 'blasphemy'). The former is the wrathful passionate outcry of strife; the other, the slander and reviling of settled anger. The last always breaks the sixth and ninth commandments, usually the seventh, and is akin, as the term indicates, to an infraction of the third also. — **Be put away from you**; a stronger expression than that of ver. 25. — **With all malice.** The other five represent a progress in the manifestation of evil temper; this is the root from which they spring. But 'all' includes every manifestation of malice, not already enumerated.

Ver. 32. **But become ye.** 'But' marks the contrast with ver. 31; 'become' points to a process, indicating that the preceding warning was needed. — **Kind to one another**; benignant, of a sweet disposition, the practical manifestation is implied; comp. Gal. v. 22. — **Tenderhearted**; having sympathy, heartfelt compassion, etc. — **Forgiving each other**; not, 'one another,' as before; possibly the change marks more strongly the

fellowship of Christians. The participle shows how the kindness and sympathy should be manifested; opportunities to forgive will not be lacking. — **Even as God in Christ forgave you** (some authorities read 'us'). The example is introduced as a motive, but 'even as' is not = 'because.' The verb points to a single crowning act of forgiveness in the past, and should not be translated: 'hath forgiven,' or 'will forgive,' a gloss which our feeble faith too frequently puts upon it. 'In Christ' (not, 'for Christ's sake') may be connected with 'God,' or with 'forgave': either presents an important truth. God in Christ forgave us, and God forgave us in Christ, in giving Him to be a propitiation for our sins. The latter though accords better with the term used and with the emphasis Paul places on the atonement. So nearly all recent commentators. Kindness is well, compassion is better, but forgiveness is God-like. Forgiveness, however, is the result of an inward experience of God's forgiving love in Christ. Not to believe in Christ is to exclude the strongest motive for pardoning those who injure us.

CHAPTER V. 1-21.

2. *Precepts based upon the Self-sacrificing Love of Christ.*

The connection of thought with chap. iv 32 is very close; God's forgiving love is directly presented as a motive ('therefore') for the exhortation to follow Him (ver. 1). But God's forgiving love cannot, so far as its effect upon Christian life is concerned, be separated from the self-sacrificing love of Christ, which is therefore presented as the strongest motive to walking in love (ver. 2). In sharp contrast with this walk in love, the Apostle enumerates certain sins of lust and greed and tongue (vers. 3, 4), enforcing the warning by recalling their certain knowledge of the exclusion of those who habitually thus sin from the kingdom of Christ and God (ver. 5).

In view of the frequent excuses for such vices (ver. 6), the Apostle warns against association with wicked men (vers. 7-10), since such association would be a relapse from light to darkness. He also warns against fellowship with wicked works (vers. 11-13), since it is the duty of Christians to reprove these, though some of them are unmentionably shameful, it being the nature of light (and Christians are 'light') to make manifest and even by reproof to reveal the true quality of such wicked works; this duty being further enforced by the promise that Christ Himself will enlighten and quicken such (ver. 14). The exhortation is resumed, after the digression of vers. 11-14, and a strict attention to the Christian walk is enjoined (ver. 15), opportunities to do good are to be sought for (ver. 16), progress to be made in the knowledge of Christ's will (ver. 17), instead of being filled with wine, they are to be filled with the Spirit (ver. 18), the new exhilaration expressing itself in both public and private songs of praise (ver. 19), in constant thanksgiving in the name of Christ (ver. 20), and in submission one to another (ver. 21). The last thought forms the basis for the special precepts which follow (chaps. v. 22-vi. 9).

1 **BE** ^a ye ¹ therefore followers ² of God, as dear ³ children; ^a **And** ^b walk in love, ^c as Christ also hath loved us, ⁴ and hath given himself ⁵ for us an offering and a sacrifice to God ^b ^d for a sweetsmelling savour. ⁶

¹ Become

² *lit.*, imitators

⁸ beloved

⁴ also loved you (*according to the best authorities*)

⁵ gave himself up

⁶ savour of a sweet smell

^a Matt. v. 45; Luke vi 36; chap. iv 32; ^b John xiii. 34; xv. 12; 1 Thess. iv. 9; 1 John iii. 14, 23; iv. 21. ^c Gal. i. 4; ii 20; Heb. vii. 27; ix. 14, 26; x. 10, 12; 1 John iii. 16 ^d Gen viii 21; Lev. i. 9; 2 Cor. ii. 15; comp. Phil. iv. 18

3 But ^e fornication, and all uncleanness, or covetousness, ^f let it
4 not be once ⁷ named among you, as becometh saints; ^g Neither
filthiness, nor foolish talking, nor ⁸ jesting, ^h which are not con-
5 venient: ⁹ but rather giving of thanks. For this ye know, ¹⁰
that ⁱ no whoremonger, ¹¹ nor unclean person, nor covetous
man, ^k who ¹² is an idolater, ^l hath any inheritance in the king-
dom of Christ and of ¹³ God.

6 ^m Let no man deceive you with vain ¹⁴ words: for because of
these things ⁿ cometh the wrath of God ^o upon the children ¹⁵
7 of disobedience. Be not ye ¹⁶ therefore partakers with them.
8 ^p For ye were sometime ¹⁷ darkness, but now ^q are ye light in
9 the Lord: walk as ^r children of light; (For ^s the fruit of the
10 Spirit ¹⁸ *as* in all goodness and righteousness and truth;) ^t Prov-
11 ing what is acceptable unto ¹⁹ the Lord. And ^u have no fel-
lowship with ^v the unfruitful works of darkness, but rather ²⁰
12 ^w reprove *them*. ^x For it is a shame even to speak of those
13 things which are done of them in secret. ²¹ But ^y all things
that are ²² reprov'd are made manifest by the light: for what-
14 soever doth make manifest ²³ is light. Wherefore he saith,
^z Awake thou that sleepest, and ^a arise from the dead, and
Christ shall give thee light. ²⁴

15 ^b See ²⁵ then that ye walk circumspectly, ²⁶ not as fools, ²⁷ but
16 as wise, ^c Redeeming the time, ²⁸ ^d because the days are evil.
17 ^e Wherefore be ye not unwise, ²⁹ but ^f understanding ^g what the
18 will of the Lord *is*. And ^h be not drunk ³⁰ with wine, wherein
19 is excess; ³¹ but be filled with ³² the Spirit; Speaking to your-
selves ³³ *i* in psalms and hymns and spiritual songs, singing
20 and making melody in your heart to the Lord; ^k Giving thanks
always for all things unto God and the Father ^l in the name of
21 our Lord Jesus Christ; ³⁴ ^m Submitting yourselves one to an-
other in the fear of God. ³⁵

7 even ⁸ or ⁹ fitting ¹⁰ of this ye are sure, knowing
11 fornicator ¹² *some very ancient authorities read* which
13 *omit* of ¹⁴ empty ¹⁵ sons ¹⁶ Become not
17 once ye were ¹⁸ light (*according to the best authorities*)
19 well pleasing to ²⁰ *insert* even
21 For the things done in secret by them it is a shame even to speak of
22 being ²³ everything which is made manifest ²⁴ shine upon thee
25 Take heed ²⁶ strictly how ye walk ²⁷ unwise men
28 buying up the opportunity
29 On this account do not become senseless ³⁰ made drunk
31 *or* dissoluteness ³² in ³³ one another
34 *the correct order is* in the name of our Lord Jesus Christ to God and the
Father ³⁵ *nearly all the ancient authorities read* Christ.

^e Col. iv. 5. ^f Rom. xii. 2. ^g 1 Thess. iv. 3; v. 18. ^h Prov. xx. 1; xxiii. 20, 30; Is. v. 11, 22; Luke
xxi. 34. ⁱ Acts xvii. 25; 1 Cor. xiv. 26; Col. iii. 16; James v. 13. ^k Ps. xxxiv. 1; Is. lxiii. 7; Rom. xii. 12
chap. vi. 18; Col. iii. 17; iv. 2; 1 Thess. v. 18; 2 Thess. i. 3. ^l Heb. xiii. 15; 1 Pet. ii. 5; iv. 11. ^m Phil
ii. 3; 1 Pet. v. 5.

Rom. vi. 13;
1 Cor. vi.
18; 2 Cor.
xii. 21;
chap. iv. 19,
20; Col. iii.
5; 1 Thess.
iv. 3, etc.
1 Cor. v. 1.
Matt. xii.
35; chap.
iv. 29.
h Rom. i. 28.
i 1 Cor. vi. 9;
Gal. v. 19,
21.
k Col. iii. 5;
1 Tim. vi.
17.
l Gal. v. 21;
Rev. xxii.
15.
m Jer. xxix.
8; Matt.
xxiv. 4; Col.
ii. 4, 8, 18;
2 Thess. ii.
3.
n Rom. i. 18
o Chap. ii. 2
p Is. ix. 2;
Matt. iv. 16;
Acts xxvi.
18; Rom. i.
21; chap. ii
11, 12; iv.
18; Tit. iii.
3; 1 Pet. ii.
9.
q John viii.
12; xii. 46;
2 Cor. iii.
18; iv. 6;
Col. i. 12,
13; 1 Thess.
v. 5; 1 John
ii. 9.
r Luke xvi. 8;
John xii. 36.
s Gal. v. 22.
t Rom. xii. 2;
Phil. i. 10;
1 Thess. v.
21; 1 Tim.
ii. 3.
u 1 Cor. v. 9,
11; x. 20;
2 Cor. vi.
14; 2 Thess.
iii. 6, 14.
v Rom. vi. 21;
xii. 12;
Gal. vi. 8.
w Lev. xix.
17; 1 Tim.
v. 20.
x Rom. i. 24,
26; ver. 3.
y John iii. 20,
21; Heb. iv
13.
z Is. lx. 1;
Rom. xiii.
11, 12; 1
Cor. xv. 34;
1 Thess. v.
6.
a John v. 25;
Rom. vi. 4;
5; chap. ii
5; Col. iii.
1.
b Col. iv. 5.
c Gal. vi. 10;
Col. iv. 5.
d Ecc. xi. 2;
xii. 1; John
xii. 35;
chap. vi. 13.

Ver. 1. **Become therefore.** 'Therefore' connects the exhortation with chap. iv. 31, 32, but there is an advance in thought, so that a new section begins here. Strictly speaking vers. 1, 2 are transitional; an inference from what precedes, a basis for the following exhortation. — **Followers.** Lit., 'imitators,' which perhaps suggests too much. In any case God is the model, especially in the crowning act of His love (chap. iv. 32); hence 'become,' not 'be.' — **As beloved children;** children through Christ, and beloved of God, hence to imitate Christ (ver. 2); each word contains a motive.

Ver. 2. **And walk in love;** since in this (chap. iv. 32) they are to be imitators of God. 'Love' is God's characteristic (chap. i. 4, 5), and our aim (chap. iii. 17-19). — **As Christ also loved you.** Some authorities read 'us,' and a few have 'you' in both clauses, but the variation 'you' — 'us' is the more probable reading. 'You' here gives emphasis to the exhortation; 'also' joins the Christian walk in love to the work of Christ among men. — **And gave himself up for us.** Some supply 'to death,' others join 'to God' with the verb, but it seems best to take it absolutely of Christ's self-sacrifice. 'And' serves to explain how He 'loved,' while 'for us,' which in itself means 'on behalf of us,' in this connection points to the vicarious work of Christ; comp. on Rom. v. 6, Gal. ii. 20. The pronoun 'us' extends the thought to all Christians; the Apostle thus including himself. — **An offering and a sacrifice.** The former is the more general term for all offerings; the latter refers specifically to sacrificial (bloody) offerings. Here both terms explain Christ's giving up of Himself: the former including His entire work, the latter referring especially to His vicarious death. — **To God.** This phrase is connected by Meyer and others with 'gave Himself up;' Stier and Braune join it with the following phrase (as in the LXX. rendering of Exod. xxix. 18). But Alford and Ellicott more correctly regard it as a qualification of the preceding substantives, the meaning being 'with respect to God.' — **For a savour of sweet smell.** See marginal references. This phrase is rarely applied in the Old Testament to an expiatory offering (but see Lev. iv. 31). The Apostle, although speaking of the result of Christ's propitiatory work (especially of His vicarious death), refers to His self-sacrifice as a proof of His love, in order to present a motive for Christian love. Hence the expression is appropriate here. Our free-will offering of self-sacrificing love becomes acceptable to God (comp. Rom. xii. 1, 2) through His self-sacrificing work of love, which, however, was distinct from all other work in having a real expiatory character.

Ver. 3. **But.** The exhortation forbids what is in marked contrast with the previous injunction. — **Fornication;** to be taken in its strict sense, since this was scarcely accounted a sin among the heathen of that time. — **And all uncleanness;** every kind of impurity. — **Or covetousness.** 'Or' sets this sin by itself, giving special emphasis to the prohibition, while the mention of it here indicates its close connection with sensual sins; comp. chap. iv. 19, and ver. 5. 'Covetousness' is 'greed, avarice, unconquerable love of appropriation, morbid lust of acquisition, carrying in itself a violation of almost every precept of the Decalogue' (Eadie). Monsters of avarice have often been monsters of lust (comp. Trench, *Syn-*

onyms N. T.). — **Let it not be even named among you.** 'It' refers to each of the sins mentioned. None of them should be talked about unnecessarily. It is incorrect to explain: 'let it not be told of you' — **As becometh saints;** 'meaning, that if it were talked of, such conversation would be unbecoming the holy ones of God' (Alford). Notice the apt use of the term 'saints.'

Ver. 4. **Neither filthiness, or, 'obscenity,'** whether of thought, word, or deed; in Col. iii. 8 the reference is to words. — **Nor foolish talking;** insipid, stupid speech, perhaps including more than this: 'the talk of fools, which is folly and sin together' (Trench). — **Or jesting.** 'Or' is used as in ver. 3. The word rendered 'jesting' was applied to witty, well-turned speech, the characteristic of cultivated but frivolous people. Ephesus seems to have been noted for this kind of wit (comp. Plautus, *miles gloriosus*). That such talk soon descends to 'scurrility' is notorious, but the word here includes more than this, probably extending to manners also. — **Which are not fitting.** This defines 'foolish talking' and 'jesting;' it does not limit the latter. All witty speech uttered for its own sake is not fitting for a Christian whose tongue is to be consecrated to the service of Christ. — **But rather giving of thanks.** Either, thanksgiving rather is 'fitting,' or, let it be among you (from ver. 3). The latter is preferable. 'Thanksgiving' is not to be explained as 'gracious speech,' or 'devoutness,' but means giving of thanks to God. This is the proper tone of Christian speech, and this will drive off the evil habits just spoken of: 'to the abuse of the tongue is opposed this holy and yet glad use; vers. 18, 19' (Bengel).

Ver. 5. **For of this ye are sure, knowing, etc.** 'For' introduces the ground for the preceding prohibitions in an appeal to the Christian knowledge of the readers. It seems better to refer 'this' to what precedes, and to take the first clause as indicative, not imperative. The change of a single letter in the Greek requires the above paraphrase; lit., 'this ye know, knowing;' the participle, however, being a different word. Some render: 'this surely know, that,' etc. But the expression is not a Hebraism. — **That no fornicator, etc.** These words are to be explained in accordance with ver. 3. — **Who, or, 'which,'** in any case refers only to 'covetous man;' comp. Col. iii. 5. The latter reading may be correct, as it is found in the two most ancient Greek manuscripts. — **Is an idolater.** The covetous man makes wealth his God; this is now the most common form of idolatry, and the Scriptures plainly reveal its sinfulness. 'The fact that it is compatible with outward decorum, and with the respect of men, does not alter its nature. It is the permanent and controlling principle of an irreligious heart and life, turning the soul away from God. There is no cure for this destructive love of money, but using it for other than selfish purposes. Riches, therefore, must ruin their possessor, unless he employs them for the good of others and for the glory of God' (Hodge). — **Hath any inheritance;** comp. Gal. v. 21. More than 'shall not inherit;' can have no inheritance, this being the unchangeable law of God's moral government, eternally true, **in the kingdom of Christ and God.** The second 'of' is to be omitted, since the two terms are closely united. We should not explain 'of Christ even God,' although the fact that the kingdom of Christ and of God is one rests on the deeper fact

of the Divinity of our Lord. This 'kingdom' is not merely the future kingdom of glory, but the present kingdom of grace; comp. Matt. xiii. and similar passages.

Ver. 6. **Let no man deceive you with empty words**; words that do not contain truth; the special reference being to palliations of the vices just named. Heathen unbelievers would be most likely to excuse their sins, but in all ages attempts have been made to extenuate them. Covetousness especially is scarcely accounted a sin, even among Christians; yet the Apostle condemns it more strongly than the other vice which the heathen then tolerated. — **For because of these things**, the vices under discussion, cometh, this too is a present and eternal verity of God's government (comp. ver. 5), **the wrath of God**; comp. notes on Rom. i. 18. This wrath will have its full manifestation at the day of Judgment, but is visited even here **upon the sons of disobedience**, *i. e.*, those who disobey the gospel, being both unbelievers and disobedient; comp. chap. ii. 2, where, however, the connection makes the former idea less prominent. To be deceived by empty words about these sins leads to this visitation of God's wrath.

Ver. 7. **Become**; not 'be,' but a warning against what might take place. — **Therefore**; because of the fact stated in the last clause. — **Partakers with them**, *i. e.*, 'the sons of disobedience'; sharing in their sins, which involves sharing in their punishment, but there is no direct reference to the latter.

Ver. 8. **For**. To become partakers with those who indulge in these sins would be a relapse. — **Ye were once**; 'were' is emphatic; it is *past*. — **Darkness**; 'not merely living or abiding in it (comp. Rom. ii. 19; 1 Thess. v. 4), but themselves actual and veritable darkness' (Ellicott). — **But now are ye light in the Lord**. More than 'enlightened'; they have themselves become 'light' (comp. ver. 13), and that 'in fellowship with the Lord,' the source of light and life to men. The word 'light' is 'a comprehensive designation of the Divine life and character, both ethical and intellectual in its meaning, in contrast with darkness' (Braune). Comp. marginal references. — **Walk as children of light**; let your conduct correspond with what you, by grace, have become. Christian exhortation always has this tone.

Ver. 9. **For**. This verse is a parenthetic reason for the last exhortation, inciting them to walk thus. — **The fruit of the light**; 'Spirit' is poorly supported, apparently taken from Gal. v. 22. As there, 'fruit' is singular, pointing to the unity of the moral results. — **Is in**, consists in, is contained in, **all**, every kind of, **goodness and righteousness and truth**. All these are moral qualities, presenting Christian ethics under its three aspects, the good, the right, and the true (so Meyer). Other distinctions have been attempted, but without much success. Observe that these are the 'fruit,' not the cause of the 'light.'

Ver. 10. **Proving**; putting to a practical test. It seems best to take ver. 9 as parenthetical, and to join this participle with 'walk' (ver. 8). — **What is well-pleasing to the Lord**, *i. e.*, to Christ. The walk of the children of light is a continuous attempt to give a practical answer to the question, How can I please Christ? The Christian conscience is enlightened by the gospel so as to answer correctly. The greatest mistake is in fail-

ing to ask the question. Christ is thus made the Lord of the conscience: what pleases Him is right; He becomes the God of our ethics as well as of our dogmatics.

Ver. 11. **And have no fellowship**. The connection is with ver. 7; neither be partakers with the disobedient, nor have fellowship with their works, which are **unfruitful works of darkness**. Comp. Gal. v. 19, 22, where there is a similar contrast between 'fruit' and 'works.' These 'works' are 'unfruitful,' because not leading to salvation (comp. Heb. vi. 1; ix. 14: 'dead works'); corruption and condemnation are the positive result, but these are only hinted at in the word 'darkness' — **But rather even reprove them**. To have no fellowship is not enough (Bengel). 'Them,' which must be supplied, refers to the 'works.' 'Reprove' points to oral rebuke, such as shows the immorality of such works, quickens the conscience of the person doing them, with a view to his improvement. Some with less accuracy explain the word 'convince by evidence,' inferring that our duty is simply to let 'the light of Divine truth shine into the darkened minds of men, and upon their evil deeds' (Hodge). The danger in the application of this command arises from wrong motives in the heart of the reprover, not from any too strict view of the sinfulness of the works of darkness.

Ver. 12. **For the things**, etc. The E. V. has unnecessarily transposed the order of this verse. — **Done in secret**. The reference is not to heathen mysteries, nor to 'works of darkness in general (ver. 11), but to special forms of sin, 'which presented the worst features of the germs, and which, from their nature and infamy, shunned the light of day and of judgment' (Ellicott). These it is **a shame even to speak of**. The main difficulty is the question of connection. 'For' introduces a reason for a preceding precept; most naturally the last: 'rather even reprove them' (ver. 11). This reproof was so necessary because some of the sins could not even be spoken of. Alford explains: 'I mention not and you need not *speak* of these deeds — much less have any fellowship with them — your connection with them must be only that which the act of *reproof* necessitates.' The former view is preferable. All the explanations which refer to heathen mysteries, or identify 'things done in secret' with 'works of darkness,' seem untenable. Nor is it natural to find here a reason for not enlarging upon the evil deeds, or for the exhortation, 'have no fellowship.' The verse does not indicate that the reproof of ver. 11 should not be oral. They could rebuke other sins all the more emphatically because these were the signs of secret crimes that could not be named.

Ver. 13. **But all things**. Either 'all things' in general, or 'all things' spoken of in ver. 12. The principle is a general one, but as the connection with ver. 12 is close, it seems better to accept the special reference. The Apostle confirms his precept about reproof, by showing how the light wholesomely affects even these things which it is a shame to speak of. — **Being reprovéd**; when they are reprovéd, in case they are reprovéd, not 'that are reprovéd.' — **Are made manifest by the light**. The order of the Greek permits 'by the light' to be connected with 'reprovéd,' but there are several objections to this, while the above rendering involves no difficulty. To join with both (Braune) is unsatisfactory.

'The light' is that of Christian truth as made to shine in those who are 'light in the Lord' (ver. 8). — **For everything which is made manifest is light.** A general proposition to prove the last. Much difficulty has arisen from taking the verb as active ('doth make manifest') or middle ('makes itself manifest'). It is precisely as in the previous clause. All things, such as these secret sins, when they are reproved by you (as commanded in ver. 11) are made manifest by the light, their true moral quality is revealed by the light thus thrown upon them; only the light can do this, for everything which is made manifest is light. What is in the effect should be in the cause. (So Meyer.) 'Light' is here used in a metaphorical (not in its ethical) sense. It is not asserted that a moral transformation necessarily results from this revealing process. 'Whether this tends to condemnation or otherwise, depends on the nature of the case, and the inward operation of the outwardly illuminating influence' (Ellicott).

Ver. 14. **Wherefore he saith, i. e.,** God saith; comp. chap. iv. 8. The connection of this verse also has been much discussed. It seems best to regard it as a confirmation of vers. 12, 13. The Apostle would show by this paraphrase from the Old Testament, not only that the effect of the light is as he has described, but that this is a reason why Christians should reprove, since thus others may become light through the illumination which Christ promises. In general what is made manifest is light (ver. 13), but Christ so shines as to give new spiritual light. Let your light shine, so as to reprove, in the hope that Christ will shine upon the convicted heart. The Scripture passage (Is. lx. 1, 2) is partly paraphrased, partly condensed, and (in the case of the introduction of the word 'Christ') interpreted in accordance with its fulfilment. This view seems most satisfactory. Other explanations: (1.) A combination of several passages. Paul does thus combine (Rom. ix. 33; xi. 8, 26), but not so loosely. (2.) A Christian hymn based on Scripture. Purely conjectural. (3.) An unrecorded saying of Christ. Nothing to indicate this. (4.) The general tenor of Scripture. Too indefinite. (5.) A slip of memory. This implies that Paul was as unfamiliar with the Old Testament as some modern preachers; an implication opposed by Jewish habit, by his own character, and by any tenable view of his Apostolic authority. — **Awake thou that sleepest.** 'Awake' the word used in arousing a sleeper: 'up.' The sleeper is one not yet a Christian, on whom the light is about to shine. — **And arise from the dead.** The sinful condition is set forth under another common figure. — **And Christ shall shine upon thee.** The figure is that of the morning sun; comp. Is. lx. 1, 2. Here we have combined the two sides of human action and Divine power. Eadie compares this command to that given by our Lord to the man with the withered hand: 'Stretch it forth.' If he had waited to solve the difficulty between his inability and Christ's power, he would never have been healed. 'The light which Christ sheds around Him has power to awake the sleeping dead' (Hodge).

Ver. 15. **Take heed then.** This is a resumption of the exhortations, after the digression of vers. 12-14. — **Strictly how** (not, 'that') **ye walk.** The order of words in the oldest authorities joins strictly,' or 'accurately,' with 'take heed.' The common reading gives the sense: 'take heed how

ye walk strictly.' 'Take heed not only that your walk be exact, strict, but also of *what sort* that strictness is — not only that you have a rule and *keep to it*, but that that rule be the best one' (Alford). The rendering of the E. V. is incorrect whichever reading be adopted. — **Not as unwise men, but as wise.** This preserves the verbal correspondence of the Greek. They were to walk strictly, and this clause explains further what is meant by 'strictly.' 'Wisdom and not mere intelligence was to characterize them; that wisdom which preserves in rectitude, guides amid temptations, and affords a lesson of consistency to surrounding spectators' (Eadie).

Ver. 16. **Buying up the opportunity.** This describes the walk of the 'wise.' The impression made by the E. V. ('making the most of our time,' not wasting or abusing it) is quite incorrect. The simple sense is: improve the opportunities which occur, looking out for them as a merchant does. 'Buying up' suggests that these opportunities are rare enough to be sought out. All special references to these from whom the purchase is made, or to the price paid, seem fanciful. — **Because the days are evil;** not difficult, or unfavorable, or few (as the common rendering possibly suggests; comp. Gen. xlvii. 9), but morally evil, full of iniquity. Hence every opportunity to do good should be seized upon, as a merchant looks for a good bargain, especially when the current of trade is against him. But in this respect too often the children of this world are wiser than the children of light.

Ver. 17. **On this account;** referring to vers. 15, 16, rather than to the last clause. — **Become** (as usual in exhortations to Christians) **not senseless,** not rightly using the mind, **but understanding,** more than knowing, discerning intelligently, **what the will of the Lord (i. e., Christ) is;** not in general, but in particular, since thus discernment is shown. 'This will reaching to what is least and most peculiar, is the object of the insight of the wise; the further he advances the less is anything to him *merely permissible*; everything becomes for him a precept and will from above; Acts xxi. 15' (Braune). The opposite inference is: culture which forgets to refer constantly to the will of Christ is 'senseless.'

Ver. 18. **And adds to the general precept of ver. 17 a special prohibition of a common form of becoming 'senseless.'** — **Be not made drunk.** To be taken literally, since the vice deserved then, and has ever since deserved, such special mention. — **With wine;** the usual intoxicating liquor. — But this word is not the prominent one. — **Wherein** refers to becoming drunk, not to 'wine,' since the moral quality is not attributed to a material object, but to a human habit. — **Excess,** or, 'dissoluteness.' The word is derived from another which means 'one who does not know how to save,' and has in the New Testament the sense of profligacy, dissoluteness; comp. Tit. i. 6; 1 Pet. iv. 4. It is true that other forms of intoxication are forbidden, but 'there is in the vice of intemperance that kind of dissoluteness which brooks no restraint, which defies all efforts to reform it, and which sinks lower and lower into helpless ruin' (Eadie). Unfortunately efforts to check the vice have been frequently thwarted by the unwisdom of so-called reformers. — **But be filled in the Spirit.** Over against the temporary intoxication, is the permanent state of fulness; the contrast is between the verbs, as the original

indicates. 'Spirit' does not refer to the human spirit, but to the Holy Spirit, as dwelling in our spirit. 'In' is instrumental, but points to that 'in which' as well as 'with which' they are to be filled. The Christian's joy is not brief intoxication, but abiding exaltation in the fellowship of the Holy Spirit. The next verses show how this spiritual joy expresses itself.

Ver. 19. **Speaking to one another**; lit., 'yourselves,' but the reciprocal sense is not unusual; and demanded here, as in Col. iii. 16. Some find here a reference to antiphonal singing, such as Pliny speaks of ('to sing a song to Christ as God *by turns* among themselves'); but this is doubtful. The reciprocal influence on their hearts is meant; and that in social intercourse as well as in their public assemblies. — **In psalms and hymns and spiritual songs**; so Col. iii. 16. It is perhaps impossible to distinguish these very exactly; but 'psalms' would include the Old Testament psalms and probably sacred songs of a similar character. The original idea of the word, that of musical accompaniment, would hardly be retained at this time. 'Hymns' would include songs of praise, especially to Christ, while 'spiritual songs' would apply to all those lyrical compositions prompted by the Spirit (not simply on spiritual subjects). Some distinguish into scriptural, congregational, and private hymns; others make the third phrase the general term. As a matter of history Christian hymns were composed very early, and used in religious assemblies. There is no warrant for confining public praise to the use of the Old Testament psalms, or of paraphrases of other Scripture passages. Yet so rigid a practice is better than to encourage the multiplication of hymn books, born of pecuniary greed and full of unspiritual matter. The Sunday-school has suffered most in this respect. It is true 'the hymns of Jesus are the Holy of Holies in the temple of sacred poetry' (Schaff), and to banish Christian hymns is to exclude from this sanctuary, but to substitute for them unworthy and unchristian rhymes is not only to outrage taste but to profane the temple. — **Singing and making melody**. This is parallel with what precedes, and not explanatory of it. Besides the public and social song, there should be this private expression of Christian joy: **in your heart to the Lord**. The two participles correspond with 'songs' and 'psalms,' and need not be exactly distinguished. The view which takes this clause as subordinate to the preceding part of the verse is open to ob-

jection. It usually explains 'in your heart' as = heartily, which is incorrect. It is this private singing which best fits us for public praise. That it is addressed by the Christian 'heart' to Christ 'the Lord' is but natural.

Ver. 20. **Giving thanks always for all things**. This is the third and more general expression of the result of being 'filled in the Spirit.' The phrases need not be limited to blessings, nor regarded as hyperbolic. Thankfulness is the constant sign of the Spirit's presence, the tone of the whole Christian life, and that too in all circumstances. See marginal references. — **In the name of our Lord Jesus Christ**. In fellowship with this Person, on the ground of what He has done which gives us occasion for thanksgiving. The phrase is a very general one, but the precise application can be determined by the context. — **To God and the Father**, or, 'ever the Father.' Comp. chap. i. 3; Gal. i. 4. Here, however, the reference is quite general: He is *the* Father, the Father of our Lord and through Him our Father. To Him we give thanks, but always in the name of Christ, for without Christ we would not have Him as our God to thank, still less know Him as the Father.

Ver. 21. **Submitting yourselves one to another**. While this precept is expounded in several directions in the sections which follow, it stands here as a fourth qualification of being 'filled with the Spirit' (so nearly all recent commentators), not as an imperative. The connection of thought is, however, not obvious. The view of Ellicott is safe: he finds here named a comprehensive *duty* in regard to *man* (after the three duties in regard to *God*), the exact connecting link being 'thanking God for all things (for sorrows as well, submitting yourselves to Him, yea) submitting yourselves to one another.' — **In the fear of Christ**; so all the early manuscripts. This is to be the controlling sentiment in the submission. The phrase is rare, and marks the tender, reverent attitude to Him as Head of the Body, rather than as Judge. Such submission is not cringing obsequiousness, which is always selfish; but it is opposed to rudeness, insolence, haughtiness, and kindred manifestations of unchristian temper. The relation to Christ involves humility, and only true humility can produce the submission here required. The example of Christ teaches the same lesson: 'The Son of man came not to be ministered unto, but to minister' (Mark x. 45).

CHAPTERS V. 22-VI. 9.

IV. SPECIAL CHRISTIAN DUTIES IN HOUSEHOLD RELATIONS.

(1.) Of wives and husbands; chap. v. 22-33. (2.) Of children and parents; chap. vi. 1-4. (3.) Of servants and masters; chap. vi. 5-9.

CHAPTER V. 22-33.

I. Christian Duties of Wives and Husbands.

All the relative duties discussed in this portion of the Epistle are based upon the fact of a common relation to Christ: the exhortations are all 'in the Lord.' But the fundamental social relation,

namely, that between husband and wife, has a yet deeper basis, in the mystical relation between Christ and His Church. Hence the exhortation to wives (ver. 22) is at once grounded upon the duty of the Church to Christ (vers. 23, 24); while on the other hand the exhortation to husbands (ver. 25 *a*) is at once enforced by the example of Christ (vers. 25 *b*-31). As this side of the matter has always required the greater emphasis, the Apostle enlarges upon it, by introducing not only the self sacrificing love of Christ for His Church (ver. 25 *b*), but the end of that love (vers. 26, 27). The duty of husbands thus to love their wives is further enforced from the *unity* of the marriage relation resembling that of Christ and His Church (vers. 29, 30), as appears from the first reference to marriage in the Old Testament (vers. 31). In ver. 32 the Apostle speaks of the whole matter as a mystery, especially in its higher application, but repeats the exhortation to both classes (ver. 33).

22. ^a WIVES, submit yourselves¹ unto² your own husbands, ^a Gen. iii. 16;
 23 ^b as unto² the Lord. For ^c the husband is the head ^c 1 Cor. xiv.
 of the wife,³ even as ^d Christ is the head⁴ of the church : and ^d 34; Col. iii.
 24 he is ^e the Saviour of ^e the body. Therefore ^f as the church is ^f 18; Tit. ii.
 subject unto² Christ, so *let* the wives⁸ *be* to their own⁹ hus- ^g 5; 1 Pet. iii.
 25 bands ^f in everything. ^g Husbands, love your wives, even as ^h Chap. vi. 5.
 26 Christ also loved the church, and ^h gave himself¹⁰ for it ; That ^h 1 Cor. xi. 3.
 he might sanctify and cleanse it¹¹ 'with the washing of water ⁱ Chap. i. 22;
 27 ⁱ by¹² the word, 'That he might present it to himself a glori- ⁱ iv. 15; Col.
 ous church,¹³ ^m not having spot, or wrinkle, or any such thing ; ⁱ i. 18.
 28 ⁿ but that it should¹⁴ be holy and without blemish. So ought ^j Chap. i. 23.
 29 men¹⁵ to love their¹⁶ wives as ^o their own bodies. He that ^j Col. iii. 20,
 loveth his¹⁶ wife loveth himself. For no man ever yet hated ^k 22; Tit. ii.
 his own flesh ; but nourisheth and cherisheth it, ^p even as the ^k Col. iii. 19;
 30 Lord¹⁸ the church : For ^q we are members of his body,²⁰ of ^k 1 Pet. iii. 7;
 31 his flesh, and of his bones. ^r For this cause shall a man leave ^k Acts xx. 28;
 his father and mother,²¹ and shall be joined unto² his wife, ^k Gal i 4;
 32 and they²² ^s two shall be one flesh. This is a great ^l mys- ^k ii. 20; ver.
 33 tery :²³ but I speak concerning²⁴ Christ and²⁵ the church. ^l 2.
 Nevertheless, ^u let every one of you in particular²⁶ so love ^l John iii. 5;
 his²⁷ wife even²⁸ as himself ; and²⁹ the wife *see* that she ^m Tit. iii. 5;
 30 *reverence*³⁰ *her* husband. ^m Heb. x. 22;
ⁿ 1 John v. 6.
^o John xv. 3;
^p xvii. 17.
^q 2 Cor. xi. 2;
^r Col. i. 22.
^s Cant. iv. 7
^t Chap. i. 4.
^u Ver. 23.
^v Vers. 23, 25,
 32.
^w Gen. ii. 23;
^x Rom. xii. 5;
^y 1 Cor. vi.
 15; xii. 27.
^z GEN. ii. 24;
 Matt. xix.
 5; Mark x.
 7, 8.
^{aa} 1 Cor. vi. 16
^{ab} Comp.
 chaps. i. 9;
 iii. 3, 4, 9;
 vi. 19.
^{ac} Ver. 25;
^{ad} Col. iii. 19.
^{ae} 1 Pet. iii. 6.

1 Submit yourselves (see notes) 2 to
 3 Because a husband is head of his wife 4 as Christ also is head
 5 the best authorities omit and 6 he himself is 7 But
 8 insert also 9 omit own (according to the best authorities)
 10 gave himself up 11 sanctify it, cleansing it
 12 the laver of the water in
 13 might himself (so the best authorities) present to himself the church glori-
 ous 14 might 15 Thus ought husbands also 16 insert own
 17 no one ever hated
 18 Christ (according to the best authorities) also doth 19 Because
 20 the best authorities omit of his flesh and of his bones (see notes)
 21 his father and his mother, or simply father and mother (see notes)
 22 the 23 This mystery is great 24 I say it in regard to
 25 and to 26 ye also severally, let each one 27 his own
 28 omit even 29 and let 30 lit. fear

Ver. 22. **Wives, submit yourselves**, etc. The verb rendered 'submit yourselves' must be supplied, from the general statement of ver. 21. In fact nearly all of our Greek manuscripts contain the word in different forms and positions. Most modern editors rightly reject it, since in addition to these variations and the testimony of the Vatican Codex, Jerome expressly states that it was not found in the Greek copies of his day. The exhortation to 'wives' comes first, in accordance with ver. 21. — **Your own husbands**. 'Own' emphasizes the peculiar and tender personal relation on which the duty rests. — **As to the Lord**; Christ. The meaning is not, 'as the Church yields to Christ,' nor yet, 'as you yield to Christ,' but rather, 'regard your duty to your husbands as duties to the Lord.' The verses which follow plainly point to this sense. The duty is made to rest as a Christian basis, is to be rendered in a Christian spirit from a Christian motive. When it becomes a burden, or is neglected, the failure has usually been in not regarding it in this aspect.

Ver. 23. **Because a husband is head of his wife**. The basis of the duty is this unalterable fact. 'A husband,' as an example of the class (the article is not found in Greek); 'his wife' brings out the force of the article, pointing to the definite person in the supposed case. — **As Christ also is head of the church**; 'His Church,' but there is no other than His. On Christ as Head of the Church, comp. chaps. i. 22; iv. 15. — **He himself is the Saviour of the body**; lit., 'Himself the Saviour of the body.' This clause distinguishes Christ from the husband. 'In Christ's case the Headship is united with, nay gained by, His having saved the body in the process of Redemption: so that I am not alleging Christ's Headship as one entirely identical with that other, for He has a claim to it and an office in it peculiar to Himself' (Alford).

Ver. 24. **But**. This is strongly adverbative; notwithstanding this difference the resemblance in the matter of duty remains. The other explanations are far less satisfactory. — **As the church is subject to Christ** (the word is the same as that rendered 'submit yourselves' in vers. 21, 22), so let the wives also be to their husbands. 'Own' should be omitted here. The repeated exhortation is strengthened still further by the phrase: **in everything**. This is to be understood in accordance with 'in the Lord' (ver. 22), and with the precepts which follow. The submission is 'in everything,' but this phrase 'teaches its extent, not its degree. It extends over all departments, but is limited in all, — first, by the nature of the relation; and secondly, by the higher authority of God' (Hodge).

Ver. 25. **Husbands, love your wives**. This is the husband's duty, corresponding to the relative position, as indicated in ver. 23. — **Even as Christ also loved the church**. Comp. ver. 2, with which the latter part of this verse closely corresponds. Here, however, the matter is made more special. The husband's love for his wife is to be of such a kind as leads to self-sacrifice, since the next clause is explanatory: **and gave himself up for it** (lit., 'her,' and so throughout), thus, especially by His death, proving the character of His love. This is the example and in fact becomes a motive to husbands. The exhortation is to the husband, and is no warrant for the selfish exactions of a wife; just as in the other case the duty of submission is no warrant for tyranny. Submission is

to be met with self-sacrificing love, self-sacrificing love with submission. The fulfilment of one's own duty is, however, the surest way to secure the fulfilment of the reciprocal duty. Yet the exhortation in each case is based, not on the fulfilment of the other's duty, but upon the relation to Christ. There can be no stronger enforcement of both precepts than this: since this example of Christ has its instruction for both parties, as appears from the further setting forth of the similarity of the relations existing between Christ and His Church and between husband and wife.

Ver. 26. **That he might sanctify it**. Not, 'separate and consecrate for Himself' (Calvin), but, 'make holy,' as appears from ver. 27. 'Both sanctification and purification are dependent on the atoning death of Christ, the former as an act contemplated by it, the latter as an act included in it. There is thus no necessity to modify the plain and natural meaning of the verb' (Ellicott). — **Cleansing it**; not, 'sanctify and cleanse it,' since the participle expresses the negative side of the sanctification. It may indicate an act preceding the latter ('having cleansed') or one occurring at the same time. The former view is favored by the reference to baptism; but 'cleansing' would admit of this meaning also in this connection. — **With the laver of the water**. The reference to baptism is unmistakable; probably there is also an allusion to the bride's bath before marriage. 'Laver,' or, 'font' is a more correct rendering than 'washing.' 'The water' points to the well-known use of water in baptism. — **In the word**. It is ungrammatical to join this phrase with 'laver of the water'; nor does it refer to the baptismal formula or to the Divine command, or promise, etc. It means, not some particular saying, but the word of God, the gospel, preached and accepted. Jerome, Meyer, and others connect it with 'sanctify' (comp. John xvii. 17), as indicating the means by which the Church is made holy. But the order of the words is against this, and it is open to other objections. It seems best then to connect the phrase with 'cleansing,' etc., and to explain: the purification of which baptism is the sign and seal has as its essential accompaniment 'the word' of the gospel. This is substantially the view of Augustine: 'Take away the word, and what is the water but water? The word is added to the element, and it becomes a sacrament, as it were the word made visible.' The close connection of the two phrases with the word 'cleansing' justifies the remark of Hodge: 'How then is it true that baptism washes away sin, unites us to Christ, and secures salvation? The answer again is, that this is true of baptism in the same sense that it is true of the word. God is pleased to connect the benefits of redemption with the believing reception of the truth. And He is pleased to connect these same benefits with the believing reception of baptism. That is, as the Spirit works with and by the truth, so He works with and by baptism, in communicating the blessings of the covenant of grace.' No mention is made of faith, because Christ's work is referred to, and moreover His Church is spoken of.

Ver. 27. **That he might himself present to himself**. A slight change of reading gives this sense. This is the purpose of the sanctification (ver. 24), but also of the giving up of Himself (ver. 25). 'Present,' as a bride, not as an offering, is presented. But 'Christ permits neither attendants nor handmaids to present the Bride:

He alone presents, He receives' (Ellicott), as He has prepared her for the bridal presentation (ver. 24). That this is to take place at the Second Advent is generally admitted, especially since that event is so frequently referred to as a marriage. — **The church glorious.** 'A glorious church' is inexact. 'The Church' (His Church) is to be presented as 'glorious,' this word being in emphatic position, and explained by what follows. — **Not having spot, or wrinkle, or any such thing.** The figures taken from the perfection of physical beauty express what is stated without a figure in the next clause. — **That it might be holy and without blemish.** The thought is still explanatory of 'glorious,' notwithstanding the change of construction; 'might' marks the purpose better than 'should.' 'Holy and without blemish,' as in chap. i. 4, refer to the positive and negative sides of moral purity. Clearly enough the Church is not yet ready to be thus presented; but the Bridegroom is preparing her for it. Precisely this thought furnishes a strong motive for the duty under discussion.

Ver. 28. **Thus;** in this manner, as Christ loved the Church; not to be referred to the following 'as.' — **Ought husbands also to love their own wives.** 'Also' is well supported, and shows that the example of Christ is referred to. 'Own' is emphatic. — **As their own bodies.** Not, 'as if they were,' but 'since they are,' the husband being the head of the wife, etc. (ver. 23). 'Thus' indeed Christ loved the Church, but the Apostle has not yet brought out that thought. — **He who loveth,** etc. This general proposition is self-evident.

Ver. 29. **For.** We may supply: if a man does not love his wife he acts against nature, for, etc. — **No one,** no human being, ever hated his own flesh. 'Flesh' as here used is nearly equivalent to 'body,' but was probably chosen by the Apostle, 'because he already had in mind the quotation (ver. 31), which refers to the institution of marriage before the fall' (Braune); this of course excludes any ethical reference. — **But nourisheth and cherisheth it.** The latter word means to 'warm,' but here probably includes the notion of protecting and preserving. — **Even as Christ** ('the Lord') is supported only by the less weighty authorities) also doth the church. Christ's love toward His Church is manifested in His nourishing and cherishing it. This clause is 'the sacred refrain of the entire Christian conjugal ethics; comp. vers. 23, 25' (Meyer). It is altogether unnecessary to distinguish between the expressions, 'nourisheth' and 'cherisheth,' as applied to Christ; and to find a reference to His feeding His Church in the Lord's Supper seems unwarranted.

Ver. 30. **Because we are members of his body.** The thought is quite familiar (see marginal references); here it gives a reason for Christ's nourishing and cherishing His Church; it is His mystical body, made up of members, 'integral parts,' of one organic whole. This organic whole is not the 'church' which is included in the term 'we,' but Christ mystical, the Head and the members, Christ and His Church. This holds good, even if we omit the latter half of the verse, which seems necessary, now that the weight of the Sinaitic manuscript (first hand) has been added to that of the two next in age (and of other authorities). It was probably inserted from Gen. ii. 23 (where however the order is reversed). As how-

ever the omission can be accounted for, many good editors retain it. If retained it should be referred to the mystical relation between Christ and His people, which is analogous to the physical derivation of Eve from Adam (comp. Gen. ii. 23, of which the clause is a reminiscence) and the union between them. The idea of vital union with Christ is included as well as that of the derivation of our spiritual life from Him. But the sacramentarian interpretation, which refers it to our partaking of the substance of Christ's body, fosters materialistic conceptions of the union, and seeks to explain one mystery by propounding another. Moreover as this passage does not speak of 'body and blood,' but of 'flesh and bones,' the reference to the Lord's Supper is quite doubtful.

Ver. 31. **For this cause,** etc. The Apostle cites Gen. ii. 24, somewhat freely from the LXX. The Apostle recalls a passage based upon the fact of Eve's having been taken out of Adam. Whether the language is that of Adam or an inspired comment (comp. Matt. xix. 5) is immaterial in this connection. The phrase in Genesis equivalent to 'for this cause' points directly to the creation of Eve, and the variation here does not of itself indicate a different reference. — **Shall a man,** the man, not the woman, leave his father and his mother, or, 'father and mother.' Some authorities insert the articles, here equivalent to possessive pronouns; others omit in both cases. — **Shall be joined;** closely joined, or, 'shall cleave,' as in other passages. — **To his wife.** This is God's precept. — **And the two shall be one flesh.** So close and peculiar is the relation. Comp. Matt. xix. 5; Mark x. 7, 8, where our Lord cites the same passage in regard to earthly marriage. — In the Apostle's use of the Old Testament language a secondary application to Christ and His Church may well be admitted, since the Apostle throughout has both in mind; but the mystical interpretation, which connects 'for this cause' with ver. 30, and refers this verse exclusively to a future union of Christ and His Church, is unsafe. The omission of the last clause of ver. 30, which resembles Gen. ii. 23, makes the latter view the less necessary. Others refer the last clause alone to Christ and the Church; others apply the whole to the first coming of Christ and His present union with the Church. Alford more correctly regards 'the saying as applied to that, past, present, and future, which constitutes Christ's union to His Bride the Church: His leaving the Father's bosom, which is *past* — His gradual preparation of the union which is *present*; His full consummation of it, which is *future*.'

Ver. 32. **This mystery is great.** On the word 'mystery' comp. chap. iii. 9. Here it stands in emphatic position and refers to what was spoken of in ver. 31, namely, the relation of husband and wife constituting them one flesh. A secondary application to the union of Christ and His Church is implied, and more fully stated in the next clause. Those who refer the whole of ver. 31, or its last clause, exclusively to the latter relation must do so here also. But what follows seems unnecessary in that case. Others refer 'this mystery' to both relations, in their parallelism, as copy and pattern. To explain 'mystery' as implying an allegorical interpretation is as inadmissible as to render it 'sacrament' (so the Vulgate) and base a dogma upon the error. — **But I.** 'I' is emphatic, and points to the use he personally makes of the

mystery. — Say it in regard to Christ and the church. The mystery of the conjugal relation is great, but in the relation of Christ and His Church is found the archetype and prototype of the relation of husband and wife.

Ver. 33. **Nevertheless.** 'Not to enter further upon this greater mystery;' enough has been said. This is preferable to explaining: 'to return to the subject of marriage,' to finding a contrast between 'I say' and 'ye also.' Whether more of the mystery be known or not, the analogy has been sufficiently set forth to enforce this exhortation. — **Ye**, all of you, **also**, as in the case of Christ toward His Church, **severally**, as individuals the exhortation applies to you, **let each one so**, in this manner, namely, like Christ, **love his own wife as himself**; not love his wife as he loves himself, but love her as being part of himself (comp. ver. 28) thus furnishing a motive corresponding with the previous statements. — **And let the wife see.** The construction of the original is peculiar, but the sense is expressed by supplying 'let' and 'see.' Ellicott: 'and the wife *I bid* that,' etc. —

Reverence, lit., 'fear,' in the sense which the word has in the Old Testament. The exhortation implies that the husband is the head of the wife (ver. 23), and it is a question whether a woman who cannot reverence her husband despises herself or him the more; that both are the objects of derision to others is notorious. To reverse the duties of this verse and section is as much a folly as it is a crime. But the duties become a privilege only when rendered 'in the Lord.' The section may be thus summed up: 'To the husband *one* command is given, and in this three requirements: *Love* even unto *self-sacrifice*, with the consequence and purpose of *sanctification* (vers. 25-27), and this with such energy, purity, and constancy, that more is required of the husband than of the wife. The wife should love the husband, as *the Church loves Christ*, in entire, exclusive, indissoluble, and *ministering* love; and the husband should love the wife, as *Christ the Church*, in entire, exclusive, indissoluble, and *protecting* love' (Braune).

CHAPTER VI. 1-4.

2. Christian Duties of Children and Parents.

These exhortations naturally follow those of the last section and rest, as the previous ones do, upon the common relation to the Lord. For the children of Christian parents, through the vital fellowship with them, are recognized as 'holy' (1 Cor. vii. 14; Acts xvi. 15), *i. e.*, consecrated to the Lord (so Meyer).

1 CHILDREN, ^a obey your parents in the Lord: for this is ^a right. ^b Honour thy father and ¹ mother; which is the ^b first commandment with promise; That it may be well with thee, and thou mayest live long on the earth.²

4 And, ^c ye fathers, provoke ³ not your children to wrath: but ^d bring them up in the nurture ⁴ and admonition of the Lord.

¹ insert thy

² or land

³ or fret

⁴ discipline

^c Col. iii. 21.

^d Gen. xviii.

19; Deut.

19; xxix. 17

iv. 9; vi. 7, 20; xi. 19; Ps. lxxviii. 4; Prov. xix. 18; xxii. 6; xxix. 17

Ver. 1. **Children.** The exhortation to children is placed first; the general precept in chap. v. 21 ('submitting yourselves,' etc.) calls for this order. — **Obey your parents in the Lord.** 'Obey' is stronger than 'submit yourselves;' the sphere or element of the obedience is 'in the Lord.' The phrase, which qualifies the verb, is regarded by some as limiting the obedience to Christian commands, but the whole context implies that both parents and children are 'in Christ.' The relation to Christ rests on the relation to the believing parents. The baptismal rite does not create, but signifies and seals, the relation to Christ. The children are thus publicly acknowledged as 'in Christ,' and believing parents thus promise to regard and train them as Christian children, whose personal piety is to be looked for in faith, as it is prayed for in faith. The evils from the superstitious view of the rite do not invalidate the true

principle here involved, and implied in the Old Testament doctrine of covenant blessings on the households of God's people — a doctrine which is not altered by any statement in the New Testament. — **For this is right.** The natural obligation, which is recognized by all systems of morals, comes first; the enforcement through the revealed law of God is added.

Ver. 2. **Honor thy father and thy mother.** See marginal references for repetitions and citations of Ex. xx. 12. 'Honor' includes more than obedience; Luther: 'serve, love and esteem.' 'Thy' should be repeated with 'mother,' to give the force of the article which occurs twice: both parents standing on an equality with respect to the honor due them. — **Which is.** The relative may be taken as explanatory (= the which), or as causal = 'seeing that it is.' The latter lays too much stress upon the promise as

the motive to obedience. — **The first commandment with** (lit., 'in') **promise.** First in order, the first one involving a promise. The second commandment in the Decalogue does not contain a specific promise, but adds the general principles of God's dealings: 'showing mercy,' etc. Other explanations: the first that meets us in life; the first of the second table of the law, an important commandment. The first is far fetched; the second is opposed by the fact that the fifth commandment belongs to the first table, respecting duties to God, since parents stand for the time being in the place of God. It is true no commandment 'with promise' follows in the Decalogue; but 'first' may refer only to what precedes, or, as is preferable, other Mosaic commands may be regarded as forming the rest of the series.

Ver. 3. **That** ('in order that') **it may be well with thee,** etc. The Apostle here follows Deut. v. 16, rather than Ex. xx. 12; the two passages differing slightly from each other. He, however, omits 'which the Lord thy God giveth thee.' This omission gives the promise a wider reference to all lands, since 'land' (here rendered 'earth') meant in the Old Testament promise the land of Canaan. It is hardly safe to affirm that the original commandment necessarily implied the wider reference; and that Paul omitted the last clause because his readers were not only familiar with the passage but understood it in this wider sense. To give the promise an exclusively spiritual meaning is altogether unwarranted. It is to be applied 'simply and plainly to individuals, subject of course to the conditions which always belong to such temporal promises' (Ellicott). The last clause is future in the Greek, but depends on 'that;' suggesting a further result.

Ver. 4. **And ye fathers.** 'And' suggests that there are duties on the side of the superiors also. 'Fathers,' because in the household these represent the ultimate authority (chap. v. 22, 24, 33); vers. 1, 2 show that no depreciation of the mother is involved. — **Provoke,** or, 'fret,' **not your children to wrath,** 'It is the hasty, rough, moody treatment of children, so that, without childish confidence, without joyful obedience, they are repelled and enticed to opposition, defiance, and bitterness. Righteous, wholesome parental anger is not excluded, but painful, arbitrary, grumbling treatment, as well as rough, unjust treatment, without sparing the childish nature' (Braune). — **But bring them up,** or, 'nourish them;' the same Greek word as in chap. v. 29. — **In the discipline and admonition of the Lord.** This is the element or sphere in which the children should be brought up. 'Discipline' includes training as well as punishment; 'admonition,' warning and kind exhortation; the former is in deed, the latter in word. 'Of the Lord' is not = about the Lord, nor, for the Lord, but prescribed by the Lord, belonging to Him, and administered on His behalf by the father who represents Him. Evidently the Apostle's language enjoins educational, rather than spasmodic, methods of bringing children to an acceptance of Christ. The responsibility of such training rests primarily on the parents, though they often seek to shift it to pastors and teachers. Many a son is kept from utter ruin by remembering a pious mother's love, but he is most blessed who has a father that, by proper discipline tempered with affection, has kept the hearts of his children in intimate and trustful allegiance, and by his very demeanor taught the best lessons concerning God and Christ. Such a father remains the strongest 'evidence of Christianity.'

CHAPTER VI. 5-9.

3. *Christian Duties of Servants and Masters.*

The precepts for the subordinate class come first, but both are exhorted as Christians; the servants to serve as to the Lord, the masters to rule as having a common Master with their servants. The principles here set forth may readily be applied to all industrial and social relations of service and authority.

5 **S**ERVANTS, be obedient to¹ them that are *your* masters^a according to the flesh,² ^bwith fear and trembling, ^cin singleness of your heart, as unto³ Christ; ^dNot with⁴ eyeservice, ^eas men-pleasers; but as the⁵ servants of Christ, doing the will^c of God from the heart; With good will doing service, as to the^d Lord, and not to men: ^eKnowing that whatsoever good thing any man⁶ doeth, the same shall he receive of⁷ the Lord,^f whether *he be* bond⁸ or free.

9 And, ye^g masters, do the same things unto⁹ them, ^hforbear-

^a Col. iii. 22;
¹ Tim. vi. 1;
^b Tit. ii. 9;
¹ Pet. ii. 18.
^c 2 Cor. vii. 15;
¹⁵ Phil. ii. 12.
¹ Chr. xxix. 17;
¹⁷ Cpl. iii. 22.
^d Col. iii. 22, 23.
^e Rom. ii. 6;
² Cor. v. 10;
¹⁰ Col. iii. 24.
^f Gal. iii. 28.
¹¹ Col. iii. 25.
¹¹ Col. iv. 1.
¹¹ Lev. xxv. 43.

¹ or obey
² according to the flesh your masters (*according to the best authorities*)
³ to ⁴ in the way of ⁵ omit the ⁶ each one
⁷ receive again from ⁸ bondman ⁹ towards

ing threatening: knowing that ⁱ your Master also ¹⁰ is in heaven; ⁱ John. xiii. 13; 1 Cor. vii. 22.

^k neither is there respect of persons with him.

^k Rom ii. 11, Gal. ii. 6; Col. iii. 25.

¹⁰ their Master and yours

Ver. 5. **Servants**; lit., 'bondmen,' slaves. While the passage has its very obvious application to all servants, the word itself refers to 'slaves.' The last clause of ver. 8 ('bondman or free') does not oppose this view. The application of the principles here involved must legitimately result in the abolition of slavery; but the Apostle rightly deemed it of more importance to secure Christian ethics in the already existing relation than to violently overthrow it. Here is the true point of view for Christian reformers. When these principles fail to secure the proper result, God's Providence does quickly and retributively what His professed people would not permit the gospel to do. — **Be obedient, or, 'obey,'** as in ver. 1. — **According to the flesh your masters.** The best authorities give this order, and the phrase suggests that there is a higher Master (ver. 7). Others find in the expression a limitation of the idea of servitude, as temporary or merely bodily; but this is not probable. — **With fear and trembling;** with anxious, conscientious solicitude, in singleness of heart, as the element of their anxious service; opposed to duplicity, in which the inner disposition and outward appearance do not correspond. — **As to Christ.** The distinctly Christian motive is especially important here, 'as common and secular inducements can have but small influence on the mind of a slave' (Eadie). The same motive ought to have validity in connection with the duties of any Christian employé, from a cabinet minister to a day laborer. Fidelity is a rare virtue when this basis does not exist.

Ver. 6. **Not in the way of eyeservice, as men-pleasers.** A further description of the last clause, 'in singleness,' etc. 'Eyeservice' is a word coined by the Apostle to express that kind of service which seeks the appearance of fidelity, namely, under the master's eye; hence rendered as 'men-pleasers,' solely to please the master. — **But as servants (bondmen) of Christ** (not 'as men-pleasers'); **doing the will of God from the heart** (Greek, 'soul'), not 'in the way of eyeservice.' The last clause, however, defines how 'as servants of Christ' their service is rendered. Some without sufficient reason join 'from the heart' to the next verse.

Ver. 7. **With good will.** The word is not that sometimes rendered 'good pleasure,' but another which implies a well-disposed mind. The work is to be done 'from the soul,' heartily (ver. 6), but this phrase refers to the disposition to the master — **Doing service, as to the Lord, and not to men.** This virtually sums up ver. 6, and returns to the motive to ver. 5: 'as to Christ.'

Ver. 8. **Knowing;** since ye know; encouraging motive for such obedience. — **That whatsoever good thing each one doeth.** The early manuscripts present a number of various readings of this

clause, affecting mainly the order of the words; the better supported variation may be rendered: 'that each one if he doeth any good thing,' 'Each one,' whether 'bondman or free;,' 'good thing' means what is done 'as to the Lord, and not to men.' — **The same, or, 'this,'** this good thing, **shall he receive again from the Lord;** in the day of final recompense, when Christ returns to judge. 'This he shall then receive in its value as then estimated — changed, so to speak, in the currency of that new and final state' (Alford). — **Whether he be bondman or free.** To apply this merely to two classes of servants weakens the force of the verse as a whole. The more obvious reference is to servants and masters, thus giving to the verse the character of a general proposition, which affords an easy transition to the succeeding exhortation to the free man in ver. 9 ('masters').

Ver. 9. **And ye masters.** The position and authority is recognized. — **Do the same things towards them.** 'The Apostle had stooped to the slave, and he was not afraid to speak with erect attitude to the master. The language is general, and expresses what Calvin well calls *jus analogum*' (Eadie). The reference need not be limited to ver. 7, or ver. 6, nor extended to every detail of the preceding exhortation. — **Forbearing threatening,** lit., 'the threatening,' your habitual threatening. 'St. Paul singles out the prevailing vice and most customary exhibition of bad feeling on the part of the master, and in forbidding this naturally includes every similar form of harshness' (Ellicott). — **Knowing** (as in ver. 8) **that their Master and yours, lit., 'both their and your Master,'** according to the best authorities, the variations being numerous. The best paraphrase would be: 'He who is both their Master and yours.' — **Is in heaven.** 'Before Him earthly power does not appear, is of no value; in His time He comes from heaven as Judge; 1 Thess. iv. 16; 2 Thess. i. 7 (Braune). — **Neither is there respect of persons with him.** With Him there is no partiality; He will not regard a rich man favorably because he is rich; nor yet a poor man favorably because he is poor; comp. Col. iii. 25. The reference is to the final Judgment.

The general principles underlying this section are applicable to all the relations of employer and employé. The latter is warned against eyeservice, exhorted to faithful labor 'as in God's sight,' bidden to look unto a higher recompense than the temporal wages, because he serves a higher Master. The former is reminded of the equality of all before God, warned that position does not avail in His sight, and exhorted respecting the duties to Him involved in the duties of an employer. Here, and here only, is the true social science. Our duties to one another are duties to Christ.

CHAPTER VI. 10-20.

V. CONCLUDING EXHORTATION : BE STRENGTHENED IN THE LORD, AND PUT ON THE ARMOR OF GOD.

Having exhorted his readers with respect to these various duties, the Apostle most appropriately concludes the practical part of the Epistle by directing them to the true source of strength and defence in the discharge of these duties. The section is readily analyzed : Exhortation to be strengthened within by God's power (ver. 10) ; the need of armor from the nature of the Christian's foes (vers. 11-13) ; the description of the armor, and the one weapon of attack (vers. 14-17) ; the prayer and intercession of the Christian soldier (vers. 18-20). The personal turn given to vers. 19, 20 aptly leads to the concluding paragraph (vers. 21-24).

10 FINALLY,¹ my brethren,² ^a be strong³ in the Lord, and ^a ^b in the power of his might.⁴ ^c Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle⁵ not against ^d flesh and blood,⁶ but against ^e principalities, against powers, against ^f the rulers of the darkness of this world,⁷ against spiritual wickedness⁸ in ^g high⁹ places. ^h Wherefore take unto you¹⁰ the whole armour of God, that ye may be able to withstand ⁱ in the evil day, and ^j having done¹¹ all, to stand. Stand therefore, ^k having your loins girt about¹² with truth, and ^l having¹³ on the breastplate of righteousness ; ^m And your feet shod¹⁴ with the preparation¹⁵ of the gospel of peace ; Above all,¹⁶ taking¹⁷ ⁿ the shield of faith, wherewith¹⁸ ye shall be able to quench all the fiery ^o darts of the wicked.¹⁹ And ^p take²⁰ the helmet of salvation, and ^q the sword of the Spirit, which is the word of God : ^r Praying always with all prayer and supplication²¹ in the Spirit, and ^s watching thereunto with²² all perseverance and ^t supplication for all²³ saints ; ^u And for me,²⁴ that utterance may be given unto²⁵ me, that I may open my mouth ^v boldly, ^w to²⁶ make known the mystery of the gospel, For which²⁷ ^x I am an ambassador ^y in bonds ; ^z that therein ^{aa} I may speak boldly, as I ought to speak.

¹ Henceforth (*according to the best authorities*)

² *the best authorities omit* my brethren

⁴ the might of his strength ⁵ our wrestling is ⁶ *Greek* blood and flesh

⁷ the world-rulers of this darkness (*according to the best authorities*)

⁸ the spiritual *hosts* of wickedness ⁹ the heavenly

¹¹ accomplished ¹² having girt your loins ¹⁸ having put

¹⁴ having shod your feet ¹⁶ preparedness

¹⁶ *the best authorities read* in all things ¹⁷ taking up

¹⁸ *lit.*, in which ¹⁹ evil one ²⁰ receive

²¹ With all prayer and supplication praying at all times

²² in ²³ all the ²⁴ on my behalf ²⁵ to

²⁶ in the opening of my mouth, in boldness to ²⁷ in behalf of which

²⁸ in a chain

² Tim. i. 16 ; ii. 9 ; Philem. 10

^x Acts xxviii. 31 ; Phil. i. 20 ; ^t Thess. ii. 2

^a Phil. iv. 13 ; ¹ Tim. i. 12 ; ² Tim. iv. 17 ; Heb. xi. 34. ^b Chap. i. 19 ; ^{iii.} 16 ; ^{Col.} i. 11. ^c Rom. xiii. 12 ; ² Cor. vi. 7 ; ver. 13 ; ¹ Thess. v. 8. ^d Matt. xvi. 17 ; ¹ Cor. xv. 50. ^e Rom. viii. 38 ; chap. i. 21 ; ^{Col.} ii. 15. ^f Luke xxii. 53 ; John xii. 31 ; xiv. 30 ; chap. ii. 2 ; ^{Col.} i. 13. ^g Chap. i. 3. ^h ² Cor. x. 4 ; ^{ver.} 11. ⁱ Chap. v. 16. ^j Is. xi. 5 ; Luke xii. 35 ; ¹ Pet. i. 13. ^k Is. lix. 17 ; ² Cor. vi. 7 ; ¹ Thess. v. 8. ^l Is. lii. 7 ; Rom. x. 15. ^m ¹ John v. 4. ⁿ Is. lix. 17 ; ¹ Thess. v. 8. ^o Heb. iv. 12 ; Rev. i. 16 ; ii. 16 ; xix. 15. ^p Luke xviii. 1 ; Rom. xii. 12 ; ^{Col.} iv. 2 ; ¹ Thess. v. 17. ^q Matt. xxvii. 41 ; Mark xiii. 33. ^r Chap. i. 16 ; Phil. i. 4 ; ¹ Tim. ii. 1. ^s Acts iv. 29 ; ^{Col.} iv. 3 ; ² Thess. iii. 1. ^t ² Cor. iii. 12. ^u ² Cor. v. 20. ^v Acts xxvi. 29 ; xxviii. 20 ; chap. iii. 1 ; Phil. i. 7, 13, 14 ; ¹ Thess. ii. 2

Ver. 10. **Henceforth.** So the oldest authorities read; this suggests an inference. The words 'my brethren' must be rejected. Singularly enough the Apostle does not thus address his readers throughout this Epistle. — **Be strengthened;** the verb is passive. It is God who strengthens (Phil. iv. 13; 1 Tim. i. 12; 2 Tim. iv. 17); we are strengthened, and thus become strong, but we are not exhorted to 'be strong.' The internal fitness for the fight is from God, as the armor is from Him. — **In the Lord,** *i. e.*, Christ, in whom is our life and strength; in fellowship with Him, 'out of weakness' we are 'made strong' (Heb. xi. 34). — **And in the might of his strength.** Here, as chap. i. 19, the latter word refers to inherent strength, the former to the manifestation of it. The clause explains where our strength resides; until thus strengthened the armor is useless, and the foes too powerful for us. Here our sense of weakness is essential to our strength. Notice, this expression is applied to Christ, as it is to God in chap. i. 19.

Ver. 11. **Put on the whole armour,** lit., panoply, a term then applied to the entire equipment, offensive and defensive (comp. ver. 17), of heavy armed infantry, the choice troops of those days. The several parts are spoken of in vers. 14-17. As Paul was bound by a chain to a soldier thus equipped (comp. ver. 20), the figure was literally at hand. — **Of God.** Supplied by God, 'altogether of a Divine kind, in contrast to the arms of the opponent' (Braune). — **That ye may be able to stand;** to stand one's ground against foes, a military phrase, the opposite of fleeing. — **Against the wiles of the devil;** in contrast with 'the whole armor of God.' 'Wiles,' or, stratagems, usually in a bad sense; the plural marking the variety of the attacks. Luther: 'against the crafty assaults of the devil.' He is the real enemy against whom we contend (ver. 12), and without the Divine equipment he will be too powerful for us. The existence of a personal devil (not 'demon' here) is assumed.

Ver. 12. **For** explains why we need to stand against this foe. — **Our wrestling;** the conflict in which we are engaged; the term being applied to hand to hand contests in athletic games. — **Is not against flesh and blood.** (The original has the unusual order: 'blood and flesh.') Our real conflict as Christians is not with men, nor even with our own human nature. There is no need of softening down the word 'not.' The men with whom we may contend 'are vessels which another uses, instruments which another touches' (Augustine). — **But against principalities,** etc. The contrast with what precedes compels us to explain this clause as meaning Satan and his organized forces. 'Principalities' and 'powers' refer to classes of superhuman beings in his kingdom; the former apparently superior (comp. chap. i. 21). But more than this we cannot even conjecture. — **Against the world-rulers;** a peculiar term, also referring to the evil angels who serve the prince of this world (John xiv. 30; xvi. 11; 1 John v. 9). — **Of this darkness.** So the best authorities; the other words having been inserted, probably to explain the peculiar term 'world-rulers.' The evil angels exercise dominion in the world, and its depraved character is expressed by 'this darkness.' — **Against the spiritual hosts of wickedness in the heavenly places.** There can be little doubt that this is the sense of this difficult clause. The reference is still to evil spirits, but to their collec-

tive bands, hosts, armies, forces (the form of the original being indefinite); all these are characterized as being 'of wickedness.' The main difficulty, however, is with the last phrase: 'in the heavenly places,' which is found in chap. i. 3 also. 'High places' is a gloss to avoid using 'heavenly' in a description of evil spirits. Some have attempted to obviate the difficulty by connecting the phrase with the former part of the verse, and explaining that the contest is about heavenly things or has its scene in the heavenly places, or, in the Church, etc. But the obvious connection is with what immediately precedes, either with 'spiritual hosts of wickedness,' or with the last word alone. The former is preferable on grammatical grounds. 'That habitation of the evil spirits, which in chap. ii. 2 was said, when speaking of mere matters of fact, to be in the *air*, is, now that the difficulty and importance of the Christian conflict is being forcibly set forth, represented as "in the heavenly places," — over us, and too strong for us without the panoply of God' (Alford). The word 'heavenly' usually has either a local or an ethical meaning; the latter disappears here, but in this connection the local sense has added to it the idea of might, in contrast with 'flesh and blood.' The one great practical purpose is to warn us against misapprehending the nature of the spiritual conflict. Satan is a real person; his emissaries are numerous and powerful, though like him unseen. It increases their advantage to have us deny their existence. The three great mistakes are: not knowing our own weakness; not knowing the strength of our spiritual foes; not knowing God's provision for our defence (ver. 11) which is next set forth in detail.

Ver. 13. **Wherefore.** Against such superhuman foes we need not only Divine strength ('in the Lord') but Divine equipment, defensive and offensive. — **Take up.** A technical term, used of taking armor in order to put it on. — **The whole armour of God;** see ver. 11, and below. — **That,** in order that, **ye may be able to withstand,** a more vivacious expression than that of ver. 11, as if the assault had begun. — **In the evil day.** 'The war is perpetual; the fight rages less on one day, more on another. It is *the evil day*, on the approach of death, or during life; longer or shorter, varying in itself, when the Evil One attacks us, and his malignant host infest us' (Bengel). More particular explanations seem open to objection. — **Having accomplished all;** whether of preparation or of conflict; not to be referred to one or to the other exclusively, not yet to the final victory — an interpretation incompatible with the next phrase. — **To stand,** *i. e.*, either to stand firm until the combat is over, or, to stand victorious after it is over. The former seems more accordant with usage.

Ver. 14. **Stand therefore.** Stand ready for the fight, as the description of the armor indicates; others include the thought of standing in the fight. Standing victorious is the result, but is not referred to here. — **Having girt your loins with truth.** Putting on the girdle was the first act in arming. 'An ungirded soldier would be a contradiction in terms' (Meyer). In the East, where flowing robes are worn, the girdle is necessary, and in the case of a soldier, it not only kept the armor in place, but covered some of the most vulnerable parts of the body. It was also used to support the sword. In the Christian

armor 'truth' is the girdle. By this is not meant the word of God, which is mentioned in ver. 17, nor sincerity, nor mere truthfulness (in the sense of telling the truth); nor does the figure suggest a mere ornament. It refers to the state of heart answering to God's truth, the agreement of our convictions with what God has revealed. It is based on faith; and indeed without faith no attempt will be made to put on the armor. — **Having put on the breastplate of righteousness.** The breastplate was in many respects the most important piece of defensive armor, since it protected the heart and lungs. 'Righteousness' here cannot mean our own righteousness, but that which God provides, since the whole armor is from Him. But righteousness from Him is both imputed and wrought; He both justifies and sanctifies His people. Both are probably included here, but more particularly the moral purity wrought in us by the Spirit of God, which has as its necessary basis God's accounting us righteous for Christ's sake.

Ver. 15. **And having shod your feet.** The Roman soldier wore sandals, in the soles of which nails were thickly studded, to give firm footing. Doubtless Paul had this in mind. — **With the preparedness, not, 'preparation,'** but promptitude of soul, readiness to act, giving firmness and constancy to the conduct. This 'preparedness' is more than a natural readiness or courage, it comes from the gospel of peace, the gospel whose contents are peace with God. This gives alacrity and courage to fight boldly for the sake of eternal peace. Peaceableness toward men is not excluded; but there is no reference to readiness to preach the gospel. That is the aggressive, not the defensive part, of our duty; and, strictly speaking, the three parts of the soldier's equipment already mentioned are not his armor, still less his weapons, but only the preparation for these.

Ver. 16. **In all things, i. e.,** on all occasions. The received reading is, however, well supported, and means 'in addition to all.' — **Taking up,** as in ver. 13. — **The shield of faith.** The large shield of ancient times is referred to; four feet long, and two and a half wide. It was held on the left arm, and could be used to protect the entire body. In the Christian armor 'faith' is the shield; and we should have this on all occasions. 'Faith' entirely covers and defends the Christian; as God's gift effecting salvation (chap. ii. 8), bringing about forgiveness of sins in the past (chap. i. 7), affording for every moment access to God (chap. iii. 12), assuring in advance of eternal life, by securing to us the gift of the Holy Ghost (chap. i. 13, 14), rendering holy and without blame (i. 4) (Braune). This is better than to restrict it to justifying faith. — **Wherewith.** Literally, 'in which,' when the darts light upon it. — **Shall be able.** This does not point to the last great fight: the conflict was after the arming. — **Quench all the fiery darts of the evil one,** the personal Evil One. Satan is represented as throwing many ('all') burning darts or javelins at the Christian. In ancient warfare this was common; the darts were caught on the large shield covered with tough hides, and extinguished by the contact. The emphasis is on the word 'fiery,' pointing to what inflames the passions, corrupts the heart, and fills our mind with horrible thoughts. But a special explanation is not absolutely necessary.

Ver. 17. **And receive,** as offered to you by the

Lord. — **The helmet of salvation.** The protection for the head of the ancient soldier, and his chief ornament, was the helmet. The Christian's helmet is 'salvation,' i. e., the fact that he is saved, salvation appropriated by faith. In 1 Thess. v. 8, we have a similar, but not an identical figure. Here the helmet is not, as there, 'the hope of salvation,' but the fact of being saved. This protects the head, and enables the Christian to face the adversary. — **And the sword of the Spirit.** This too is to be received, as offered. It is the one offensive weapon, the short sword for close combat. It is from the Spirit, made by the Spirit. It is also the weapon which the Spirit uses, but that is not asserted here. — **Which is the word of God, i. e.,** the gospel. There is no immediate reference to the written word of God, but we must thus apply it. Then the inspired preachers spake the gospel: now it has been written for us. The Bible, especially the New Testament, has been the one great weapon of attack in the Christian warfare for centuries; hence we may believe that, so far as we are concerned, it is the sword of the Spirit, the word of God, here proffered as our weapon. On the Christian armor, see Bunyan's *Pilgrim's Progress*, especially the scenes at the Interpreter's house, and in the Valley of Humiliation. Too many practical writers have overdone the exposition of the passage by frivolous analogies.

Ver. 18. This verse is to be connected with 'Stand therefore' (ver. 14). Prayer must attend the putting on of the armor and the subsequent use of it. — **With all prayer and supplication praying at all times in the Spirit.** This is the correct order, the emphasis resting on the phrase 'with all prayer and supplication.' Prayer in general is meant by the former term, special petition by the latter: every form of both is commanded. 'With,' literally, 'through,' as if this were the instrument by which the praying took place. Some prefer to translate it 'throughout;' while the seeming repetition of thought has led others to disconnect the phrase from 'praying.' But the Apostle is enjoining prayer with great fulness of expression. This phrase describes it as earnest and varied; 'at all times' defines it as constant; while 'in the Spirit' (which is to be joined with 'praying') sets forth the necessary sphere of Christian prayer. 'The Holy Spirit, in whose blessed and indwelling influences, and by whose merciful aid, we are enabled to pray (Rom. viii. 15; Gal. iv. 6), yea, and who himself intercedes for us' (Ellicott). — **And watching thereunto, i. e.,** with reference to this varied, constant prayer in the Spirit, since such prayer cannot be maintained without personal watchfulness for that very purpose. — **In,** not the same word as before. — **All perseverance and supplication.** This is nearly equivalent to persevering supplication; in this they should abide. Watchfulness unto prayer leads to sympathy with others, and to constant supplication for all the saints, i. e., believers, who are consecrated to God and thus become sanctified; the word including both ideas.

Ver. 19. **And on my behalf,** especially for him among the saints. Not for himself, but for the sake of the gospel he thus speaks. — **That utterance may be given;** from God. — **In the opening of my mouth, i. e.,** when I speak for God, the reference being, not to the quality or source of the discourse, but to the simple fact of speaking. — **In boldness** is emphatic, and to be connected with

to make known, etc., which indicates the purpose for which he desired utterance and asked their supplications. — **The mystery of the gospel**; the mystery contained in the gospel; comp. chaps. i. 9; iii. 9.

Ver. 20. **In behalf of which, i. e.**, the mystery of the gospel, **I am an ambassador in a chain**. His preaching had made him a prisoner, but this is not the important thought; even when chained to a Roman soldier, he was still an ambassador

of God to proclaim the gospel mystery. In view of his office (ver. 19) they ought thus to pray for him, still more in view of his condition. — **I may speak boldly**; lit., 'be bold,' as **I ought to speak**; as becomes my office, 'that he might expound his message in a manner that became him and his high commission, that his imprisonment might have no dispiriting effect upon him, and that he might not in his addresses compromise the name and dignity of an ambassador for Christ' (Eadie).

CHAPTER VI. 21-24.

VI. CONCLUSION.

Personal Intelligence by Tychicus (vers. 21, 22); closing benedictions, peace and grace (vers. 23, 24).

21 **B**UT ^a that ye also may know my affairs, *and* how I do, ^{1a} Col. iv. 7; ^b Tychicus, a ² beloved brother and faithful minister in Acts xx. 4; ² Tim. iv. 12; Tit. iii. 12; ^c the Lord, shall make known to you all things: 'Whom I have ^c Col. iv. 8. sent ³ unto you for the same ⁴ purpose, that ye might ⁵ know our affairs, ⁶ and *that* he might ⁵ comfort your hearts.

23 ^d Peace *be* to ⁷ the brethren, and love with faith, from God ^d 1 Pet. v. 14

24 the Father and the Lord Jesus Christ. Grace *be* ⁸ with all them that love our Lord Jesus Christ ^e in sincerity. ⁹ Amen. ¹⁰ ^e Rom. ii. 7; comp. 1 Cor. xv. 42, etc.

¶ Written from Rome unto the Ephesians by Tychicus.¹¹

¹ the things concerning me, how I fare ² the ³ I sent ⁴ this very
⁵ may ⁶ the things respecting us ⁷ Peace to ⁸ be
⁹ incorruption ¹⁰ *the best authorities omit* Amen

¹¹ *This subscription is probably correct, but, as all the others, is not genuine.*

Ver. 21. **But**. With this word of transition the Apostle passes to his brief conclusion. — **That ye also**; as well as those who are near him. Some explain: you as well as the Colossians to whom I have just written; but this will hold good only when the priority of that Epistle is otherwise established (see Introduction, § 2). Alford paraphrases: 'As *I* have been going at length into matters concerning *you*, so if *you also* on your part, wish to know,' etc. But this is far from natural. — **The things concerning me, how I fare**, not, 'what I do,' for he did but one thing (Meyer). The two phrases point respectively to his external circumstances, and to his demeanor therein. — **Tychicus**. The bearer of this Epistle and that to the Colossians; mentioned several times in the New Testament (see references), but nothing more known of him than that he was a native of Asia and a faithful companion of Paul. — **The beloved brother**; a fellow-Christian, probably known to them (Acts xx. 4). — **And faithful minister in the Lord**; 'faithful,' 'trusty,' but without reference to the trustworthiness of his message, which is taken for granted. The word 'minister' is that sometimes rendered 'deacon,' but can scarcely have that sense here. Whether it points to his preaching the gospel, or to his ministering to Paul

personally, is difficult to decide; comp. Col. iv. 7, which seems to favor the former view. But Paul seems to have employed him in such personal errands. Yet his ministering was 'in the Lord,' since what he did for Paul was done as Christ's work, in fellowship with Him. Some join the last phrase with both nouns. — **Shall make known to you all things, i. e.**, 'concerning me,' etc. In the Greek this comes before 'Tychicus,' etc.

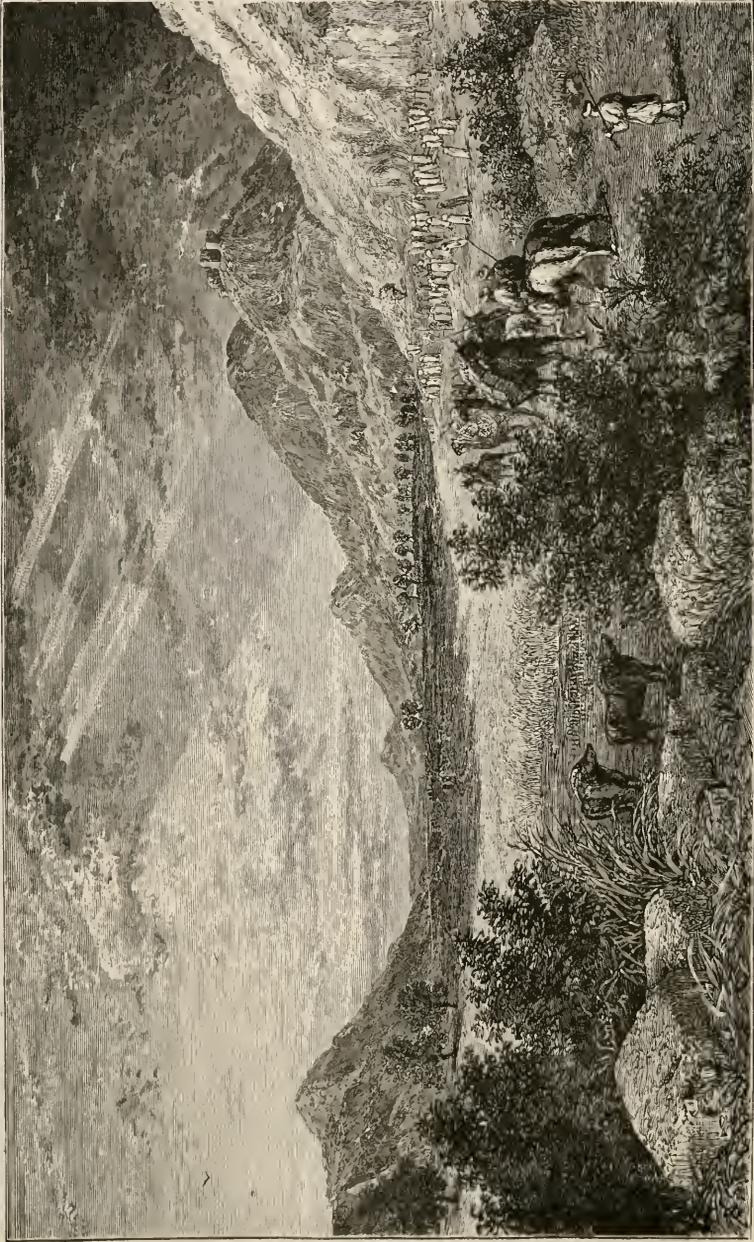
Ver. 22. **Whom I sent**. The sending would be a past act, when the letter was received. Meyer says, sent from Colosse, but the same phrase occurs in Col. iv. 8, so that nothing can be inferred as to the priority of writing, or in delivering the letters. — **For this very purpose**, namely, **that ye may know the things respecting us**. This phrase 'merely extends the circle: the situation, not merely of the Apostle, but of his companions also (Col. iv. 10-14; Philemon 10, 23, 24). Paul does not send these merely in his own interest' (Braune). Comp. Col. iv. 9, where the reading is in doubt. — **And that he may comfort your hearts**. This may refer to their need of consolation in view of the imprisonment of the Apostle; 'it is better, however, owing to our ignorance of the exact state of the Church, to leave the precise reference undefined, and to extend it gener-

ally to all particulars in which they needed it' (Ellicott). It is evident that the Apostle sought to maintain fellowship among the churches by sending such messengers, to give such intelligence as would strengthen the hearts of the distant brethren. The press in these days does much of this duty, but communication through beloved brethren will always remain an essential part of wider Christian fellowship.

Ver. 23. **Peace to the brethren**, etc. This double greeting is quite peculiar: it is in the third person, although vers. 21, 22 were in the second; 'peace' comes before 'grace' (ver. 24), reversing the usual order, while the two-fold form is quite as peculiar. (See further, at close of ver. 24.) 'Peace' is to be taken as usual; comp. chap. i. 2. 'Brethren' refers to the readers (= 'you'); the next verse seems to extend the benediction. — **And love with faith**; the latter is presupposed in the use of the term 'brethren'; in inseparable connection with this he wishes for love, Christian love of the brethren. Without faith love cannot exist; 'faith is the characteristic of proper love (as Gal. v. 6), love is the characteristic of proper faith' (Hearless). — **From God the Father**, etc. The form is the usual one; comp. chap. i. 2.

Ver. 24. **Grace**, lit., 'the grace,' the grace of God in Christ (comp. the usual benediction). — **With all them that love**, etc. The reference here seems to be to all Christians; comp. the anathema in 1 Cor. xvi. 22. — **In incorruption**, not, 'in sincerity,' which forms an anti-climax, not 'in eternity,' for which another expression would be used. It qualifies 'love,' defining its element or manner, and indicating its character as 'perennial, immutable, and incorruptible' (Ellicott). — The best authorities omit the word 'Amen.' In the received text, 'Amen' occurs at the close of nearly every book of the New Testament. It is

rarely genuine; the scribes would naturally add it. The subscription 'written from Rome unto the Ephesians by Tychicus,' like all the others, is a later addition, though in this case probably correct, which is rarely the case. — This wish differs from all other Pauline benedictions in its definition of Christians, — a definition that forms a fitting close to an Epistle having as its theme 'the Church in Christ Jesus,' since this Church is made up of 'them that love our Lord Jesus Christ in incorruption.' *Extensively*, the Church is not bounded by those external limits necessarily established by ecclesiastical organizations, nor by those logical ones as necessarily defined by detailed dogmatic statement. Still less is it confined by the empirical partition walls set up by morbid and fanatical, or spasmodic and mystical religionism. The empire of love is wider than all these. *Intensively*, however, this definition opposes the view that the Church can dwell in the region of indifferentism, ignorance, doubt, or unbelief. Her characteristic is love, love for the one living Object, 'the Lord Jesus Christ.' And love for Him who is the Truth seeks to know Him better; to see Him as He is. Speculative doubt about His Person may not drive away love, but it certainly does not promote it. Mere 'sincerity' is not sufficient; the love must move in a sphere, partake of a character, which is 'perennial, immutable, incorruptible,' and Christ's grace alone can produce such a love. Those who possess it are 'in Christ,' of His Body, which, like the Head, shall, in the fuller and higher sense, live and love 'in incorruption,' through the same 'grace.' Gerlach well says: 'The grace which is the cause of our love to Christ, becomes at the same time the reward of our love to Him: all may be hoped from Him, if one loves Him; all feared, if one does not love Him.'



From photographs.

SITE OF PHILIPPI.

INTRODUCTION TO THE EPISTLE OF PAUL TO THE PHILIPPIANS.

1. *Of the history of Philippi*—2. *First preaching of the Gospel there*—3. *Growth and character of the Christian Church in Philippi*—4. *Time and place of writing this Epistle*—5. *Characteristics of the Epistle*—6. *Its contents*—7. *Importance of the Epistle*—8. *Its genuineness.*

I.—OF THE HISTORY OF PHILIPPI.

PHILIPPI,¹ one of the principal cities of Macedonia, was historically famous in the annals both of Greece and Rome, while to the Christian it is still more worthy of notice as being the first place in Europe which heard the message of the Gospel from the lips of an apostle. It is needful to say something of the history of the place before the arrival of St. Paul, that the mixed nature of its population may be fully understood. The city of Philippi was distant about ten miles from the coast, and its harbour was Neapolis. It was situated on the banks of a small stream called the Gangites, in a plain to the north of that ridge of hills which connects Mount Pangæus with the mountainous parts of the interior of Thrace. It was founded by Philip of Macedon, father of Alexander the Great, and called after his own name. In B.C. 355 he conquered the country from the Thasians, who for a long time had held the country and worked the gold mines² in the mountains round about. Philip was anxious to be master of this source of revenue, and he established colonists in Philippi, not only to secure to himself the possession of the mines, but also to be a sort of advanced post against the incursions of the northern barbarians. In Roman history, Philippi is best known as the scene of the victory (B.C. 42) gained by Augustus and Antony over Brutus and Cassius. It was by Augustus that the city was raised to that dignity among the dependencies of the Roman Empire which it enjoyed when St. Paul first visited it. Like Philip, Augustus recognised the importance of the position as an outpost, and established here a Roman colony. Thus we have an infusion of Romans, following on the previous introduction of Greeks, into what was at first a barbarian possession; and from the character and employment of many of those who dwelt there, it must have continued to be in a great measure always a wild and unsettled region. The manner of establishing a Roman colony was on this wise. A number of Roman citizens were conveyed to the place, lands were assigned to all who were willing to go, and they continued, in their distant home, to enjoy all the privileges and rights, as well as the name of Roman citizens, and so were the specially favoured inhabitants of such settlement. They, as well as the earlier occupants, were under the government

¹ For details of the locality and character of the country near Philippi, see Clarke's *Travels*, chap. xii. and xiii.; Cousinéry, *Voyage dans la Macédoine*, ii. 1; Leake's *Northern Greece*, iii. 214, etc.

² For notices of these mines see Herodotus, vi. 47, vii. 112; also Grote's *History of Greece*, chap. xxvi. and xlvii.; and Boeckh's *Public Economy of Athens*, p. 8.

of two magistrates specially appointed from Rome, and named in Latin *Duumviri*. They were also fond of being styled Prætors, a title which is represented by the *στρατηγοί* in the notice of the magistrates of Philippi in the Acts (xvi. 20, etc.). The *ῥαβδούχοι* of that narrative (A. V. sergeants) is the Greek equivalent of the Latin *lictors*, the attendants on the chief magistrates in the colonies, as they were on the consuls in Rome.

No doubt in process of time, through the changes brought about by intermarriage and commerce, many of the Greek population dwelling in and around such colonies as Philippi came to be included among the number of those who possessed the rights of Roman citizenship, and by the date of St. Paul's visit (A. D. 52), nearly a century after the colony had been established, we can well understand that this condition was already reached at Philippi. The city was inhabited by a mixed population of which the Greek element was more likely to increase than the Roman, and this should be borne in mind in reading the history of St. Paul's visit. In the narrative there seem to be points at which, if he had fully comprehended all that was passing, he might have protested against his treatment sooner than he did. But while for general converse, the language, by reason of the larger proportion of Greek population, would be Greek; and so for his purpose of preaching he was able to appeal to most, if not all the population; yet the law proceedings would be conducted in the language of the minority who were the conquerors.

Among the mixed Greeks, Romans, and Barbarians, there had settled at the time of St. Paul's first visit some few Jews. These were not, however, in sufficient numbers to have been able to build themselves a synagogue, but had only a *proseucha* or place appointed for prayer, beyond the gate of the city, by the river-side—a site perhaps marked by little or no building, and virtually in the open air

II.—FIRST PREACHING OF THE GOSPEL IN PHILIPPI.

To this city, as if to set a special mark upon the first ministrations of an apostle in Europe, St. Paul was called by a special revelation (Acts xvi. 9) during the course of his second missionary journey. He had at the time, as companions of his travels and labours, Silas, Timotheus, and, to judge from his language (Acts xvi. 10, etc.), the writer of the Acts. The preachers, as was their wont, addressed themselves first to the Jewish dwellers in Philippi, and sought out the *proseucha* outside the city, and among the worshippers there they won some attention for their message. Lydia and her household were baptized, and the apostle and his companions seem to have become accepted teachers among the Jewish settlers. But it came to pass on many occasions, while they were on their way to the place of prayer, they were pursued by the cries of one of those strangely afflicted persons of whom we read both in sacred and profane history. A girl possessed with a spirit (recognised by the heathen as supernatural possession by Apollo, and for which state the writer in the Acts employs the classical term,¹ which was, no doubt, used by those who dwelt at Philippi), followed the apostle on several occasions, and proclaimed to the people that he and his companions were 'servants of the most high God, and were showing the way of salvation.' At the rebuke of St. Paul, according to the promise of Jesus, the evil spirit departed from her. But her raving utterances had been made a source of gain by some persons in the city of Philippi, who had traded on the superstitions of the multitude, and set forth her words as veritable predictions of the future. Now that her frenzy ceased, there was an end too of their profit; and in anger at such a result, the farmers of the possessed damsel brought the preachers before the magistrates, and succeeded in

¹ ἕχουσα πνεῦμα πύθωνος, or as some read πύθωνα.

raising such a cry against them, that Paul and Silas were first publicly scourged and then cast into prison. But the seed of the Gospel had been sown in the hearts of some of the river-side worshippers, and the events of the night in which the preachers were imprisoned, but by a miracle were set free from their chains, added to the number of Christians, the jailor and his household; and although it was found best for St. Paul presently to leave Philippi, yet before their departure the narrative speaks of the 'brethren' apparently gathered at the house of Lydia, which may thus be counted the first European church, and speaks of them in such wise as to leave no doubt but that even in those troublous days the teaching had already struck root, and the foundation of the church was laid of which the apostle in his letter speaks as 'the saints which are at Philippi with the bishops and deacons' (Phil. i. 1).

III.—GROWTH AND CHARACTER OF THE CHRISTIAN CHURCH IN PHILIPPI.

We next read of Philippi in the narrative of the Acts (chap. xx. 2-6), at the time of St. Paul's return from Greece to Asia. On that occasion the apostle and the writer of the history, if no others, tarried at Philippi, and from the special notice that it was during 'the days of unleavened bread' we may almost certainly infer that the Jewish population of the city were those with whom St. Paul was most brought into contact. The remainder of his travelling companions had gone straight on to Troas, and thither he followed.

There is no other mention of Philippi in the New Testament history, but we have abundant tokens that in Macedonia the Gospel had been firmly planted, and was bringing forth fruit, and that the disciples in that country were objects of earnest care to St. Paul and his fellow-labourers. While he was staying in Ephesus, we are told (Acts xix. 21) that he had formed his plans for a journey into Macedonia; and that the churches there might not be left uncared for during his own residence in Asia, he sent before him Timotheus (who had been his companion at his first visit) and Erastus. Circumstances arose which forced him to leave Ephesus, and then he came into Macedonia at once (Acts xxi. 1); but that his previous labours had yielded him cause for rejoicing, we may see, for we find in the narrative of the Ephesian uproar, which caused St. Paul to leave that city, that Gaius and Aristarchus, who were seized by the mob, and who are spoken of as 'Paul's companions in travel,' were both 'men of Macedonia,' while later on in the history, Aristarchus, 'a Macedonian of Thessalonica,' is the apostle's attached friend (Acts xxvii. 2), and was one of those who accompanied him in his perilous voyage to Rome.

But it is from the Epistle itself that we can gather the fullest proof that the work of the Gospel, though begun amid such tribulation, was never slackened in Philippi; that the apostle, though departing, had found means to comfort the brethren and to keep alive the Church of Christ among them; while we find that their love to St. Paul was most notably manifested. The apostle thanks God (i. 5) for their 'fellowship in the Gospel from the first day until now.' He has the Philippians 'in his heart' (i. 7), and 'longs after them all in the tender mercies of Jesus Christ' (i. 8). He testifies (ii. 12) that they, his beloved, have always obeyed, 'not as in his presence only, but much more in his absence.' He hopes (ii. 19) to 'send Timotheus unto them shortly, that he may know their state.' He alludes (iii. 18) to his frequent communication with the Philippian church either by letter or in person, and he shows by his concluding words in the Epistle (iv. 21, 22) that not only were the Christians of Philippi beloved by himself, but by all those who were with him in Rome at the time of his writing, and that even to the converts in the Imperial household the story of the Philippian church had been told in such wise as to create a special interest therein. From

Cæsar's household goes a greeting, though those who sent it were probably strangers to those to whom it was given, and had only found an interest in the distant church by reason of their communication with St. Paul concerning its affairs.

And while such were the feelings of the apostle and his companions towards the Philippian Christians, we see that they were most devotedly attached to St. Paul. He bears them witness (iv. 15) that 'they alone of all the churches of Macedonia had communicated with him as concerning giving and receiving.' 'They had sent (iv. 14) relief unto him in his Roman imprisonment, by the hands of Epaphroditus;' and this was not the first or second exhibition of such care, for even while he was in Thessalonica (iv. 16) they had sent 'once and again unto his necessity.' He strove throughout all his ministry to be no burden to any of the churches, but in these his times of need he recognises the spirit in which the gifts of the Philippians were sent, calling them (iv. 18) 'an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.' Nor was it only in the matter of ministering to his wants that the church of Philippi showed its zeal for the apostle; they gave that greater token of love, they followed out his teachings and walked as Christian brethren. He addresses one of them (iv. 3) in terms which bespeak how earnestly and equally some had borne with him the labours of the Gospel. Who his 'true yokefellow' was we are not told, but the expression indicates fully the nature of his service. And we cannot be surprised, when we remember that Lydia is the first Philippian convert of whom we hear in the Acts of the Apostles, if we find from the apostle's letter that 'women laboured with him in the Gospel,' and in such wise as to be mentioned (iv. 3) at the head of the list of fellow-workers 'whose names are in the book of life.'

From all these allusions, supplementing the brief narrative given in the Acts, we can have no doubt that the church of Philippi was firmly established during that first missionary visit made by St. Paul under Divine monition. The Lord who called him to go, did not let his journey be in vain. We may see, too, that from the first day till the time when this Epistle was written, a space of about nine or ten years, the work of Christ had been constantly spreading there, the Christian Church had received her appointed ministry and was fully ordered, when the apostle and his companions in travel were withdrawn, by those whom they had set over it, and appointed as 'bishops and deacons.'

IV.—TIME AND PLACE OF WRITING OF THIS EPISTLE.

The place where the Epistle was written is sufficiently clear from several expressions contained in it. The apostle writes (i. 13) that his bonds in Christ are 'manifest in all the Prætorium,' that is, the barrack of Cæsar's soldiers at Rome, and to the Philippians he sends greetings specially from 'those of Cæsar's household.' There can therefore be no doubt that the letter was sent to Philippi from Rome, and was written probably at the apostle's hired lodging where he was suffered to dwell with the soldier that guarded him. St. Paul appears, it may be from some infirmity, generally to have made use of an amanuensis in his Epistles, and personally to have done no more than subscribe them. And from the circumstance that during this imprisonment he was chained¹ to his guard, we may be sure that the hand of some friend was employed for this work at this time. He had with him Timotheus and Epaphroditus as we know, and the way in which (iv. 21, 22) he speaks of 'the brethren which are with him' and 'all the saints,' makes it evident that he was not with attendants.

The date of the Epistle must be between A.D. 61-63, the two years during which

¹ Cf. Acts xxviii. 20.

St. Paul's first Roman imprisonment lasted. Whether it was nearer the beginning or the end of this imprisonment that he wrote to Philippi is not so easy to decide. He scarcely speaks with such confidence of his speedy release as he does in the letter to Philemon. In ii. 23, alluding to his intention of sending Timothy to Philippi, he says this shall be done at once when he finds how it will go with him. Therefore he would appear to have been looking for some movement in his affairs, but yet not such as would end in his own immediate release, though it might enable him to send his companion away for a time. Yet he adds in the very next verse, 'But I trust in the Lord that I also myself shall come shortly.'

But even if it were not so near the close of the imprisonment when he wrote, still some portion of the period of its duration must have passed. For Epaphroditus had been sent from Philippi to him, when the Philippians had heard that he was a prisoner, and with their messenger they had also sent their bounty (iv. 18) in full measure. On his arrival, Epaphroditus had been zealous in ministering to the wants of St. Paul, but before long he fell sick in Rome, and was nigh unto death. Of this sickness his fellow-citizens had heard, and had been greatly disturbed thereby. For this cause the apostle is preparing to send him back to them, now that he is recovered, and with him he sends¹ this letter. We may feel certain, then, that several months, it may well be a year, had passed between the apostle's arrival in Rome and the despatch of this letter to Philippi. If, therefore, we place its date in the early part of the year A.D. 62, we shall not be far from the precise time, and it was most likely the earliest written of all the Epistles of this first imprisonment.

The events passing in Rome at this period receive no notice from St. Paul even though he has appealed to the emperor. Yet the emperor was Nero, and it was the eighth year of his rule. He had just begun to cut off all those who were in any way connected with himself by family relationship, and all those who had any regard for their own safety were anxious to withdraw from public affairs and offices. Burrhus was just dead, and it was suspected that he had been poisoned by Nero's order; Tigellinus was rising in favour with his vicious master, while Seneca was seeking some excuse that would be accepted for assuming a private station. St. Paul and his concerns were of too unimportant a character, and offered too little chance of gain, to be of interest to either the emperor or his favourites. So he was allowed to receive all that came unto him, and to teach the things which concern the Lord Jesus Christ, with all confidence, no man forbidding him (Acts xxviii. 30, 31). And we are neither told by the historian, nor by the apostle himself, how his release came about; but we may almost conclude from the narrative in the Acts that he was released because the charge against him was ill-supported from Judæa (Acts xxviii. 21), and so far as it could be inquired into was found to be groundless.

V.—CHARACTERISTICS OF THE EPISTLE.

The Epistle to the Philippians stands high, among the letters of St. Paul for several reasons. First, it is distinguished because the writer has so little to say of reproof to those whom he addresses. He exhorts them (i. 27), it is true, 'to stand fast in one spirit, with one mind striving together for the faith of the Gospel.' And from such language we might infer that he had heard of divisions of some kind among them. And later on (iv. 2) we find that this was so; for he speaks of certain persons by name, exhorting them to be 'of one mind in the Lord.' But this is his only direct reproof. Whatever other exhortation against error is found in

¹ See Phil. ii. 25, 28, 29, where the tense *ἔπεμψα* has the same force as in Philem. 11, 12.

the letter, be it against Judaizing teachers (iii. 2 seqq.) or against those who walk lawlessly, rejoicing in their shame (iii. 13 seqq.), there is no indication that the words are more than those of warning, no sign that the Philippians had fallen into one error or the other. Thus we can understand the jubilant and thankful tone which pervades the whole Epistle. 'I thank my God upon every remembrance of you.' 'If I be poured out as a drink-offering at the sacrifice and service of your faith, I joy and rejoice with you all.' And they are to rejoice also. 'Rejoice in the Lord.' 'Rejoice in the Lord always, and again I will say, Rejoice.' In no other Epistle does the apostle either himself attain such a pitch of Christian exaltation, nor seek to infuse such joy into his readers.

Further, the whole Epistle is replete with signs of the tender-heartedness and affection of the apostle, and of his keen sense of the marks of love which had been shown him by the Christians of Philippi. They have been his friends in the fellowship of the Gospel from the first day that he preached unto them. He longs after them all with a Christian yearning of heart. He will be of good comfort if only he knows of their welfare. He would not detain Epaphroditus with him in Rome, because it would be a joy to them to welcome back their messenger, and to thank God for his recovery, and he fails not to mention that the sickness had been caused by zealous service to himself, rendered in the name of the church of Philippi. The Philippians are his brethren dearly beloved and longed for. He testifies with the most delicate language, while mentioning the services they have done him, that if opportunity had offered they would have done more, and that their devotion to him was beyond that of other churches in which he had laboured as among them.

These peculiarities give to the Philippian Epistle a character all its own, and we think of the apostle, though in his imprisonment, as not on that account cast down, but thankful that he sees some fruit of his labours, and as filled with hope that he 'may rejoice in the day of Christ, that he has not run in vain, neither laboured in vain.'

VI.—CONTENTS OF THE EPISTLE.

The Epistle opens, like all St. Paul's Epistles, with a salutation and invocation; then follow next (i. 3-11) some expressions of thanksgiving and prayer, which, like the salutations and prayers that occupy the last five verses of the fourth chapter, may be regarded as the setting of the Epistle, and a setting of a true Christian kind. The rest of the letter deals with three main subjects. The first of these may be termed personal, and embraces chaps. i. 12-26, ii. 19-30, and iv. 10-18. The apostle in the first passage sends news to his friends at Philippi of the success of Christ's Gospel, even in spite of the imprisonment of himself the preacher, which might have seemed to be a hindrance of the work. He tells them also that when hindrances do arise, as they do, through contention, yet all is made to further the preaching of Christ. His joy over this result leads him to dwell on his own state of mind, and especially on his readiness to die, though he feels confident that he will be continued in life because he perceives that there is more fruit yet to be reaped for Christ even in the church of Philippi.

The second personal portion of the letter (ii. 19-30) deals with his desire to send Timotheus to Philippi, to bring him a report of their condition, and with the praise of this his like-minded fellow-labourer. He mentions his own hope of coming in person, and the present sending of Epaphroditus, whose services to himself and zeal for the cause of Christ are such as to commend him to the esteem of his Christian brethren at home.

In the third notice of matters personal (iv. 10-18), St. Paul dwells at length not only on the last act of affection exhibited towards him by the Philippians, but also on the previous similar tokens of their love, which he accepts not only as ministration to his needs, but also as the best evidence which they could give him that his labour for and among them is bearing worthy fruit.

The Epistle contains also two sections (i. 27-ii. 18, and iv. 1-9), which may be styled hortatory, and which deal with some faults which need to be remedied. We can gather from them, that either in conversation with Epaphroditus, or by some other means, St. Paul had heard of some disunion and contention among them. A portion of these defects, however, viz. the want of unity in striving boldly for the faith, seems to have been caused by adversaries (i. 38), and in reference to this the apostle ventures to remind them of his own sufferings, which they themselves had seen at Philippi, and which they knew him to be at present undergoing in Rome. He then proceeds to exhort them against all vainglory in themselves (which is the fruitful parent of division), and this lesson he enforces by the example not of himself, but of Christ. He recurs to this subject of the discord in the church in the last chapter, and there specially mentions two female members of the congregation, Euodia and Syntyche, as examples of a spirit of contention, against which he entreates the whole church to strive. Thus shall they have cause for joy, and God's peace, yea, the God of peace, shall dwell among them.

The third topic of the Epistle is a warning against false teachers, which takes up the whole of chapter iii. In the church of Philippi, as in other churches, the teaching of the Judaizers, that circumcision was necessary for all men, had caused much trouble to the Gentile converts. St. Paul's feeling towards these teachers is fully shown by the language which he employs both about them and their doctrines. The teachers he calls dogs, a name the insult of which is grasped only by an Oriental; and their teaching he styles concision, by which he means that they are advocates of a mangling of the flesh for the mere sake of mangling. He turns in refutation of these men to his own life's history. He had been born and trained as the strictest Israelite. He had prized to the full the ordinances of the Law, until he had been led to Christ. Then legal observances had lost their value. He no longer laboured for his own righteousness. All that now was excellent was the knowledge of Christ, and to attain thereunto (which is a work ever doing, never done, in this world), the old things of the law are to be left behind, and the new hopes of the Gospel embraced and earnestly held fast. But this does not imply that the Christian will be without law. His constant struggle to win Christ will gain for him constant increase of knowledge, and new light about his duty. St. Paul's own life showed this. Therefore, he concludes, 'Be joint-imitators of me, and shun those who are a law unto themselves, and who mind earthly things.' The citizenship of Christians is not on earth but in heaven, from whence they look for Christ to come again to renew the body of their humiliation, and to conform it to the likeness of the body of His glory.

VII.—IMPORTANCE OF THE EPISTLE HISTORICALLY AND DOCTRINALLY.

The importance of the Epistle to the Philippians, viewed historically, lies in the language of the first verse. There the words seem to allude, if read by themselves, to a condition of the Christian Church in which a considerable advance had already been made in the organization of the ministry in that direction which it permanently assumed. The bishops and deacons are singled out for express mention in the

apostolic salutation. In those Epistles of St. Paul which in date precede this letter to the Philippians, we have no trace of any such well-defined organization. In the First Epistle to the Corinthians (written probably in A.D. 57) we read (xii. 28) of 'first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles, then gifts of healings, helps, governments, diversities of tongues.' But all this speaks of a time when the manifestation of the Spirit was displayed in the same kind as at Pentecost, and is not such an arrangement as in any way reminds us of the threefold order of the ministry which obtained in later times in the Christian Church. So, too, in the Epistle to the Romans (which may probably be assigned to A.D. 58), we read (xii. 6-8) of the gifts of prophecy, of a ministry, of exhortation, but nowhere of such definite official positions in the Church as are spoken of in this letter to Philippi. We need not, however, conclude from what we find there, that an order of 'bishops' as distinct from 'presbyters' had already been established in the Philippian church. These two titles can be shown to have been for a long time applied to the same¹ office. So that in Philippi the persons addressed might with equal propriety have been addressed as 'presbyters and deacons.' Just so in the First Epistle to Timothy, St. Paul (iii. 1) describes the duties of a 'bishop,' and then passes on (iii. 8) to speak of what is required of 'deacons,' evidently implying by his language that there were then the two divisions of the ministerial office; and as we know from other places that the two ministers of the early Church were 'presbyters' and 'deacons,' we can see that the two titles 'bishop' and 'presbyter' were for some considerable time employed as interchangeable.

No doubt, just as in the church of Jerusalem, as we see it depicted in the Acts (xv. 19), one presbyter assumed the lead, and was admitted to a position of pre-eminence in each church as its numbers increased, and he in time came to be called 'bishop,' though we cannot say precisely when this practice first obtained. But the use of 'bishop' for 'presbyter' in the church of Philippi, before we find it so used in any other church, and the fact that a more definite recognition of official persons is made in that church than in others at the same time, is highly interesting in itself. There can be no question that the arrangements of church order were much influenced, in these early days, by the arrangements which prevailed for the administration of the secular power. Wherever a Roman official of rank was resident, there, in later days, the chief ecclesiastic became distinguished by the title of 'bishop;' and as the lay magistrate had oversight in the secular affairs of the district in which he was placed, so this principal presbyter, called the bishop, took the oversight of the ecclesiastical order and discipline in the same place. It seems, therefore, not improbable that even in this early stage of the Church's life, the presbyters of Philippi, especially as this was not only the seat of the 'duumviri,' but also the first church established in Europe, assumed a sort of pre-eminence or oversight among the churches of Macedonia, and that for this reason St. Paul uses the word 'bishops' rather than 'presbyters' in writing to them. Having Epaphroditus present with him in Rome, he would be enabled to get information of the most minute character concerning the affairs of Philippi; and he would not be unwilling, if they were prominent in the other churches in their zeal, to give them the title of 'overseers,' or 'bishops,' to impress them to the full with the responsibility which he would wish to lay upon them.²

¹ On this whole subject the reader will do well to consult Bishop Lightfoot's essay on 'The Christian Ministry,' appended to his edition of the *Epistle to the Philippians*, and also that author's note on 'The Synonyms "Bishop" and "Presbyter,"' in the same volume.

² See more in the notes on Phil. i. 1, and comp. St. Paul's language to the Ephesian presbyters at Miletus (Acts xx. 28).

The passage of most doctrinal interest in the Epistle is that (ii. 5-8) which speaks of Christ's humiliation in His life on earth, and which some have interpreted as an evidence against the Divine nature of our Blessed Lord. The apostle is there wishing to enforce a lesson of self-denying humility, and to do so more effectually he appeals to the example of Christ. 'Let this mind (he says) be in you, which was also in Christ Jesus, who being (in the time before His humiliation) in the form of (*i.e.* a participator in all that essentially belongs to) God, did not regard (through His self-sacrificing humility) equality with God as a state to which He must cling and not let go, but emptied Himself by taking the form of (becoming a sharer in all that makes up the character of) a servant, becoming of the likeness of men, and being found in fashion as a man, He humbled Himself, becoming subject to death, even the death of the cross.' The significance of the various words here employed for 'form,' 'fashion,' 'likeness,' will be found discussed in the notes on the passage. But here it may be right to dwell on the necessity which exists, if the true sense of these verses is to be arrived at, of taking the clause in conjunction with its context, and remembering the lesson which it is intended to teach. St. Paul wishes to give, to those whom he exhorts to count 'others better than themselves,' the most forcible illustration of such conduct that he can find. They are to disregard themselves and their own rights and claims, and consult rather for the advantage of their brethren. For Christ, their exemplar, who, ere He appeared in the world, was essentially God, yet for our sakes did not refuse to let go the glory of the Godhead for a time, but accepted the garb of humanity willingly, and thus divested Himself of the prerogatives of the Divine nature, and went so far in His humiliation as to be servant where He might be Lord, and at last consented to die on the cross. Now it is the very point and grandeur of the illustration, that the conduct described went so far beyond what men can do towards one another. Therefore in any way to detract from the glory which Jesus had before His humiliation is to weaken the apostle's argument, and make it less suitable for his purpose. It is because Jesus was God and became man, that He must ever be the most astounding example of self-sacrifice for the good of others, and so is the pattern unto which the apostle urges on the Philippians to strive to conform, that they in some degree may follow in His steps. Jesus might have clung fast to His heavenly glory, and to His divine prerogatives, but He laid them by for us men and for our salvation. Yet in this doffing for a season what was His own, it did not in any degree cease to be His still. Though 'the Word was made flesh and dwelt among us,' yet the same Word was 'in the beginning, and then was with God and was God.'

VIII.—ON THE GENUINENESS OF THE EPISTLE.

We have abundance of evidence, both external and internal, to the fact that this is a genuine Epistle of St. Paul. It is mentioned among the Pauline Epistles by the Muratorian Canon (A.D. 170), and was included in the very early Latin version of the New Testament which was made before the close of the second century; while Tertullian (flor. A.D. 200), in his treatise against Marcion,¹ devotes a whole section to this letter, and quotes from it largely. Among still earlier testimony is the statement of Polycarp, the disciple of St. John, in his letter to the Philippians.² 'Paul,' he says, 'when among you, accurately and stedfastly taught the word of truth in the presence of those who were then alive, and when absent from you he *wrote you a letter.*' And in another place³ he speaks thus: 'You, in the midst of whom the

¹ *Tert. adv. Marcion*, v. 20.

² *Polycarp ad. Philipp.* chap. iii.

³ *Ibid.* chap. xi.

blessed Paul laboured, and who are commended in the *beginning of his Epistle.* Also there seems to be a quotation from our Epistle in the letter¹ of Ignatius (A.D. 107) to the Philadelphians. Other allusions, in considerable abundance, will be found recorded in Bishop Lightfoot's *Introduction to the Epistle to the Philippians*, where are given² many coincidences of language from the writings of Justin Martyr, who lived in Palestine (A.D. 140), from a fragment of Melito, Bishop of Sardis (A.D. 150), from the apologetic writings of Theophilus of Antioch (A.D. 168), and from an Epistle of the Churches of Vienne and Lyons (A.D. 177), which is preserved by Eusebius (*H. E.* v. 2). Some expressions derived from this Epistle to the Philippians are also found in the 'Testaments of the Twelve Patriarchs,' a work which dates from an early time in the second century. So that from Asia Minor, from Africa, from Palestine, and from Gaul, we have independent witnesses to our Epistle before it was a century and a half old.

But the letter by its contents bears witness to itself. It harmonizes in tone and feeling, and largely in language too, with the other Epistles of St. Paul, and especially with the Epistle to the Romans.³ It is rich likewise in allusions to the historical events connected with the foundation and growth of the church at Philippi, allusions of such a nature as could only have been made by him who himself had been the chief instrument in carrying the Gospel at first to Philippi. Then the position in which the writer represents himself, a prisoner at Rome for the sake of Christ's Gospel, is in precise accord with what we know of St. Paul from the history in the Acts, and from the other Epistles of the Captivity. While the dangers against which the Philippians are warned are just those with which they were most likely to be assailed at this period of the Church's history, the stern language used against Judaizers is quite in the spirit of the letter of St. Paul to the Galatians.

Therefore, though some few⁴ have cavilled at the Epistle and denied its genuineness, it seems needless to spend time in replying to such objectors, when both from within and without the letter is so fully attested to be the work of the great apostle of the Gentiles, and has been included in all the lists of the acknowledged Scriptures of the New Testament from the earliest times.

¹ *Ignat. ad Philad.* viii.

² *Introduction to Philipp.* pp. 73-76.

³ Bishop Lightfoot in his *Introduction* has gathered a long list of these resemblances of language between the two Epistles, pp. 42, 43.

⁴ Schrader, *Der Apostel Paulus*, v. p. 201; Baur, *Paulus*, p. 458.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

CHAPTER I.

CONTENTS.—I. Address and Apostolic Greeting to the Church of Philippi and its Ministers, vers. 1, 2 : II. Thanksgivings and Prayers, with the Reasons for them both, vers. 3–11 : III. Notice of the Progress of the Gospel in Rome ; of the Apostle's desire to die and be with Christ ; Words of Encouragement under the opposition of Adversaries, vers. 12–30.

CHAPTER I. 1, 2.

Address and Greeting.

1 PAUL and ^aTimotheus, the ^bservants¹ of Jesus Christ,² to ^call the ^esaints in Christ Jesus which are at ³Philippi,
2 with the ^dbishops⁴ and ^edeacons : ^fGrace be⁵ unto you, and peace, from God our Father, and ^gfrom⁶ the Lord Jesus Christ.

¹ *Gk.* bondservants

³ *or,* in ⁴ *or,* overseers

² *Many MSS. read* Christ Jesus

⁶ *omit* be ⁶ *omit* from

^a Col. i. 1 ;
Philém. 1.
^b Rom. i. 1.
^c Ch. iv. 21.
^d 1 Tim. iii. 2 ;
Tit. i. 7.
^e 1 Tim. iii. 8.
^f 1 Cor. i. 3 ;
^g 2 Cor. i. 2 ;
Gal. i. 3 ;
Eph. i. 2 ;
Col. i. 2 ;
1 Thes. i. 1 ;
2 Thes. i. 2.

Address and Greeting, 1, 2.

In this greeting, St. Paul, writing to a congregation to which he was much attached, and which had shown great zeal and love toward him, does not speak so much in the character of the apostle with authority, but as their founder and the friend of the whole church, whose ministers he salutes in a manner not found in the other Epistles.

Ver. 1. Paul and Timotheus. The apostle includes Timotheus with himself in the greeting, because he had been his companion on his first visit to Philippi, and so would naturally be known and dear to the church there (Acts xvi. 1), almost in an equal degree with St. Paul himself. How highly the apostle valued his companion may be seen from ii. 19–22, where allusion is made to those labours of Timotheus which were known to the Philippians.—the servants (*i.e.* bondservants) of Jesus Christ. Not a few old Greek words are dignified by the use made of them in the New Testament. Among the number may be counted this word for 'slave.' When Christ is the master, the service, though there is no promise that it shall be easy at all times, is perfect freedom. So there is pride in being called the slave of such a Lord.—to all the saints in Christ Jesus. This title 'saints' or 'holy ones' is given in the New

Testament to all those who are 'being saved' (Acts ii. 47), *i.e.* who have entered on the way of salvation. There is therefore no reason to be surprised at the employment of the word, although in some Epistles where it is used the apostle has to rebuke those whom he has named 'saints' for errors of various kinds. The sanctifying work of the Spirit is not complete as soon as it is begun.—which are at Philippi. We have no notice of the growth of the Philippian church, but from ver. 5 below we may conclude that the work which St. Paul began had gone on without intermission, so that in ten years the small band, of whom Lydia the purple seller was at first the most important member, had grown into a considerable community, and was, as we clearly gather from this verse, completely organized and supplied with a ministry. Therefore those to whom the apostle had entrusted the work must have been diligent labourers.—with the bishops and deacons. It is clear from the New Testament usage that the word for 'bishop' was in these days synonymous with that for 'elder.' The latter was used first, because it came naturally to the mouth of a Jew. So that 'presbyter' or 'elder' would be used almost as a matter of course. The duties of the office were described by the term 'overseer,' *i.e.* bishop ; but as a title that word was not so common in the earliest days

of Christianity, and is never found so used in Scripture. Where we have 'bishops' mentioned (1 Tim. iii. 2; Tit. i. 7), there 'presbyters' are omitted. When many churches came to be under the supervision of one chief presbyter, he was naturally named 'overseer' or 'bishop.' The deacons were those officers of the church who discharged such duties as were given to the seven chosen at the time of the murmuring of the Hellenists against the Hebrews (Acts vi. 1). These were the almoners to the needy first of all, and guardians of church funds. Afterwards, as is usually the case, their duties were augmented; though, as is seen in the account of Stephen, the seven were employed in preaching to the people, as well as in their business capacity as the 'servers of tables.'

Ver. 2. **Grace unto you.** Although St. Paul has not called himself an 'apostle' in writing to this church over which he had so much reason to rejoice, he yet employs the apostolic form of words in his benediction. According to the most accepted MSS., the words are not found in this complete form in St. Paul's first written Epistle

(1 Thess. i. 1), though they stand there in the A. V. But, as will be seen from the marginal references, the form was nearly fixed from an early date. The grace is first invoked, without which the rest of the benediction cannot be made good, and by the mention of this grace, the Holy Spirit is included in the benediction as well as the Father and the Son, and thus the blessing of the Trinity is the apostle's invocation.—and **peace from God our Father, and the Lord Jesus Christ.** In the Old Testament *peace* was the blessing most constantly invoked (cf. Num. vi. 26), and 'grace' is used mainly in the phrase 'to find grace' in the sight of God or man, when some blessing is spoken of as bestowed (cf. Gen. vi. 8). God's first revelation had not made known to man the doctrine of the indwelling of the Holy Ghost, and till that was revealed and promised, words like these of St. Paul could have no place. In this is one part of Christ's fulfilling, that is, making complete, the law. The peace of the old covenant blessing is retained, the grace is the greater light of the new covenant.

CHAPTER I. 3-11.

Thanksgivings and Prayers.

3 **I** ^aTHANK my God upon every ^bremembrance¹ of you,
 4 always in every ^cprayer² of mine for you all, making
 5 ^drequest³ with joy, for your ^efellowship in⁴ the gospel from
 6 the first day until now; being ^econfident of this very thing, that
 he which hath ^fbegun⁵ a good work in you, will ^gperform⁶ *it*
 7 until the ^hday of Jesus Christ: even as it is meet⁷ for me to
 think this of you all, because⁸ I have you in my ⁱheart; inas-
 much as both in my ^kbonds, and in the ^ldefence and confir-
 8 mation of the gospel, ye⁹ all are ^mpartakers of my grace. For
 God is my ⁿrecord,¹⁰ how greatly I ^olong after you all in the
 9 ^pbowels¹¹ of Jesus Christ. And this I pray, that your love
 may ^qabound yet more and more in ^rknowledge and *in*¹² all
 10 judgment;¹³ that ye may ^sapprove things¹⁴ that are excellent;
 that ye may be ^tsincere and without ^uoffence¹⁵ till the ^vday
 11 of Christ; being filled with the ^wfruits¹⁶ of righteousness,
 which are by¹⁷ Jesus Christ, unto the ^xglory and praise of
 God.

^aRom. i. 8;
¹Cor. i. 4;
¹Thes. i. 2;
 Philem. 4.
^b2 Tim. i. 3.
^cEph. i. 16;
¹Thes. i. 2.
^dRom. i. 10.
^e2 Cor. viii. 4;
¹Jo. i. 3, 7.
^fGal. iii. 33.
^g1st. i. 72;
 Rom. iv. 21.
^hCh. i. 10,
 ii. 16;
²Thes. ii. 2.
ⁱ2 Cor. iii. 2,
 vii. 3.
^kCol. iv. 18;
 Philem. 10.
^lActs xvii. 1;
 ch. i. 17.
^m1 Cor. ix. 23;
²Cor. i. 7.
ⁿRom. i. 9;
²Cor. i. 23;
¹Thes. ii. 5.
^oRom. i. 11;
²Cor. ix. 14.
^pPhilem. 20.
^q1 Thes. iii. 12;
²Thes. i. 2.
^rCol. i. 9;
¹Tim. ii. 4.
^sRom. ii. 18.
^t2 Cor. i. 12.
^uActs xxiv. 16.
^vCh. i. 6.
^wRom. vi. 22;
 Gal. v. 22;
 Heb. xii. 12;
 Jas. iii. 18.
^xEph. i. 12;
¹Pet. i. 7.

¹ or, upon all my remembrance ² or, supplication
³ or, making my supplication ⁴ better unto, or in furtherance of
⁵ rather, which began ⁶ or, perfect it
⁷ more closely, right for me to be thus minded concerning you all
⁸ The words can be rendered, because ye have me in your heart.
⁹ or, ye are all partakers with me of grace ¹⁰ or, witness
¹¹ i.e. the tender mercies ¹² omit in ¹³ or, discernment, penetration
¹⁴ more closely, so that ye may approve the things. Others render, prove the things, that differ. ¹⁵ or, void of offence unto, etc.
¹⁶ The oldest Gk. has, the fruit . . . which is ¹⁷ i.e. through

Thanksgivings and Prayers, 3-11.

The apostle gives the tone to his Epistle in this opening clause. He is thankful for what he knows of the past conduct of the Philippians, and looks forward with confidence. But the strength to perform is from God, and therefore he mingles his rejoicing with constant prayer. God, who began the good work, will carry it forward; this St. Paul knew from his own experience, and the Philippians are sharers in his grace. He prays for their increase in love, in knowledge, in sincerity, which growth can be only made manifest through bringing forth fruits of righteousness in their lives.

Ver. 3. I thank my God. This expression is very frequent with St. Paul, and indicates the light in which he looked on God's dealing with him. He could see that all was of God's grace, and so his life was a constant eucharist.—**upon all my remembrance of you.** It was not that on every occasion on which the apostle's thoughts went back to the Philippians he felt thankful, but the whole course of the remembrance, as their Christian progress was reviewed by him since his earliest preaching among them, gives him reason for thankfulness. It is this which makes the tone of the Epistle so jubilant. The apostle's heart is overflowing with thankfulness to God, and happiness in the manifestation of their love to himself.

Ver. 4. Always in every prayer of mine for you all. We see here how the apostle's thankfulness manifested itself. There was cause for joy over the Philippian church. Feeling this, St. Paul comes to God with supplication, that as they now stand, so they may continue, and only change to a greater advancement in grace and holiness. Of course concerning the new converts the apostle could know nothing but from the reports brought by Epaphroditus and others, but they are all become his brethren in Christ, and therefore all have a claim, a right, to a share in his prayers.—**making my supplication with joy.** The joy would have many sources. It would come in part from the retrospect of the history of the Philippian church to which he has just alluded; and in part from the most recent manifestations of their love during his present imprisonment.

Ver. 5. for your fellowship in furtherance of the gospel. The preposition requires a fuller rendering than is given by the Authorised Version. There the sentence indicates a state of rest; that they with St. Paul were living under the Gospel. He meant much more than this. He spoke of a state of progress and advance. In their own persons they had been growing daily more and more into the spirit of the Gospel, and thus they were his fellows, for he was ever pressing forward, and never counting himself to have attained. But not only in their own spiritual life was this fellowship manifested, but in their labours for the spread of the Gospel. There must have been a zeal in the Philippians akin to that of the apostle himself, to bring about so great a result as is indicated by the language of this letter. The Gospel had been furthered in themselves, and also in the people among whom they lived. In this they had communion or fellowship with St. Paul, whether he were absent or present.—**from the first day until now.** And this fellowship had

been continuous, from the time of that first act of Christian love, when Lydia constrained the strangers to come and abide in her house, to the sending of relief to his necessities in Rome. These were the outward visible signs of the inward spiritual grace.

Ver. 6. being confident of this very thing. The apostle speaks from the depths of his spiritual experience. The good work had been begun in himself, and carried on by the grace of God, so that he confesses (1 Cor. xv. 10), 'By the grace of God I am what I am.' It is the sense of this which makes him confident for the Philippians.—**that he which began.** The reference is to the first acceptance of the Gospel by the Philippians. The seed then sown, though exceeding small, God will not suffer to be without fruit. But the apostle will not forget, nor have his readers forgot, that though Paul may plant, and Apollos may water, yet it is God that giveth the increase.—**a good work in you.** The work of bringing you to salvation through the Gospel of Christ. The work *within* you is a true comment on the narrative of the Acts, where we read 'the Lord opened the heart of Lydia that she attended to the things which were spoken of Paul.—will perfect it, bring it to a thorough completion. This was no doubt the old sense of perform, but it is a weaker word now. The Greek is a strong expression, the same which is used (2 Cor. vii. 1) for *perfecting* holiness in the fear of God.—until the day of Jesus Christ. 'The day of the Lord,' or 'the day of Christ,' is used by the New Testament writers for the time when Christ shall come to judgment, and the expression is so used on the warrant of Christ's language (Luke xvii. 24), 'So shall the Son of man be in His day.' There is no doubt that among the early Christians there was an expectation that the day of judgment was very near. St. Paul corrects the undue apprehension of the Thessalonians in this matter (2 Thess. ii. 2), and in the present verse the expression must not be taken as intimating that the Philippians, to whom this letter was sent, would live to see the day of Christ. What the apostle means is, that God will carry on and complete the work in such wise that it shall be ready for the judgment whenever that may come. They may die or be alive, of that he says nothing, only he feels sure that 'living or dying they will be the Lord's.'

Ver. 7. even as it is right. The apostle has just grounds for the opinion which he has expressed. He has seen and valued God's work within them, both from their behaviour towards himself and their labours for the spread of the Gospel, and hence he knows that the same grace which has been able to make him strong, has been bestowed upon them, and will continue to be given, because they have proved themselves worthy of it.—**for me to be thus minded.** The phrase is the same which occurs below in iii. 15, and is somewhat more than 'think.' It implies a settled state of feeling which is not likely to be disturbed.—**concerning you all.** For though he was a stranger to many of them, yet the reports of Epaphroditus had assured him that the church was moved as it were by one spirit.—**because I have you in my heart.** The next verse shows that this is the true sense. The apostle longs after them all. He proceeds to give the reasons why they have such a hold upon his thoughts and affections.—**inasmuch as both in my bonds and**

in the defence and confirmation of the gospel.

These words have been taken in different senses, according as they have been thought to belong to what goes before, or to what follows them. Those who have joined them with the preceding words have given the sense as follows: I have you in my heart, both in my bonds; while I am here in my prison I do not forget you; and in my defence, when I am called upon to plead before the tribunal of Cæsar, I do not forget you even there. In this sense the word for 'defence' is used, 2 Tim. iv. 16. But when this view of the words is taken, it becomes necessary to understand the whole of the last clause: when I plead before the Emperor and thus maintain the cause of the Gospel. But the Greek seems to require that both 'defence' and 'confirmation' should be closely joined with the words 'of the Gospel.' It appears better, therefore, to take them as signifying that the Philippians have had the same kind of lot to bear as the apostle himself, and have joined with him in spirit in defending and confirming the Gospel of Christ. That they might be said to be sharers with him in his bonds, we can understand from the concluding verses of this chapter, where we read that it was given unto the Philippians in behalf of Christ (and therefore it might fitly be called a grace) not only to believe in Him, but also to suffer for His sake, and that they had themselves the same conflict which they had seen in Paul (when he was a prisoner at Philippi), and which they now heard to be in him.—ye are all partakers with me of grace. What has just been said is confirmed, because the verb, which in verse 29 is rendered 'it is given,' is cognate with the noun here used for 'grace,' and might for fullness' sake be rendered 'it has been graciously given.' That the God of all grace may call His servants to suffer for a while is seen from 1 Pet. v. 10. For as Christ was made perfect through sufferings, His servants may only look to be made perfect, established, strengthened, and settled by the same discipline.

Ver. 8. **For God is my witness.** He knows my heart, which you cannot know, and that I appeal unto Him is the greatest pledge of the truth of what I say.—how greatly I long after you all. The warmth of the apostle's affection is very marked in this Epistle (cf. iv. 1), where, as here, the feeling is called forth because they are his joy and crown in the Lord.—in the tender mercies of Jesus Christ. The Authorised Version gives the literal rendering of the word, but to an English reader it is seldom understood. The word translated 'bowels' was in Greek applied to the nobler portions of the interior organs, the heart, liver, etc., as opposed to the entrails, and in them was supposed to be the seat of the affections, especially those of love and pity. There was something of the same idea, though not so strictly defined, among the Hebrews, as may be seen from the language of many passages in the Old Testament (Gen. xliii. 30; 1 Kings iii. 26, etc.), so that the rendering given above conveys the sense of the apostle. But there was also no doubt combined with this the notion of tender intimate union, and it should not be allowed by any translation to slip away. The apostle spake of Christ living in him (Gal. ii. 20) in the same kind of language as Christ Himself had used (John xvii. 21), and the thought that the whole Christian brotherhood was one body in Christ

influenced the choice of such words as this to express the intimate union and communion of those who by one Spirit were all baptized into one body.

Ver. 9. **And this I pray.** Hitherto we have heard nothing of the subject of the apostle's prayer. The mention of the joy with which he made his supplication turned his thoughts aside, and so far he has dwelt only on the reason for that joy, the constancy of the Philippians in the faith, the certainty of God's aid to them, and his own affection. Now we come to that for which he prays.—that your love may abound yet more and more. He asks for them the highest Christian grace, 'the greatest of these is love,' and that it may be ever growing within them. And this Christian love, to express which the Greek word seems to have been specially conserved, and only applied by the heathen to that kind of affection which involved self-sacrifice, is to be exhibited towards all men. It is not for himself that St. Paul asks it, but that it may extend and embrace every one who may be, or become, a brother in Christ.—in knowledge. This is not the simple word for knowledge which in St. Peter's list of Christian graces (2 Pet. i. 5) is part of the series of which 'love' forms the culminating-point; but implies that process of adding ever more and more to the spiritual insight which comes from a diligent prosecution of all that is already known. It is a knowledge which increaseth more and more unto the perfect day.—and all discernment. The Christian is placed amid circumstances which constantly call upon him to make a choice. The apostle supplicates for the Philippians that they may be able to do this rightly. The word occurs nowhere else in the New Testament, and by the two nouns the apostle seems to intend to express spiritual insight, the inner growth of heavenly light; and wisdom in the world's concerns, of such a kind as may keep men from an evil choice in any of its ways.

Ver. 10. **so that ye may approve the things that are excellent.** Thus their discernment will do its work. To approve, that is, to put to trial, and reject if they be not worthy, all things which offer themselves in the life of men. Such rejection of what is bad implies the acceptance of what is good. Things that are excellent (lit. things that differ) is an expression used only of those things which differ in the way of superiority. Hence 'prove the things that differ' is to 'approve those which are excellent.'—that ye may be sincere. The figure in the Greek word is of something that will bear scrutiny under the bright light of the sun. By making constant choice of the things that are excellent, the wayfaring Christian comes ever nearer to such a condition.—and without offence. The sense is both active and passive; having nothing at which others may stumble—i.e., giving no offence in anything; and also void of offence within themselves, blameless as well as harmless.—till the day of Christ. See above on verse 6. That thus they may be prepared for the judgment whenever it may come.

Ver. 11. **being filled with the fruits of righteousness.** This will be a result of the state mentioned in the previous verse. Men cannot be sincere and void of offence without making their character known by their works. And the apostle prays for his congregation at Philippi

that they may be like the good ground which brought forth fruit 'a hundred-fold.' There is much to be said for the singular number 'fruit.' It gives the idea, which is the true one, that the fruit of righteousness is uniform. — which is through Jesus Christ. Thus St. Paul prevents any thought that this fulness of good fruit will

be their own work.—unto the glory and praise of God. That God thereby may be praised and glorified, first by those who through Christ have been aided to bring forth fruit to abundance, and then by those who see their good works, and are led also to glorify the Father in heaven.

CHAPTER I. 12-30.

The Progress of the Gospel in Rome—St. Paul's desire to depart—His Exhortation and Encouragement to the Philippians.

12 **B**UT I would ye should ^a understand,¹ brethren, that the ^a Eph. iii. 4
 things which happened unto me have fallen out rather
 13 unto the ^b furtherance² of the gospel; so that my ^c bonds in ^b Ch. i. 25;
 Christ are manifest in all the palace and in all other ^c Col. iv. 3;
 places;³ ^c Philem. 13.
 14 and many of the ^d brethren⁴ in the Lord, waxing confident by ^d Col. i. 2;
 my bonds,⁵ are much more ^e bold⁶ to speak the word⁷ without ^e Heb. iii. 1.
 15 ^f fear. Some indeed ^g preach Christ even of ^h envy and ⁱ strife; ^f Lu. i. 74;
 16 and some also of ^k goodwill: the one preach Christ of ^l con- ^g Acts viii. 5,
 tentation, not sincerely, supposing to add affliction to my bonds: ^h xvii. 3;
 17 but the other of love, knowing that I am ^m set for the ⁿ defence ⁱ Cor. i. 23.
 18 of the gospel.⁸ What then? notwithstanding, every way,⁹ ^h 1 Tim. vi. 4;
 whether in pretence, or in truth, Christ is preached;¹⁰ and I ⁱ Rom. xiii. 13;
 19 therein do rejoice, yea, and will rejoice. For I know that this ^j 1 Cor. iii. 3;
 shall ^o turn to my salvation ^p through your prayer,¹¹ and the ^k Lu. ii. 14.
 20 supply of the ^q Spirit of Jesus Christ, according to my ^r earnest ^l Rom. ii. 8.
 expectation and ^{my}¹² hope, that in nothing I shall be ^m Lu. ii. 34.
 21 ^s ashamed,¹³ but ^{that} with all ^t boldness, as always, ^{so} now also ⁿ Ch. i. 7.
 Christ shall be ^u magnified in my ^v body, whether ^{it be}¹⁴ by life, ^o Lu. xxi. 13.
 22 or by death. For to me to live ^{is} Christ, and to die ^{is} gain. ^p Philem. 22.
 23 But if I live in the ^w flesh,¹⁵ this ^{is} the fruit of my labour: yet ^q 1 Pet. i. 11.
 24 what I shall choose¹⁶ I wot not. For¹⁷ I am in a ^x strait ^r Rom. viii. 19.
 betwixt two,¹⁸ having a desire¹⁹ to depart, and to be with
 24 ^y Christ; which is far²⁰ better: nevertheless to abide in the ^s Rom. i. 16;
² Cor. x. 8.
^t Acts iv. 29;
^u 2 Cor. vii. 4.
^v Acts xix. 17.
^w 1 Cor. vi. 20;
^x 2 Cor. iv. 10.
^y Gal. ii. 20.
^z Lu. xii. 50.
^y 1 Cor. xv. 18;
 ch. iii. 8;
 1 Thes. iv. 17.

¹ more closely, Now I would have you know ² or, progress
³ or, so that my bonds have become manifest in Christ throughout the whole Prætorium

⁴ better, and that most of the brethren ⁵ Gk. trusting in my bonds
⁶ or, are more abundantly bold ⁷ good MSS. give, the word of God

⁸ Verses 16 and 17 are transposed in some good MSS. thus: the one do it of love, knowing that I am set for the defence of the gospel; but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds.

⁹ better, only that in every way, etc. ¹⁰ Gk. proclaimed ¹¹ or, supplication
¹² omit my ¹³ or, shall I be put to shame ¹⁴ omit it be

¹⁵ rather, But if to live in the flesh,—if this is the fruit of my work, then what, etc.; or, But if to live in the flesh be my lot, this is the fruit . . . and what, etc.

¹⁶ or, what shall I choose? ¹⁷ Many MSS. give But ¹⁸ rather, the two
¹⁹ Gk. the desire ²⁰ Gk. for it is very far

25 flesh *is* more needful for you.²¹ And having this ² confidence, ²² Thes. iii. 4.

I know that I shall ^a abide and continue with you all for your ^a Ch. i. 24.

26 ^b furtherance and joy of ^c faith; ²² that your rejoicing may be ^b Ch. i. 12.
more ^d abundant in Jesus Christ for me, ²³ by my coming ²⁴ to ^c Rom. xv. 13.
^d 2 Cor. ix. 12.

27 you again. Only let your ^e conversation be as it becometh ²⁵ ^e Ch. iii. 20.

the gospel of Christ: that whether I come and see you, or else

be absent, I may hear of your affairs, that ye stand ^f fast in one ^f 1 Cor. xvi.
spirit, with one ^g mind ²⁶ striving ^h together for ²⁷ the faith of ¹³; Gal. v. 1;
¹ Thes. iii. 8;
² Thes. ii. 15;
ch. iv. 1.

28 the gospel; and in nothing terrified by your ²⁸ adversaries:
which is to ²⁹ them an evident ⁱ token of perdition, but to you

29 of salvation,³⁰ and that of ³¹ God. For unto you it is ^k given

30 ^l suffer for his sake; ³² having the same ^m conflict which ye saw

in me, *and* now hear *to be* in me.

¹ Act. ix. 16;
¹ Pet. iv. 19.
^m Col. ii. 1.

²¹ *i.e.* for your sake

²² *rather*, Yea, and abide with you all for your progress and joy in the faith.

²³ *or more literally*, that your glorying may abound in Christ Jesus in me.

²⁴ *Gk.* presence with

²⁵ *or*, manner of life be worthy of the, *etc.*: *Gk.* behave as citizens worthy

of, *etc.*

²⁶ *rather*, with one soul

²⁷ *or*, with

²⁸ *Gk.* the

²⁹ *or*, for

³⁰ *Good MSS.* have but of your salvation

³¹ *i.e.* from

³² *rather*, on his behalf, *as in the first clause.*

The Progress of the Gospel in Rome—St. Paul's desire to depart—His Exhortation and Encouragement to the Philippians, 12-30.

In spite of St. Paul's imprisonment, the Gospel has not been bound, and even those who are not sincere in their preaching of it, yet are a joy to the apostle, because a faint light is better than heathen darkness. But yet he would fain go out of the world and be with Christ, but his heart tells him that this is not to be his portion: he is to abide in the flesh for the sake of the churches. He accompanies the statement of this conviction with an exhortation to steadfastness and unity, while he bids them have no fear from adversaries. That adversaries assail them is a happy sign. God of His grace permits His faithful servants not only to believe in, but to suffer for, Christ.

Ver. 12. Now I would have you know, brethren. Having closed his prayer for their progress, the apostle now begins with that personal part of his letter which refers to his own condition. They might have looked on his imprisonment as a great hindrance to the spread of the Gospel, hence his first wish is to dispel such a notion. God has wrought so that what seemed a loss has proved a gain.—that the things which happened unto me—*i.e.*, my being kept a prisoner and chained to a soldier by day and night, and also my two years' long detention in Rome.—have fallen out, have had a result.—*rather*, not such as at first sight men would have expected.—unto the progress of the gospel. A way has been cleared where all seemed to be densely hedged in. The constant changes of the guard set to live with him gave St. Paul great opportunities of making the Gospel known among the Roman soldiers, while the permission granted to him to receive all who came opened

another door, through which Onesimus, we know, was brought to Christ, as we may well believe others were also.

Ver. 12. So that my bonds have become manifest in Christ. So that it has become known that the reason why I am imprisoned is because I am a preacher of Christ. Thus he points out how the cause of the Gospel was served by his chains. Many who would never have cared to inquire about Christian teaching were prompted to do so when told of this as the reason for the apostle's imprisonment. Thus Christ's name and word were spread abroad from that hired house where he was bound.—throughout the whole Prætorium and in all other places. The prætorium was a name given primarily to the tent of the commander-in-chief in a Roman camp. Then it was employed for the residence of any Roman governor, as the hall or palace of Pilate (Matt. xxvii. 27; Mark xv. 16), or for the military quarters in the palace of Herod (Acts xxiii. 35), but in Rome it was the name given to the barrack of the prætorian guard, which Suetonius (*Tib.* 37) tells us was a place specially assigned to those soldiers by Tiberius. By the frequent change of the guard who was chained to him, and who would be kept in that service only for a turn of a few hours, the news of St. Paul's imprisonment, and the cause of it, had been widely published. It was a novel charge, and so likely to arrest attention, and the apostle would be sure to publish the knowledge of Christ to all who came in his way. The expression 'all other places,' though seemingly hyperbolic, is not without its interest when we remember that one of the traditions concerning the first publication of the Gospel in Britain ascribes it to Roman soldiers who may have been the hearers of St. Paul in his

prison. The Revised Version renders 'throughout the whole pretorian guard and to all the rest,' thus making the reference to the persons rather than to the place. The usage of pretorium in other passages of the New Testament seems opposed to such a translation, though the latter words in the Greek are such as would be used of persons 'all the rest.'

Ver. 14. **And that most of the brethren in the Lord.** 'Brethren in the Lord' or 'in Christ' (Col. i. 2) is not the common expression in the New Testament, and seems to signify no more than the usual 'brethren.' It is clear from what follows that it includes all who in any way identified themselves with the cause of Christ, whether their adherence were very sincere or not.—**waxing confident by my bonds.** When they saw Paul still earnest in the preaching of Christ in spite of the suffering which it had brought upon him, they were more induced to believe in the reality of his teaching, seeing him thus supported under afflictions.—**are more abundantly bold.** They might have been bold under other circumstances had they heard the Gospel from St. Paul while he was at liberty, but the apostle seems to declare that in the present case they are more courageous than they would then have been.—**to speak the word of God without fear.** All the oldest MSS. add 'of God.' Of course the sense is the same whether they be added or omitted. The two forms are found in the same narrative (Acts iv. 4, 31).

Ver. 15. **Some indeed preach Christ even of envy and strife.** In St. Paul's time, as well as in other days, work professing to be good has not always been done from a pure motive. There would no doubt be many professing Christians in Rome long before the arrival of St. Paul, for strangers of Rome were among the crowd in Jerusalem at Pentecost. When, however, St. Paul arrived, the fame of his work and sufferings could hardly fail to draw the attention largely to him, and it would seem as if some of the Roman Christians, aggrieved at this, had taken up the position of partisans, and though still preaching Christ, held themselves apart from the apostle.—**and some also of good will.** Really seeking the salvation of their hearers. This is the good will of the Gospel.

Ver. 16. **The one do it of love.** This verse and the following are interchanged in the oldest MSS. 'The one' refers to those last mentioned, who were truly stirred by the Christian grace of love, and preached from that cause only. And while their love was exhibited towards those who heard them, it was also shown towards St. Paul.—**knowing that I am set for the defence of the gospel.** These men recognised the apostle's mission, that he was the appointed champion of the faith of Christ, and that God was working through his bondage for the wider publication of the glad tidings of the Gospel.

Ver. 17. **But the other proclaim Christ of faction.** Here is an explanation of the envy and strife. The word rendered 'faction' (Authorised Version, contention) properly implies 'self-seeking.' And we know that from the earliest times the Christian communities were troubled by those who sought adherents only that they might glory in their number. St. Paul found much trouble on this kind from the Judaizers in the Galatian

congregations, and it was the same spirit which was at work here in Rome.—**not sincerely.** Their motive was not a pure one, though they might call themselves preachers of Christ.—**thinking to raise up affliction for me in my bonds.** This is the rendering of the oldest Greek text. The received text gives 'to add affliction to my bonds.' The affliction which is here meant must perhaps be judged of from the character of those who intended to rouse it up. They were men actuated by a spirit of self-seeking, and could perhaps only understand St. Paul's work in the light of their own. They would have found it a sore trouble had others attempted to take on them to do that which they regarded as their special work. So it may be they judged of St. Paul, and imagined that their work would be looked on with jealousy by him, and thus affliction be roused up for him because while he lay in prison, others were making themselves heard and known. This certainly is an appropriate sense with the verb 'to raise up,' for the idea in it is often of waking up something that is asleep, as the feeling of jealousy might be supposed to be.

Ver. 18. **What then?—i.e., what is it then? What is the outcome of all their conduct?—only that in every way, whether in pretence or in truth, Christ is proclaimed.** The feeling expressed in these words of St. Paul may be compared with our Lord's lesson to His disciples (Mark ix. 39). John had told Him how they had forbidden one who was casting out devils in the name of Jesus, and who yet followed not with them. But Jesus said: Forbid him not, such a man cannot lightly speak evil of me. St. Paul must have had some thought akin to this when he thus answers his own 'What then?' He must have felt that though the preachers might be of no right feeling towards himself, yet there could only be gain to the people of Rome by the proclamation of the Gospel of Jesus. And so he continues.—**and therein I do rejoice, yea, and will rejoice.** For the population of the imperial city could not have too many preachers of Christ in it. If we may take the apostle's description of the heathen world given in the first chapter of his Epistle to the Romans as a true picture, and there is no doubt it was so, all who would go forth in the name of Christ and tell the story of His life and death and its object, were to be welcomed from whatever motive they did their work. It was not as in the case of the Galatian church, where men were being led from a pure to a debased form of the Christian religion. Then the apostle has no word of joy for those who preached that the only way to Christ was through the door of the Mosaic law. Rather he has no words strong enough to express his anger at them, and wonder at the infatuation of those who hearkened to them. But to have Christ preached at Rome, even though the preacher were a self-seeking Judaizer, was a clear gain and source of congratulation, when the city was in the degraded moral condition in which it lay in the days of St. Paul.

Ver. 19. **For I know that this shall turn to my salvation.** The apostle means by 'this' the whole course of opposition from which he was made to suffer. For though he is joyful that Christ is preached by any means, yet he would be much more rejoiced were it all done in purity of

spirit. Therefore his rejoicing is not without its attendant pain. But he will make the opposition an occasion for more fervency of spirit and purity of motive on his own part, and thus he will be carried onward in the work of his own salvation.—**through your supplication.** He is sure that when the Philippians know of his affliction from these jealousies of insincere Christians, they will give him their prayers, and that these will be answered by a greater outpouring of grace in his time of need.—**and the supply of the Spirit of Jesus Christ.** This was the only true relief in his trouble, more of the Spirit of Jesus Christ. So will his own work in preaching Christ's Gospel be purified and made effective.

Ver. 20. **According to my earnest expectation and hope.** The apostle has two things in his mind—first, the preaching of the gospel of Christ; second, his own salvation. In reference to the former he is earnestly expectant that he shall never be put to shame by the opposition of his adversaries. This feeling makes him able to rejoice in the midst of all their envy and strife: his hope looks farther on, to his own salvation. But he enjoys both these. He awaits the future both of his work on earth and of his call to heaven without fear.—**that in nothing shall I be put to shame.** The only way in which the apostle could be put to shame was by the frustration of his labours and hopes. He knows in his heart in what spirit he has laboured, and so feels confidence in God that his labour will not have been in vain.—**but that with all boldness.** The peculiar boldness intimated in the original is 'freedom of speech.' It is a favourite word for the free preaching of the first apostles (cf. Acts iv. 13, 29, xiv. 3, xviii. 26, etc.). Such boldness could only be the quality of one whose work had not been frustrated, but to whom the Lord had constantly witnessed as He did to St. Paul.—**as always.** For since his conversion the apostle had never ceased to teach and preach.—**so now also Christ shall be magnified in my body.** We should naturally have expected some concluding sentence in which the apostle would speak of himself. That I shall not be put to shame, but that with all boldness I may 'speak.' But here St. Paul changes the form of his speech, and puts forward only that for which he constantly laboured 'that Christ may be magnified.' When he says 'in my body,' he means, by all his powers, by everything that he can do or suffer in this present life.—**whether by life or by death.** In life the preaching of Christ's gospel would be the means to St. Paul of magnifying Christ; by his death, if it came now at the hands of the Roman power, he would be as a victim offered up to Christ. Thus he speaks himself (2 Tim. iv. 6), in that later imprisonment which was followed by his martyrdom: 'I am now ready to be offered.'

Ver. 21. **For to me to live is Christ.** My life will be His service wherein I shall consequently enjoy His grace and help. So that it will be work for Christ done through Christ who strengtheneth. This is the zealous apostle as a source of spiritual comfort, but not so great as that of which he next speaks.—**and to die is gain.** The former was to have the support of a spiritual communion in this world; this is the greater bliss of being ever present with the Lord. It is the sense of this gain that leads St. Paul to say to the Thessalonians (1 Thess. iv. 18), when speaking of

the approach of the day of Christ, 'Comfort one another with these words.'

Ver. 22. **But if to live in the flesh—if this is the fruit of my work.** It is not easy to give with certainty the force of the Greek in this verse. But the rendering here recorded seems best to suit with the context. St. Paul has just spoken of the great gain of dying. Now the thought seems to arise: 'Yet suppose that the means whereby my labour can bring forth its fruit, is only to be secured by my continuing to live in the flesh, then I should desire that such fruit should be secured.' We know how anxious the apostle's soul was ever for the fruit of his labour. 'That I may have some fruit among you also' was his constant thought and frequent utterance. We can therefore well see how he would be drawn by this desire to forego for a while the greater gain which death would bring. For though death might be gain to him, the fruit of his apostolic labours might be eternal life to many brethren in Christ. He says 'to live in the flesh,' thereby to distinguish the unbroken life into its different stages.—**then what shall I choose, I wot not.** I would lain, he means, choose death; but when I am in doubt whether my labour and its success do not call for my longer stay in the flesh, I dare not make the choice. The other rendering of the whole verse may be thus understood. 'But suppose that to live in the flesh be my lot,' suppose God appoints me to a longer life in this world, 'this is the fruit of my work,' a way of bringing my labours to a fruitful issue; I know this, for I must constantly follow on what I have already done, 'and so what I shall choose I know not,' for God by preserving my life is giving me larger opportunities of work for Him, opportunities which I know not how to refuse.

Ver. 23. **But I am in a strait betwixt the two.** The verb is one which the LXX. use (Job xxxvi. 8) of 'those who are holden in cords of affliction,' and the apostle describes himself as thus holden and constrained of (*i.e.* by) the two things, death or the continuance of life that his work may bear its fruit. Each wish draws him in its own direction.—**having the desire, which I have already expressed by saying that 'to die is gain.'**—**to depart and be with Christ.** He views the world as a place of temporary sojourn, not as a home, and so he uses to describe his departure a significant term which implies that he will be like one who has only been detained here, as a ship is held for a time to its moorings, or a tent in its position by ropes, which it was always intended some day to cast loose and go away. He says 'be with Christ,' as though he looked forward to the presence with Christ at the moment of his departure. So in another place he speaks (2 Cor. v. 8) of absence from the body as being equivalent to 'being at home in the Lord.' And even where the state between death and judgment is spoken of as sleep, we read (1 Thess. iv. 14) of them that are fallen asleep in (or through) Jesus. All these passages must be taken into account before it is decided that the intermediate state will be a time of unconscious sleep. 'To fall asleep' is used for death, and 'to be asleep' is thus equivalent to 'death'; but the phrases are employed to describe the passage from this world to the next, not as a definition of the nature of our existence in the world to come.—**for it is very far better.** He cannot forget the greatness of the gain, though his

love for the salvation of men may reconcile him to forego it. So, in this further allusion to life with Christ, he intensifies his language by a doubly expressed comparative.

Ver. 24. **yet to abide in the flesh is more needful for your sake.** He now approaches a reason which confirms him as to what his lot will be. He sees that there is much which lies before him, which God is showing that he would have him do, and the sense that the churches will be the better for his life, and need his continued care, brings with it the certainty that God will not yet call him home.

Ver. 25. **And having this confidence:** that it is needful for the Philippians that he should live on in the flesh.—**I know.** He uses this expression in the sense of 'I feel certain,' of an inward persuasion or conviction, which we cannot doubt that he often felt brought into his mind through the promptings of the Holy Spirit. He is not speaking of any express revelation by which he has been informed of what is in store for him.—**that I shall abide, i.e. tarry in life, spoken generally.** He then proceeds to the specific language.—**Yea, and abide with you all.** No doubt his mind passes to the whole care of the churches which came upon him daily, and he sees not without some consolation the further prospect of spending and being spent for Christ's service.—**for your progress and joy in the faith, i.e. for your advancement in the faith and consequent joy therein.** For though the Christian's road may be a hard one to travel, and oft need help from those who have advanced farther in the faith, yet every advance is a new joy in the sense of darkness made light, temptations conquered, and a nearer view of God and Christ.

Ver. 26. **that your glorying may abound in Christ Jesus in me.** The noun here used, 'glorying,' and its kindred verb, are favourite words with St. Paul. They signify primarily 'boasting,' but like so many words which have been taken by the New Testament diction for its own, they have received a modification of meaning. The Christian man may boast, but it can never be of himself, but of what in mercy has been done for him, and such boasting becomes a glorification of his Lord. Hence the apostle's sentence means that the Philippians may have more and more cause for such boasting in Christ Jesus for His grace bestowed, and so their glorying may be said to be in Christ Jesus. But St. Paul's own lessons and example and prayers will be a means for attaining the grace of Christ, and so he is able to add 'in me.' The boasting will be of what the Lord hath done, and the help thereto will be Paul's continuance in the flesh.—**through my presence with you again.** We know from a later Epistle (1 Tim. i. 3) that the apostle did make another journey into Macedonia, and we cannot doubt that the visit to the Philippians here anticipated was paid.

Ver. 27. **Only let your manner of life be worthy of the gospel of Christ.** 'Conversation' of the Authorised Version is used very frequently for a different Greek word, and so should not be employed here. The sentence is best understood from the literal rendering, 'Behave as citizens worthily of the Gospel.' From the first, Christianity was shown to be a fellowship and communion, and the figure of citizenship is not unfrequently employed to represent its character.

The citizen must remember that he does not live for himself alone, that he is under a law, enjoys great privileges, which in turn lay upon him great responsibility. A man so minded will know that in his actions the interests of others are involved as well as his own, and will by that knowledge come to deserve the title of 'brother' so much adopted by the first Christians. As Christ in the Gospel fulfilled the law by giving, as in the Sermon on the Mount, its complete significance to every precept, so the Christian who aims to live worthily of the Gospel will not rest content with what was said 'to the men of old time,' but will be ever seeking to hear Christ's voice and to follow when he hears the 'I sav unto you' of the Master.—**that whether I come and see you or be absent.** Even when the apostle regained his liberty, it was but a small portion of his time that he could give to the Philippians alone. He would come and see them, but after that, other duties would call him away.—**I may hear of your state.** The Greek is literally 'the things about you,' and seems to imply a deep interest in the whole life of the congregation. All their surroundings as well as their doings and condition were of account in the mind of him whose children they were in the faith.—**that ye stand fast.** He is coming to the thought that the Philippians are not without their adversaries, and that they, like himself, have to do battle for the faith, and so in his exhortation he uses the language of the conflict, and urges them to stand their ground against all foes.—**in one spirit.** This is the only real way to stand fast, that all be moved by one impulse. Of this God is the giver; but the apostle is thinking of the hearts of men, rather than of the Spirit of God.—**with one soul.** Better than 'with one mind.' And in the present context, our thoughts can hardly fail to be carried to the earliest days of the church (Acts iv. 32), when the whole multitude of them that believed were of **one heart and soul** . . . and so great grace was upon them all.—**striving together for the faith of the gospel.** The figure is from athletic combats, and signifies being fellow-combatants, fighting all on the same side, and thus it becomes an expansion of the 'one spirit' and 'one soul' which precedes, though of course it also implies that they are united with St. Paul also. This word is only used here and below in iv. 3, but the apostle has a similar word (Rom. xv. 30) of being joint-wrestlers in prayer to God. The various rendering, 'with the faith of the Gospel,' represents the faith as being engaged in a contest with unbelief, and the Philippians as taking part in the struggle for the cause of the faithful. But it seems better to take 'the faith' as that for which all the members of the church are joint-combatants, rather than to make it a fellow-struggler with them. 'The faith' is more commonly used alone for the Christian religion.

Ver. 28. **and in nothing terrified by your adversaries.** We are not definitely told who these adversaries were, but as in iii. 2 the apostle gives strong warnings against the Judaizers, and these are the only persons against whom he does speak, we seem justified in concluding that they are the persons here meant. We can see from what took place at Antioch (Acts xv.) the kind of terror or scare which such teachers would produce; and that the teaching of the Judaizers was a trouble to the Gentile converts, we can learn also

from the words of St. James when giving the decision of the council.—which is for them. The freedom from all alarm on the part of the brethren would be a token or omen of the result for both parties.—an evident token of perdition. When they behold no effects from their assaults, they feel that they have lost all power over you, and this shall be a proof that their cause and themselves with it are to be destroyed. And as the Christian's rest is to be looked for (1 Thess. i. 7) when the Lord Jesus shall be revealed from heaven, so in 'perdition' is meant that destruction which shall consist in being banished from the presence of the Lord at the day of judgment.—but of your salvation. The spirit of confidence within the heart shows that the trust is known to be rightly placed. So to the Thessalonians (1 Thess. i. 5) St. Paul speaks of their persecutions as a manifest token of the righteous judgment of God, that they may be counted worthy of the kingdom of God for which they are suffering.—and that from God. For from Him only can come the boldness which can render you nothing affrighted. So take your sense of courage as God's witness within you that you shall be saved.

Ver. 29. Because to you it hath been granted. On this grant and its gracious nature, see above on ver. 7. The word is used by St. Paul (1 Cor. ii. 12) of the things that are 'freely given' to us by God.—in the behalf of Christ, and as the sufferings are undergone in behalf of Christ, it is by Him that His warriors are supported in their

trials, and so there is proof that their help is from God. Thus the suffering becomes evidence of sonship.—not only to believe on him, but also to suffer in his behalf. The sentence is shaped as though St. Paul had at the outset meant to speak of the sufferings first: 'It is given you to suffer in behalf of Christ;' but the change which is introduced by the thought 'not only to believe on Him' necessitates a repetition of the first portion of the clause, 'in his behalf.' 'In his behalf' implies for the sake of all that will help to spread His gospel.

Ver. 30. Having the same conflict which ye saw in me. What they had seen of the apostle's sufferings must have been during his imprisonment at Philippi (see Acts xvi. 19). The conflict, though called 'the same,' need not be taken to imply that the Philippians were exposed as he had been to the danger of arrest and scourging, but that they had to endure sufferings, and that their cause was the same. They were soldiers under the same Master, and each had a share in the conflict. This word implies primarily the struggle for a prize in some athletic contest, a figure which the apostle elsewhere uses for illustration of the Christian's position in this world. He is fighting for the mastery, and there are many adversaries.—and now hear to be in me. They had been told of his imprisonment, and for that reason had sent Epaphroditus to Rome with their gifts, and they would hear still more from Epaphroditus when he returned to them and delivered the apostle's letter.

CHAPTER II.

Exhortations to unity and humility enforced by the example of Christ, vers. 1-11; to an advancement in the way of salvation, so that they may be lights in the world, and a joy to the Apostle, vers. 12-18; of the intention to send Timothy, and of the return of Epaphroditus, vers. 19-30.

CHAPTER II. 1-11.

Exhortations to Unity and Humility enforced by the Example of Christ.

- 1 IF there be¹ therefore any ^a consolation in Christ, if any ^b comfort of love, if any ^c fellowship of the Spirit, if any ^d bowels and mercies,² ^e fulfil ye my joy, that ye be ^f like-minded,³ having the same ^g love, being of one accord, of one ^h mind.⁴ Let nothing be done through ⁱ strife or ^k vain-glory; ^l but in lowliness of ^m mind let each ⁿ esteem other better than ^o themselves.⁶ Look not every man on his own ^p things,⁷ but every man also on the things of others. Let this ^q mind be in

^a Lu. ii. 25;
² Cor. i. 5;
² Thes. ii. 16.
^b 1 Cor. xiv. 3.
^c Ch. i. 15;
² Cor. xiii. 14.
^d Col. iii. 12.
^e Jo. iii. 29, xv. 11, xvii. 13.
^f Rom. xii. 16, xv. 5; 2 Cor. xiii. 11.
^g 1 Thes. iii. 12
^h 1 Pet. iii. 8.
ⁱ Jas. iii. 14.
^k Gal. v. 26.
^l Eph. iv. 2
^m 1 Thes. v. 13.
ⁿ 2 Cor. iv. 18;
 Rom. xv. 1.
^o Ver. 21.
^p Mat. xi. 29.

¹ better, is

² i.e. tender mercies and compassions

³ or, be of the same mind ⁴ according to some authorities, of the same mind

⁵ more closely, Do nothing through faction or through vain-glory

⁶ or, each esteeming other better than himself

⁷ with the older MSS., not looking each of you to his own things, but each of you also to, etc.

6 you,⁸ which was also in Christ Jesus: who, being⁹ in the⁷ form
 7 of God, thought it not^r robbery¹⁰ to be equal with God: but
 made himself of no^s reputation,¹¹ and took upon him the form
 8 of a^t servant, and was made¹² in the^u likeness of men: and
 being found in fashion as a man, he^v humbled himself, and
 became^w obedient unto death,¹³ even the death of the^x cross.
 9 Wherefore God¹⁴ also hath¹⁵ highly^y exalted him, and given
 10 him a name¹⁶ which is^z above every name: that at¹⁷ the name
 of Jesus every^a knee should bow, of things in^b heaven, and
 11 things in^c earth, and things under the^d earth; and that every
 tongue should^e confess that Jesus Christ is Lord, to the^f glory
 of God the Father.

⁸ or, have this mind in yourselves

⁹ or, being originally

¹⁰ or, counted it not a prize (or, a thing to be grasped) to be on an equality with, etc.

¹¹ rather, but emptied himself, taking the form, etc.

¹² or, being made (or, becoming)

¹³ or, becoming obedient even unto death, yea the death, etc.

¹⁴ The Gk. order is, also God

¹⁵ omit hath

¹⁶ rather, gave unto him the name

¹⁷ Gk. in

¹⁸ or, things of the world below

⁷ 2 Cor. iv. 4.
 Cf. Jo. i. 1.
^r Jo. v. 18,
 x. 30, 33.
^s Mk. ix. 12;
 Lu. xxiii. 11;
 Rom. xv. 3;
 2 Cor. viii. 9,
 xiii. 4.
^t Mat. xx. 28.
 Cf. Lu. xxii.
 27.
^u Jo. i. 14;
 Rom. i. 3,
 viii. 3;
 Gal. iv. 4.
^v Acts viii. 33;
 Rom. viii. 3.
^w Heb. v. 8;
 Rom. v. 19.
^x Heb. xii. 2.
^y Acts ii. 33,
 v. 31.
^z Eph. i. 21;
 Heb. i. 9. Cf.
 Acts iii. 13.
^a Rom. xiv. 11.
^b Eph. iii. 10;
 Heb. i. 6.
^c Eph. i. 10;
 Col. i. 16.
^d Col. iv. 9;
 Rev. v. 3, 13.
^e Rom. xiv. 11;
 1 Jo. iv. 2, 3,
 15; 2 Jo. 7.
^f Rom. xv. 7;
 2 Cor. i. 20.

Exhortations to unity and humility enforced by the example of Christ, 1-11.

Following up the exhortation with which the last chapter closed, that the Philippians should stand fast in one spirit, the apostle proceeds with a like teaching. He takes for granted that they have found in Christ consolation under the trials which have befallen them, also that the love of their fellow-Christians has yielded them comfort, and that through the Spirit they feel inward communion with all the brethren, and therefore they are moved by loving-kindness and compassion. Let them show these feelings towards him that he may rejoice over them, and towards one another, that they may learn and practise humility. This was the great lesson of Christ's life on earth. He had been with God, and was God Himself, from all eternity, and had no need to make a struggle for the Divine character, which was His already. Yet from this majesty He, of His own will, came down, and took the nature of humanity, and endured its greatest humiliations, even submitting to die upon the Cross. For such display of lowliness He is now at the right hand of God, exalted, and to be worshipped by the whole creation as Lord of all, to the glory of God the Father.

Ver. 1. If there is therefore any consolation in Christ. It is better to supply the verb here in the indicative, than in the subjunctive, as in the Authorised Version. The apostle neither doubts himself of consolation being found in Christ, nor implies any doubt on the part of those whom he addresses. They are believers, and partakers of the same grace as himself, and it is since this is the case, that he can be so earnest in his exhortation.—consolation in Christ cannot but carry our thoughts back to the aged Simeon in the Temple who was waiting for the consolation of Israel. Then it was expected, it has come in

Christ, and St. Paul is ready, as he tells us in this Epistle, to adopt Simeon's words if it be God's will, 'Now lettest Thou Thy servant depart in peace.' The consolation arises from being one with Christ, being found in Him; and the Greek word for consolation is cognate with that used as a name of the Holy Ghost, the *Paraclete*, the Comforter. Thus the consolation in Christ is the result of the indwelling of the Holy Spirit.—if any comfort of love. The first clause referred to consolation divinely sent, this speaks of the blessing of communion with the brotherhood of Christ on earth. The people of the Lord speak often in love to one another, and thus take heart themselves, and breathe courage into others for the struggle with and against evil. The word which the apostle uses marks this as the special comfort to which he refers, the building up of one another by spiritual converse.—if any fellowship of the Spirit. This is that communion of the Holy Ghost which forms so usual a member in the apostolic benediction. Thus the clause becomes a parallel to the previous 'consolation in Christ,' as the next clause is parallel to the 'comfort of love.' To interpret the words 'fellowship in spirit' of Christian brethren among themselves destroys the symmetrical arrangement of the verse, and makes of this sentence little that is not expressed in the words 'comfort of love' which have just preceded.—if any tender mercies and compassions. As they had shown to be true of themselves by their sending to him in his imprisonment. Now as they had manifested their love to him, their father in the faith, he is about to claim a like love to be shown towards one another as brethren. This same word for 'tender mercies' is fitly explained in Col. iii. 1 by the addition 'forbearing one another, and forgiving one another.'

Ver. 2. fulfil ye my joy. The Philippian

church had already caused him much joy (see iv. 1-10): there is, however, one thing yet wanting. He has little blame to bring against them, but there is reported to him some want among them of unity of spirit, and the apostle's joy will not be complete till this is attained.—**that ye be of the same mind, *lit.* think the same thing.** *An expression indicative of most complete unity, the high ideal after which the Christian must strive, and which Christ invokes in His prayer 'that they all may be one.' The apostle proceeds to indicate the means whereby an advance towards this ideal may be furthered.—**having the same love.** All striving alike after this highest Christian grace, and not being content to be surpassed by any in this struggle. Thus would they all increase and abound in love toward one another and toward all men. This relates to the inward feeling to be cultivated.—**being of one accord,** having the same desires, and aiming at the same objects. Thus would their outward behaviour and pursuits be no source of strife.—**of one mind.** Thus his language reaches a climax in this strengthened form of the first clause. It crowns the whole work if such unity be reached that the minds are not alike only, but feel as one.

Ver. 3. **Do nothing through faction or through vain-glory.** There is no verb expressed in the original, but this in such an earnest exhortation is at once supplied. The reading which introduces the two prepositions is to be preferred, and in that form the two distinct evils against which St. Paul is speaking are more clearly noted. He is exhorting to unity, and he knows that there are no greater foes thereto, than that party spirit which causes men to take sides on any question, and mars their oneness of aim, or that empty self-conceit which fills a man with undue esteem for himself, and so makes his self-importance range him in opposition to everybody else. Against both these he warns them. Through a misconception of its derivation, the word rendered 'faction' is constantly in the Authorised Version translated 'strife.' The two Greek words thus connected have nothing to do with one another, and though 'faction' may lead to 'strife,' we can hardly speak of strife as a motive for action in the same way as we do of 'party spirit' or 'faction.'—**but in lowliness of mind.** That is, act in this spirit, not in the other. Set a low value on yourselves, and to do this he urges further—**each esteeming other better than himself.** In this way a man will grow willing for Christ's sake to range himself ever at the bottom of the list. Thus the beginnings of rivalry will be prevented and vain-glory banished away.

Ver. 4. **not looking each of you to his own things, but each of you also to the things of others.** According to the best texts, this is another participial sentence continuing the explanation of means towards attaining the great end of oneness of mind. The apostle does not exhort men to cease to look to their own things, for he knows this would be impossible, but he would have them, as they look to their own, in the same degree to look to the things of others. Another form of the precept 'to love one's neighbour as oneself.' St. Paul uses the indefinite phrases, 'his own things,' 'the things of others,' because he would make his exhortation apply to all men at all times. He includes in it every interest of whatever kind by which men are

bound to one another. And by the word 'look' he would make each of us a watchman, ever on the look-out lest in thought for himself, he is missing any occasion where he should equally think for his brethren.

Ver. 5. **have this mind in yourselves which was also in Christ Jesus.** He has already said 'be of the same mind,' 'be of one mind,' and thus pointed towards a grand ideal. He now sets forth that ideal, as it has once been seen embodied in Christ, the great Exemplar.

Ver. 6. **who being originally in the form of God, counted it not a prize to be on an equality with God.** In this exceedingly difficult and important passage; it is necessary to say something of the separate words of the verse, but it should be borne in mind that the words each form part of a context without reference to which they cannot be rightly understood. The apostle is enforcing the lesson of humility, and the avoidance of all factious or self-seeking conduct, and Christ's example is pointed to for this end. 'Christ being in the form of God : ' here the word 'being' is not the usual simple substantive verb, but a stronger word which is employed when *the nature* of a thing, in contradistinction to its *mere existence*, is to be predicated. Here it relates to the existence of Christ before His manifestation in the flesh, and its fuller force is fairly represented by the addition of the word 'originally.' 'Form' is here all that makes a thing to be recognised for what it is. Hence, when 'the form of God' is spoken of, we must understand all those attributes which make the Divinity known as such. All these the apostle says Christ had originally, and in this way was 'in the form of God,' though He had not been manifested unto men. It is of this clause that the next words have been taken by the Authorised Version to be an expansion, 'He thought it not robbery to be equal with God.' Nor would it be so. For, since he from the first had all the essential attributes of the Godhead in Himself, to make Himself equal with God would be but to have and hold what was His own. But this is not in harmony with St. Paul's argument, who does not wish to dwell on what Christ might rightly hold as His own, but on what He laid aside. It is therefore better, and more in accord with the original construction, to make this clause connected closely with what follows. The structure of the sentence is: He did not do one thing, but He did another. What Christ did not do was this. He did not count His equality with God as a prize to be held fast. He possessed this equality, but consented to forego it for a time, that He might work out the salvation of men. Thus he became an instance (how mighty !) of one who looked not at His own things, but also at the things of others. This rendering is in entire accord with the reasoning of the apostle; and for proof that the original may be so taken, the reader is referred to the notes of Dr. Lightfoot on this Epistle, where the subject is fully discussed.

In the words 'to be on an equality with God,' the Greek shows the equality contemplated is in all the attributes and qualities of the Godhead. To express this the neuter plural is used, and so Christ is not mentioned as a *person* equal to God, but the equality is predicated of Him in *all things*.

In a somewhat different sense from either of

the above, the words have been taken by some in the sense that Christ did not think of His equality with God as something which He, having seized, must carefully guard, and so could not venture on laying it down at all. But this rendering does not do justice to what St. Paul is dwelling on, that Christ for the sake of mankind laid down of His own will that which He had from eternity, and His right whereto none could question.

Ver. 7. **but emptied himself, taking the form of a servant.** This literal rendering of the Greek expresses by a figure the act of Christ in the incarnation. But no figure ever exactly represents that for which it is put, and must therefore never be too closely pressed. For the various expositions of the text, see Excursus subjoined to ver. 11. It is, however, certain that St. Paul did not intend us to understand by the word 'empty,' that from Christ by the incarnation the Divinity was altogether withdrawn. The glory of the Godhead was still there, and manifested itself often in deeds of power. He was still Himself, the Divine in person, though instead of the 'form of God' He for a time condescended to wear the 'form of a slave.' 'Taking the form of a servant,' this was the manner in which the emptying of the text took place, and has suggested for the translation another figure, 'to divest.' Christ had possessed from eternity all those qualities and attributes which are distinctly Divine; these He now, as it were, puts off, lets them not constantly be seen, and wears the character and manifests the attributes of a servant. But as the figure 'to empty' might be pressed to say too much, for the Godhead remained though it was veiled; so 'to divest' is in danger of saying what is inexact in another way, and painting the Divine character as something so distinct from the human, that the God-man would be made not one but two persons. That which the world has only known in Christ, it is no marvel that it has no language to explain.—**being made in the likeness of men.** The verb signifies 'the coming into any state of being.' Christ at His incarnation entered on a new manifestation of Himself. He had before been in the form of God, He now assumes a human likeness. And it is said 'of men,' that we may understand the expression generally of the human race. Thus the apostle's words avoid any sense like that in which the Docete of old spake of Christ's human body as a mere phantom, and St. Paul says, He wore on earth the human figure, a form such as is common to men.

Ver. 8. **and being found in fashion as a man.** Being found, that is, of those by whom He was seen and known. This was constantly expressed by those who saw and heard Him: 'Never man spake like this man;' and even the centurion (Mark xv. 39), while styling Him 'Son of God,' speaks of Him as 'this man,' and St. Peter in his Pentecostal sermon calls Him 'Jesus of Nazareth, a man approved of God unto you.'—**in fashion,** in all those outward particulars which the eye can note as in human growth and human needs, human sense of pain and human capacity for death, in every way and manner resembling the usual type of mankind.—**as a man.** He was more than man, but the Divine in His nature He deigned to shroud and keep out of sight on most occasions, so that to the people of Nazareth, whose want of faith checked Him from mighty works,

He seemed but as 'the son of the carpenter.'—**he humbled himself.** As though it were not enough to lay aside the Divine and consent to wear the human form, His self-abasement went still farther, and went, too, of His own will.—**becoming obedient even unto death, yea, the death of the cross.** He became obedient, for He had taken the 'form of a slave.' His obedience was yielded to the Father, as we may learn from the agonized language in Gethsemane: 'Not my will, but Thine, be done.' The scheme for man's redemption was framed in the counsels of the Godhead from all eternity, and the consent of the Son of God made one part of that counsel. So that of 'His own will' He suffered, and yet the Divine was so far veiled, the human in Him so far manifest in His agony, that He can speak to His Father of the coming death as 'Thy will.' And in His obedience was carried to its farthest limit. Even in the slave's lot there comes a point at which resistance may be expected and justified. Toil and pain He may endure and not rebel, but to accept death when it might be avoided is the extreme of humiliation. Yet even this Christ chose to do for men, and to the humiliation was added degradation, for He died upon the cross, a death reserved only for the worst criminals and malefactors.

Now we may see how the whole picture of Christ's humiliation fits into the apostle's argument. He looked also on the things of others. He beheld man's fallen state, man made in the likeness of God, and to rescue him, came down from His eternal glory and dwelt as a man among men, and fathomed the lowest depths of humiliation and of suffering.

Ver. 9. **Wherefore also God highly exalted him.** This refers to the fact that at the ascension it was in 'the likeness of men' that Christ ascended into heaven. Thus was He exalted in the body of His humiliation, and the exaltation thereof corresponds to the debasement to which He voluntarily submitted. As His humiliation was the lowest, so His exaltation was the highest, for the form of man has been received at the right hand of God. As Son of God, Christ is only where He was before, but as Son of man He has received from the Father honour in return for His sufferings.—**and gave unto him the name that is above every name.** St. Paul has his mind still full of the thought of the voluntary humiliation, and so he represents the gift made by the Father to the Incarnate Son as a gift of grace. And this agrees with the language of Jesus (John xvii. 5), where He prays: 'Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was,'—words in which the Son of man preserves the character of one who has emptied Himself of glory, but who still is the Eternal Word who in the beginning was with God. The person is not changed, only the 'form of a servant' is voluntarily worn by Him who afore had worn the 'form of God.'—The best mss. give 'the name' in-stead of 'a name,' and the reference is probably to that supreme name of God which among the Jews was held as incommunicable, a name which represented the concentrated omnipresence of the Godhead, whose emblem in old times was in the Shechinah. In the vision of St. John (Rev. xix. 11-16) the 'name which no man knew' is among the names of the Word of God, who is

also called 'King of kings and Lord of lords.' It is worth notice that the name which was provided for the Incarnate Son (Jesus, *i.e.* Joshua) had by a special change which Moses made (Num. xiii. 16) been compounded with the Tetragrammaton, the most sacred name of the Eternal, as though the compound should speak of salvation through Jehovah but with a human as well as Divine nature in Him who should be the true 'Jehoshua.'

Ver. 10. **that in the name of Jesus.** The literal rendering keeps up for us, as is so often the case, the connection between Old Testament and New Testament phraseology. So we have (1 Chron. xiv. 10) to 'glory' in the name of the Lord, and (Ps. lxiii. 4) to lift up the hands in His name, and (Micah iv. 5) to walk, and (Zeph. iii. 12) to trust in the name of the Lord. Jesus is henceforth to be the glory, the way, the confidence, and the adoration of His people.—**every knee should bow.** Thus to Christ does the Father assign the worship which He solemnly (Isa. xlv. 23) under the old covenant claimed as specially His own. Thus God's stamp is put upon what Christ had said of Himself, 'I and my Father are one.'—**of things in heaven.** Of course the application is only to be made to such beings as can render worship; these in heaven are the angels, of whom it was said (Heb. i. 6), 'when he bringeth in the first begotten into the world he saith: And let all the angels of God worship Him.'—**and things in earth.** The human race, of whom Christ is to be owned for Lord, when all things are put under Him, and before He gives up the kingdom to the Father.—**and of things under the earth.** These are the spirits of the dead in the unseen world. That they were made conscious of the redemption wrought by Christ is to be inferred from many parts of the New Testament (*cf.* Col. iv. 9), and from such passages is drawn the teaching concerning Christ's descent into Hades after His death. The sacrifice was for all those who by faith had rejoiced to see the day of Christ, and so we may not doubt that they were made sharers in the knowledge when the work of redemption was finished.

Erasmus had two misconceptions concerning this verse; he accepted the first clause as though it meant that at every mention of the name of Jesus the knees should bow, which, however reverent in act, is not the sense of the verse, but ascribes to the spoken word Jesus (as Calvin says) a magical effect, as though the power were in the sound. Erasmus also wrongly held that by 'beings under the earth' the demons were intended. Another equally false interpretation is that which applies the expression to the souls in purgatory.

Ver. 11. **and that every tongue should confess that Jesus Christ is Lord.** There is not only to be done to him that reverence of the body which shall acknowledge His divinity, but with 'the best member that they have' men shall give to Jesus the Divine Name. The word translated 'Lord' is that by which 'Jehovah' is constantly rendered by the LXX. To call Christ by this name is to acknowledge and proclaim His unity with the Father.—**to the glory of God the Father.** For in the worship of Jesus is God the Father glorified. For Christ is by God highly exalted, and in acknowledging Him as Lord of all, they give glory to God, who has made Him 'King of kings and Lord of lords.'

EXCURSUS ON CHRIST'S HUMILIATION.

CHAP. II. 5-8

In this passage St. Paul speaks more definitely than in any other of the mystery of the Divine and human in Christ Jesus, and of the relation between the two natures in our Lord's life on earth. Consequently his language has formed a ground of much discussion to all those who have desired to look more deeply into that mystery. It should be noted, before we speak of those opinions which have been put forward as essays towards the exposition of the wondrous self-abasement of the Son of God, that the apostle in these verses speaks of Him who so emptied Himself as being through all times Christ Jesus. St. Paul employs in the whole passage the conjoint names, which indicate that their possessor was always God and man. The Divine person existed from all eternity, but in St. Paul's language he is ever Christ Jesus; and whether he wear the form of God or the form of a servant neither adds to nor detracts from the truth of His divinity. He possessed it always, but did not deem it a glory which should be clutched tenaciously, when man's salvation could be wrought. He therefore laid aside its exercise, not its essence, while He lived as a man, and for the work of redemption. His mighty acts, by which at intervals He caused the Godhead to shine forth through the environments of the flesh, were but a little part of His earthly life. He was for the most part seen and known as the servant of God. He held meanwhile, but consented not to use, His Divine powers and rights. This was His emptying of Himself so far as the apostle speaks.

And for a time the language of St. Paul sufficed for the needs of the Christian church; but after men began to speculate on, and to attempt to describe in their own words, the nature of the personal union, two erroneous tendencies manifested themselves. Some have in their definition so blended the Divine and the human, that the latter has almost, or altogether, disappeared; while others have kept the severance so strongly marked between the two, that in Christ they have made God to appear as no more than an ally or companion of a chosen member of the human family.

It is not very probable that theology will ever advance much nearer than it has done to an expression of the nature of Christ's act of condescension, but to notice briefly the various forms of opinion on the subject cannot be without interest, and may warn against error, if it brings us no clearer light of truth.

Before the time of Apollinaris, who was bishop of Laodicea after the middle of the fourth century, there can hardly be said to have been any controversy relating strictly to the union of the two natures. Those heretical teachers who lived before the date of the Nicene Council, as a rule, denied either one or the other nature to Christ altogether.

The Gnostics, who taught that the body of Christ was in some way unreal, gave Him no true alliance with the flesh, but denied the manhood of the Saviour. After them, those teachers, of whom Praxeas is the representative, dwelling unduly on such words of Christ as 'I and my Father are one,' impugned the distinct personality of our

Lord's Godhead, and taught that He was a manifestation of the Father under a human form. On the other hand, some, like Theodotus, and after him Paul of Samosata, taught that the Lord was only man. Nobler indeed than any other man, but not Divine. The Logos dwelt in Him more abundantly than in any beside, and through His moral excellence He won a Divine dignity. And it was against Arius, who denied the eternal existence and true divinity of Christ, that the Nicene Fathers (A. D. 325) formulated the first creed, in which, of course, their desire was to maintain the integrity of His Godhead; but while they did this in the expression 'of one substance with the Father,' they also asserted the truly human nature in the phrases 'who was incarnate,' and 'who was made man.'

After the Nicene Council, filled with an earnest desire to maintain the divinity of Christ, to which need by the exigencies of the time the attention of the orthodox was then mainly directed, Apollinaris was led, in his attempts at definition, to give up the integrity of His manhood. He taught that the human and Divine in the Logos were united from all eternity, but that at the Incarnation the Christ took only on Him the body and animal soul of humanity, bringing from heaven that which corresponds to the human spirit. Thus was Christ not completely man, and therefore never could have redeemed our nature, as was fully set forth by the opponents of Apollinaris, and by the Council of Constantinople (A. D. 382), in which his teaching was condemned.

An error in an opposite direction was soon after broached by Nestorius, and those who thought with him. Disliking the term 'mother of God,' which was then applied to the Virgin Mary, they held that she might with more propriety be called 'mother of Christ.' But with this distinction they also taught that she only gave birth to a man in whom the union of the Logos with humanity had its commencement, and that the union was only completed when Christ was baptized. Thus the human nature was made to be merely the tabernacle of the Logos, and there was no personal union between the two natures.

As Nestorianism denied the true personal union, Eutychianism, about the same date, made, after the incarnation, but one nature to be in Christ, and is the type of all the doctrines known as Monophysite and Monothelite, which have flourished most among the speculative and mystical thinkers of the Eastern church. The prevalence of Eutychianism led to an appeal being made on this theological question to Leo, bishop of Rome, and his famous 'Letter to Flavian' brought men back from their subtleties of definition, for a time at least, to the true teaching of Scripture: 'Christ, complete as to His Godhead, complete as to His manhood, very God and very man.' By the decision of the Council of Chalcedon (A. D. 451), both Nestorianism and Eutychianism were condemned. The former was revived in some degree at a later time in the West by the Adoptionists, who taught that there was difference in the sense in which Christ was Son of God in His Divine and in His human nature; that as man, Christ could only be called a Son by 'adoption.'

These are the representative errors on this doctrine which arose before the beginning of the ninth century, and after that date there is not

much to be noticed in the discussions of the Schoolmen which differs, on the question of the union of the two natures, from what had been brought forward by those who went before them; though the mysticism of the fourteenth century indulged in most fanciful speculations, which made men forget the purpose of the incarnation, and that for man's salvation it must be followed by the crucifixion and the resurrection. The teaching of the Mystics was, that as the Son is eternally brought forth by God in Himself, and given to man through His birth of the Virgin, so in all Christians there is constantly an incarnation proceeding. The Son is born in them. Thus the mystic teaching makes no distinction between the incarnate Son Himself and the devout believer who is spiritually united to Him.

In the stirring times which accompanied and succeeded the Reformation, there was a substantial accord among all the Reformed communions in the confession of the whole and undivided personality of Jesus Christ, though between the Lutheran and Reformed continental churches there was some difference in teaching in respect of His humiliation. The former taught that Christ existed as God-man from all eternity. The Logos at the incarnation assumed the human nature, and before the God-man could take on Him the form of a servant He must empty Himself of (or another expression was, veil) His Divine form. The humbled state began with the conception and ended with the burial.

The Reformed held that the Incarnation was the humiliation, and that the absolute Logos was existent in a developing life and consciousness as the Logos made man. It will be seen that the Lutheran opinion had a leaning toward the old Eutychian form of error, in dwelling too much on the Divine; the Reformed might be pushed on to Nestorianism, from its tendency to mark off too distinctly the human in Christ.

It was not long after the Reformation, however, that Socinianism appeared, and either in its original form or in some kindred shape, Arianism first, Humanitarianism afterwards, spread itself from Italy and Poland over Holland, Germany, and England. What Socinus taught was that Jesus was merely a man, but free from original sin. At His baptism the Divine power descended upon Him, and enabled Him to do the works recorded of Him. Yet His death was only a martyrdom for truth's sake, and in no sense a propitiation. At His resurrection He received a sort of delegated Divine power, and therefore may be revered and addressed in prayer as a representative of the power of God. But even this teaching admits far too much of the supernatural to satisfy the rationalistic spirit which arose after it and out of it.

Every contradiction must be removed from the idea of the historical Redeemer, and so the descent began. The union between God and man was impossible, all true divinity was denied to Christ, and in the Deism of England as well as in the theology of Germany Jesus became nothing but a man.

Through modern philosophical opinions (of Kant, Schelling, and Hegel) concerning the Ideal Christ, the doctrine of the Person of Christ has been rescued from the infidel theories of the Rationalists, and by Schleiermacher the ideal theory has been brought into some connection

with the-logy. His doctrine, however, only maintains that Jesus was born without sin, or the possibility thereof. The humanity of Jesus passively receives the power of God; but he denies any personal union of the human and Divine nature; and the indwelling of God in Jesus is the realization of the idea which man's consciousness has of its own possible sinlessness.

These philosophic teachings have in very recent times exerted great influence upon the divines of the Lutheran church, and have impelled them to undertake to set forth a true conception of the union between the Divine and human natures in Christ. And speculations upon the question of the state of humiliation of the Godhead have gained much prominence of late years. According to one view, the Logos is represented as limiting Himself in the incarnation, surrendering then His eternal self-conscious being, and thus being found in our nature, He gradually expanded again into one Divine-human existence, the development progressing until the ascension. The Holy Ghost is supposed to be the energy whereby the gradual restoration of the Logos to Himself is conducted in proportion as His human faculties expanded.

Others teach a modification of this theory. They do not consider that the Logos underwent a self-depotentiation, but that he was limited in his self-bestowment on the man, according to the gradual ability of the human nature to receive the Divine.

But such theories make the Divine-human person to be not the result of the incarnation, but as following upon the final development of the manhood, till which time the human consciousness could not fully grasp or be grasped by the Divine

which was to be united with it. The Logos thus put a limit on His self-communication till the human susceptibility had obtained more complete development.

The first named of these views represents the Logos as suppressing or renouncing all that could not yet find room in humanity; while the second teaches that the union of the two natures was not completely accomplished till there grew to be a human consciousness in Jesus able to be appropriated, and also itself able to appropriate.

Both are attempts to throw light upon the language used by the apostle in this chapter, but in the attempts we are presented with greater difficulties than lie in St. Paul's words. For, taking the first exposition, it is hard to see how the Logos can, without detriment to His essential qualities, strip Himself of self-consciousness; or, when so stripped, of what advantage the Logos deprived of personality could be to humanity. The second theory disturbs our conception of God, and seems to suspend for a time the existence of the Trinity, and so far from making our appreciation of the union between the Divine and human more complete, makes either the Divine to convert itself into human, or the two to exist side by side, without any union at all.

In striving to escape from the difficulty of the double consciousness of our Lord in one indivisible Person, these theories raise up difficulties far more in number, and as great in their importance; and the history of these and kindred speculations is an evidence that for us the doctrine is not to be divested of its mystery, and that we tread then on safest ground when we use such words concerning it as are supplied to us by Revelation.

CHAPTER II. 12-18.

Exhortations to advance in the way of Salvation, to be Lights in the World and a Joy to the Apostle.

12 **W**HEREFORE,¹ my beloved, as² ye have always obeyed, a² 2 Cor. x. 10.
 not as³ in my^a presence only, but now much more in b Rom. x. 10;
 my absence, work out your own^b salvation with fear and 2 Cor. vii. 10;
 trembling. For⁴ it is^c God which worketh in you both to Heb. ii. 3, v.
 13 ^d will and to do⁵ of⁶ his good^e pleasure. Do all things without 9; 1 Pet. i. 9.
 14 ^f murmurings and ^g disputings; that ye may be ^h blameless 1 Cor. xii. 6;
 and ⁱ harmless, the ^k sons⁷ of God, ^l without rebuke,⁸ in the Eph. i. 23.
 midst of a crooked and ^m perverse nation,⁹ among whom ye d Heb. xiii. 21.
 15 shine¹⁰ as lights¹¹ in the ⁿ world: holding forth the ^o word of e Eph. i. 5, 9.
 16 life; that I may rejoice¹² in the day of ^p Christ, that I have not f Jo. vi. 43;
1 Cor. x. 10;
1 Pet. iv. 9.
g Rom. xiv. 1;
1 Tim. ii. 8.
h 1 Thes. iii. 13;
2 Pet. iii. 14.
i Mat. x. 16;
Rom. xvi. 19.
k Rom. viii. 14;
1 Jo. iii. 1-10.

¹ Cf. 1 Tim. vi. 14.

² Jo. vi. 68; Acts v. 20;

³ Deut. xxxii. 5;

⁴ Mat. xvii. 17;

⁵ Lu. ix. 41.

⁶ Mat. v. 14.

⁷ Cf. Rom. ii. 19.

⁸ Jo. i. 68; Acts v. 20;

⁹ Heb. iv. 12; 1 Jo. i. 1.

¹⁰ 1 Cor. i. 8; 2 Cor. i. 14.

¹¹ Cf. ch. i. 70; 2 Thes. ii. 2.

¹ rather, So, then,

⁴ read trembling; for, etc.

⁶ rather, for

⁹ rather, generation

¹² better, may have whereof to glory

² Gk. even as

⁵ Gk. is same as before in the verse, to work

⁷ children (omitting the)

¹⁰ or, are seen

³ Some authorities omit as

⁸ or, without blemish

¹¹ or, luminaries

17 ^g run in vain, neither ^r laboured in vain. Yea, and if I be ¹³ offered ¹⁴ upon the sacrifice and service of your faith, I [†] joy, 18 and rejoice with you all. For the same cause also do ye ¹⁵ joy, and rejoice with me.

^g 1 Cor. ix. 26;
Gal. ii. 2;
Heb. xii. 1.
^r Gal. iv. 11.
[†] 2 Tim. iv. 6.
[†] Col. ii. 5;
1 Thes. iii. 9.

¹³ better, am

¹⁴ or, poured out as a drink-offering

¹⁵ or, and in the same manner do ye also

Exhortations to advance in the way of salvation, to be lights in the world and a joy to the apostle, 12-18.

Having set before them the perfect example of Christ as an incentive to unity of mind, the apostle continues his exhortation, urging them to diligence in their Christian course, that they may prove themselves conscientious and worthy of the work which God has begun within them. Let them avoid murmurings and disputes, and thus by the light of their Christian example they may lead others from perverse ways, and may rejoice the apostle's own soul with the feeling that he has not laboured in vain. If only they bring their faithful service as an offering to God, he will rejoice with them, and bids them rejoice also, even if his life-blood have to be poured out, as the libation poured over a victim in a sacrifice.

Ver. 12. **So, then, my beloved.** The particle in the original is not equivalent to 'on which account,' or 'wherefore,' but merely the lighter conjunction by which an imperative or hortatory clause is attached to what has preceded.—**as ye have always obeyed.** This is the secret of all the joy in the Philippian Epistle. In the church there, his words, as spoken in Christ's name, had ever been diligently followed. He had no cause for grief of any kind over them.—**not as in my presence only.** Do not only labour as you did when I was with you in the work of salvation. Their earlier zeal he had been witness of; he now begs that he may not find that his presence among them was necessary to sustain that zeal, but that they will prove it to have been of a true nature, a zeal for Christ, by their efforts while he is away from them, as in the nature of things he must constantly be.—**but now much more in my absence.** This would be the surest evidence, if the earnestness increased instead of abating when the apostle was absent.—**work out your own salvation with fear and trembling.** The apostle has in his thought for a moment the influence which perhaps his own presence or absence may exert on the congregation at Philippi. He would have them learn to be independent of him, and so he says, Work out your *own* salvation, and adds, because he knows the many dangers and temptations which will beset them, with fear and trembling, that he may impress on them the need for watchfulness and constant anxiety in this work. And he employs a verb expressive of complete and perfect accomplishment, that they may feel at how great results they are to aim. But in a moment, lest there should be any misapprehension of his meaning, and the Philippians should place trust in themselves, he adds a corrective.

Ver. 13. **for it is God which worketh in you.** Thus only can your work have a beginning. The first movement comes from God. He bestows His quickening gift, and then you may improve

what He has given by your earnest labour. So St. Peter (2 Pet. i. 3-7) describes the groundwork of faith as the gift of God, to which, and in the strength of which, the struggling Christian may contribute grace after grace to the building up of the new man to the perfection of Christian love. And God's work is in the soul of man; the evidence that men desire to foster that working is shown to the world by outward actions, and so this working may be called their own.—**both to will and to work for his good pleasure.** Even the wish to serve God comes from Himself, is roused first by Him in the heart of man; and when He has so awakened the mind, He bestows the energy, the working power, so that the wish may have its fulfilment. Yet still it is left to men to use, or leave unused, that power; with them rests that co-operation in the work which is needful before their salvation can be worked out. And God's graces are bestowed because He willeth not the death of a sinner, but that all men should come to salvation. This is His good pleasure, and for the sake of its achievement He is thus large in His bounty to men's souls.

Ver. 14. **Do all things without murmurings and disputings.** Two hindrances are here contemplated to the right employment of the will and power which it is God's good pleasure to bestow. There may rise within men a disappointment at the work to which God sends them, and thus they may murmur and complain instead of labouring as He intends; or they may stand still and not move, because they think more light should be vouchsafed before they make any attempt at progress. St. Paul's own experience, and indeed that of all who walk as he walked, is that God does not always make all pleasing or all plain. Often men have to wait and be content with the message which St. Paul received, 'Rise and enter into the city, and it shall be told thee what thou shalt do.' If they go in faith as the blinded apostle went, then the scales fall off.

Ver. 15. **that ye may be blameless and harmless.** The verb implies that the process will be a gradual one, 'that ye may become,' and the whole context makes its clear that the advance will be one which will make itself felt by others. 'Blameless' no doubt primarily before men, but also with the further sense of 1 Thess. iii. 13, that they may be presented blameless at the coming of our Lord Jesus Christ. 'Harmless,' the word used, Matt. x. 16, as a description of the Christian character, and explained, Rom. xvi. 19, in such a way as to show that it is without any admixture of evil, pure.—**children of God.** As Dr. Lightfoot points out, the reference is to the description of the children of Israel (Deut. xxxii. 5) in the LXX. God had chosen them, but they behaved with so much murmuring and want of trust in the wilderness, that they are described as no longer His children, but full of

spots and blemishes, a crooked and perverse generation. That the 'children of God' shall be known unto men by their works is declared by St. John (1 John iii. 10), 'they will do righteousness and manifest brotherly love,' the very marks on which St. Paul insists in this Epistle.—**without blemish.** The thought no doubt goes back to the description of the spotless victims which alone were fit to be offered to God under the old covenant, and which spake typically of the Lamb without blemish and without spot of the Christian covenant. As their Master was, so His followers must strive to be.—**in the midst of a crooked and perverse generation.** The spirit of Christianity is that Christ's people are not concerned only for their own salvation, but that all men should come to the knowledge of Christ. For them, therefore, it is God's intent that they should not be taken out of the world, but only be kept from the evil, and that their conduct should make them like the salt of the earth, a purifying and saving influence wherever they are.—**among whom ye are seen as lights in the world.** The word rendered 'lights' is found only here and Rev. xxi. 11 in the New Testament. In the LXX. it is used for the luminaries in the sky, and in classical writers for 'windows' through which light is admitted. The sense of 'luminaries' is no doubt that which St. Paul intended. Christians are to be the lights of the world, shining, however, with the reflected light of Him who is the only true light. The verb 'ye are seen' refers both to the duty of the servant of Christ to let his light shine, and also to the certainty that in the end such light will gain attention and attract followers. Men through it will come to glorify God.

Ver. 16. **Holding forth the word of life.** Here also there seems to be a double application possible of the verb 'holding forth.' It may mean 'setting forth' by your conduct, what the word of life has been able to do for you: how it has made your life a real one, and done it by directing you to the life eternal; or it may imply that Christians are to act the part of evangelists, and carry to others the glad tidings, from which they draw such joy for themselves. The 'word of life' in either case is the Gospel of Christ, showing itself in its effects, or preached by His messengers.—**that I may have whereof to glory.** This is a strong phrase, but somewhat frequent in St. Paul's writings. When it is read in the light of its use in other places, such as 'God forbid that I should glory, save in the cross of our Lord Jesus Christ,' we can understand its meaning here. It is used in no sense of boasting over his own work, but in a sense of exultation over the victories won for Christ.—**in the day of Christ.** When He shall appear as judge, to take account of the work of all men.—**that I have not run in vain.** Also a figure of frequent occurrence with St. Paul, and appealing to the feelings of the Gentiles, among whom races of all kinds were a frequent spectacle. His whole life was a race for souls, 'If by any means I may save some.' We may well understand then the feeling of exultation

when he contemplates such a church as that which he had been privileged to found in Philippi.—**neither laboured in vain.** The word implies labour of great difficulty, and weariness, and is constantly applied by St. Paul to the toils which he and others underwent in their missionary journeys (2 Cor. xi. 23; 1 Thess. ii. 9, etc.).

Ver. 17. **Yea, and if I am offered.** The literal meaning of the verb is, 'to be poured as a drink-offering' over a sacrifice. And the thought in St. Paul's mind continues from the previous verse. I have laboured even to weariness, but I am ready to do more than this. I am ready to die, if my death would help to strengthen you in the faith. This he expresses by a figure familiar enough to the people among whom heathen sacrifices were common. In such sacrifices, that the offering might be rendered the more acceptable, wine was not unfrequently poured over the victim which was offered. The apostle is willing that his life should be looked upon in the same light, as ready to be spent in any way or sacrificed, if so be the cause of Christ may be helped thereby. It is not necessary, because the apostle has used the figure here, to suppose that he saw at the time of his writing any special danger of immediate death. On the contrary, in verse 24 of this chapter, he expresses a hope that he may soon come to Philippi. But we can see from a later use of this same verb (2 Tim. iv. 6), 'I am already being offered,' that he counted his whole life as devoted in the daily sacrifice of all for Christ.—**upon the sacrifice and service of your faith.** The word rendered 'service' here implies 'a religious service,' and seems to indicate that the apostle was regarding the Philippians as themselves the ministers in the offering of their works done in faith to God. Thus they brought their faith as the sacrifice, and were themselves the offerers. The preposition would have a slightly different force with the two nouns. The apostle is ready to be poured out *on* the sacrifice *at the time* when it is offered, if only it may be offered.—**I joy and rejoice with you all.** That St. Paul had reached that stage of the Christian advancement when he could say 'to die is gain' is seen from this Epistle. We need not then wonder at his joy over the prospect of departure, especially with such a thought to cheer him as the faith exhibited by his converts. That they should rejoice, and be encouraged by him to do so, is also natural, and makes up largely the theme of this present letter.

Ver. 18. **and in the same manner do ye also joy and rejoice with me.** There are two offerings in the contemplation of St. Paul: his own, as he is poured out on the sacrifice; the offering of the faithful lives of the Philippians which they themselves are to make. He does not intimate whether the power of Rome, or his own continued toils, shall be the agency employed to pour his life forth. But both offerings are subjects for joy. He cannot restrain his triumph at the one, and in like manner he bids his friends feel equal joy at the offering which he is making and being strengthened to make unto his Master.

CHAPTER II. 19-30.

Of his intention soon to send Timothy, and of the immediate return of Epaphroditus.

19 **B**UT I ^a trust ¹ in the Lord Jesus to send Timotheus ² shortly ^a Philem. 22 ;
 unto you, that I also may be of ^b good comfort ³ when I ^a Jo. 12 ;
 20 know your ^c state. For I have no man ^d like-minded, who will ^a Jo. 14 ;
 21 ^e naturally ⁴ care for your state. For all ⁵ ^f seek their own, not ^b 2 Cor. vii. 4,
 22 the things which are Jesus Christ's. ⁶ But ye know the ^g proof ¹³
 of him, that, as a son ⁷ with the father, he hath ^h served with ^c Cf. ver. 20.
 23 me in ⁸ the gospel. Him therefore I ⁱ hope to send presently, ^d 1 Cor. xvi. 10.
 24 so soon as I shall see ^k how it will go with me. But I ^j trust ^e Cf. 2 Cor.
 25 in the Lord that I also myself shall come shortly. Yet I ^f 1 Cor. x. 24,
 supposed it ¹⁰ ^m necessary to send to you ⁿ Epaphroditus, my ^{viii.} 8.
 brother, and companion ¹¹ in ^o labour, and ^p fellow-soldier, but ^g 2 Cor. ii. 9,
 your ^q messenger, ¹² and he that ^r ministered to my wants. ¹³ ^h Rom. i. 9,
 26 For ¹⁴ he ^s longed after you all, ¹⁵ and was full of ^t heaviness, ¹⁶ ⁱ Cf. ch. iv. 3 ;
 27 because that ¹⁷ ye had heard that he had been sick. For indeed ^j Rom. i. 11 ;
 he was sick nigh unto ^u death : but God had ^v mercy on him ; ^k 2 Cor. ix. 14,
 and not on him only, but on me also, lest I should have ¹⁸ ^l Mat. xxvi. 37 ;
 28 sorrow upon sorrow. I sent ¹⁹ him therefore the more ^w care- ^m Mk. xiv. 33-
 fully, ²⁰ that, when ye see him again, ye may ^x rejoice, and that ⁿ Ver. 30.
 29 I may be the less sorrowful. ^y Receive him therefore in the ^o Mat. ix. 27,
 Lord with all ^z gladness ; ²¹ and hold such in ^a reputation : ²² ^p xv. 22, etc.
 30 because for the ^b work of Christ ²³ he was nigh ²⁴ unto ^c death, ^w 2 Tim. i. 17 ;
 not regarding ²⁵ his life, to ^d supply your lack of ^e service ²⁶ ^q Tit. iij. 13.
 toward me. ^r 1 Cor. xvi. 18.
^s Rom. xvi. 2.
^t 1 Cor. xvi. 17.
^u Acts v. 34.
^v 1 Cor. xv. 58,
^w xvi. 10.
^x Ver. 27.
^y Cf. ch. iv. 10.
^z Ver. 25.

¹ rather, hope

³ or, courage

⁵ better, they all

⁷ rather, as a child *serveth* a father, so he served.

⁹ or, forthwith

¹² Gk. apostle

¹⁵ Some MSS. have, to see you all

¹⁸ literally, that I might not have

²⁰ i.e. diligently

²⁵ Gk. hazarding

² better to write so familiar a name Timothy

⁴ or, who will care truly (or, genuinely)

⁶ literally, things of Jesus Christ

⁸ i.e. in furtherance of

¹¹ i.e. fellow-worker

¹³ literally, and minister to my need

¹⁴ Gk. Since

¹⁶ or, sore troubled

¹⁷ omit that

¹⁹ rather, I have sent

²¹ before rendered joy

²² i.e. honour

²⁴ rather, come nigh

²⁶ literally, that which was lacking in your service, etc.

Of his intention soon to send Timothy, and of the immediate return of Epaphroditus, 19-30.

The apostle now turns to personal matters about which he is sure from their behaviour that they will be interested. I hope, he says, soon to be able to part with my companion Timothy and send him to you. He will bring me word of the condition of the Philippian church, and is truly attached to your welfare, since he was with me on my first visit. Others have interests of their own, he like a child treads faithfully in my steps, works

in all things as I work. I do not know what turn my cause may take, but when that is known, I shall send him to you. And I am not without hope that I myself may be set at liberty and come to you soon. Your messenger, Epaphroditus, I send at once. Thus will your anxiety be relieved, and his mind be comforted. He has been at death's door through his labours in my behalf. But God was merciful to me as well as to him, and spared him. When he arrives at home, treasure him much for his work's sake.

Ver. 19. But I hope, in the Lord Jesus, to

send Timothy shortly unto you. The verb is the same which is rendered 'hope' immediately in ver. 23, and there is no need for any variation of rendering. 'In the Lord Jesus' is equivalent to 'through the Lord Jesus.' It was to Jesus he looked in all his need. Of Timothy the Philippians had knowledge already, since he had been there with Paul in the first visit, and we can imagine that the youthful disciple would have won him friends who would be glad to hear of the prospect of his visit. We have no intimation anywhere of the stages through which the hearing of St. Paul's case at Rome passed, but he must have observed the tendency of events somewhat to be in his favour before he wrote this verse. There is nothing, however, to guide us very definitely to the date of the Epistle in those two years' imprisonment, except the time which must have been spent in the journey of Epaphroditus, and in his labours in Rome and consequent sickness. We cannot be far wrong, in view of these various events, if we place the date of the Epistle in the latter of the two years.—that I also may be of good comfort, when I know your state. The comfort which the apostle seeks is that encouragement which would be drawn from a knowledge that the Philippians remained steadfast in the faith.

Ver. 20. For I have no man like-minded. That is, like-minded with myself, whose soul equally with my own will be filled with affection and interest for you.—who will care truly for your state. This word 'truly' is used by Paul in another place of Timothy (1 Tim. i. 2), where he styles him 'his true child in the faith.' We can see then that the sense here is 'genuinely,' and the 'care' is that intense anxiety which St. Paul speaks of (2 Cor. xi. 28) as his own lot in 'the care of all the churches.' It is the thought which admits no rest till the object of it is quite secured, and hardly then, but finds new anxiety for itself.

Ver. 21. For they all seek their own, not the things of Jesus Christ. We find other times in St. Paul's life when this bitter sense came upon him. So when he writes (2 Tim. iv. 10, 11), 'Demas hath forsaken me, having loved this present world . . . only Luke is with me.' In the 'things of Jesus Christ' we must not only understand all that is connected with the preaching and advancement of the Gospel, but such matters also as most nearly concerned the apostle himself, the prisoner of Jesus Christ, as he elsewhere calls himself. In this we can see the reason why, till the course which events would take was better known, he could not suffer Timothy to leave him.

Ver. 22. But ye know the proof of him. No mention of what was done by Timothy at Philippi occurs in the Acts; but such events call forth display of character; and we may be sure that when St. Paul suffered, Timothy took all the share he could in what his 'father in Christ' had to bear. That his service showed a child's faith and love we may gather from this verse.—that as a child serveth a father, so he served with me. Both services were rendered to God, therefore St. Paul writes he served with me; but that he may also express the obedience and self-surrender of Timothy, he describes it as service also yielded to himself in the most filial manner.—in furtherance of the gospel. The preposition is 'unto.' They were bond-servants unto the Gospel.

Whatever, therefore, would advance its progress, it was their bounden duty to undertake, and in this work St. Paul found Timothy a labourer worthy to be set by his own side.

Ver. 23. Him therefore I hope to send forthwith. The adverb here implies that the prospect appeared very immediate. There must have been a constant fluctuation of mind for the apostle in this imprisonment, for he had arrived at Rome (Acts xviii. 21) before any charge against him had been forwarded to the Jewish community, and yet the manner in which he had appealed was sufficient warrant for keeping him in custody in expectation of the charges which might be laid against him.—so soon as I shall see how it will go with me. Of course, if he could let Timothy go to them, it would be because he did not need his presence so much, and that would indicate that his cause was going on satisfactorily. Something of this is also intimated in the Greek verb, which has the sense of seeing both clearly and to some distance forward.

Ver. 24. But I trust in the Lord that I also myself shall come shortly. Here he uses the same adverb of his own coming which he had used in ver. 19 of the sending of Timothy. We can see the great naturalness of the language here. As he writes of Timothy's visit, his heart warms and his hopes rise at the thought, and soon he advances from 'shortly' to 'forthwith,' and looks forward to his own journey consequently as nearer at hand. Here, as before, he does not let his hopes obscure the thought that his coming or absence is in the hands of the Lord.

Ver. 25. But I counted it necessary. In our idiom we should say 'I count,' but the Greeks put their verbs in epistolary writing into the tense which would be true not only at the date of the writing, but also at the date of receiving the letter. We have no such indefinite tense, though sometimes we use our present in a similarly indefinite way. It was necessary that Epaphroditus should be sent, for he would hardly recover thoroughly, while longing to go home; nor could the Philippians be happy till they saw again their messenger, whose work in their stead had cost him a severe sickness, and nearly his life. He must go back at once.—to send to you Epaphroditus my brother. The name only occurs in the N. T. here and at iv. 18. There is another form of it (Epaphras) found in Epistles of this same time, Colossians and Philemon; but as the apostle has written the name in this Epistle in the longer form, and in the other places in the shorter, we may almost surely conclude that different persons are intended. He is called 'brother' by St. Paul, as a member of the same Christian fellowship. The subsequent epithets rise to a higher level.—and fellow-worker. A title applied to those who, like the apostle, laboured for the spread of the Gospel by their missionary preaching. So it is used of Aquila and Priscilla (Rom. xvi. 3), of Timothy (Rom. xvi. 21), of Titus (2 Cor. viii. 23).—and fellow-soldier. Implies that a more devoted service still had been called for from those to whom the title is given. It is only found elsewhere applied to Archippus (Philem. 2), on whom an important charge was laid which required good heed that he might fulfil it. It was not only work to do, but enemies to resist.—but your messenger. The Greek is the word 'apostle,' but it cannot have that restricted sense here, though

some good authorities so render it. It is not given as a title except to the twelve, and those who like Paul and Barnabas were placed on the same level with the first apostles in the earliest days of the Church.—and minister to my need. The noun here signifies primarily 'one who discharges some public function,' and it is applied to magistrates, kings' servants, and others; but it soon came to have a special signification, and to be used for one who performed religious services. This use of it has no doubt had some influence on the minds of those who would translate 'apostle' in the previous clause. The word appears in our English 'liturgy,' but almost certainly here signifies no more than that Epaphroditus was the representative of the Philippian Church in the mission to Rome. St. Paul may have selected the word, which had these various shades of meaning, to indicate that he felt the service done unto himself was in a sense a religious work, and done unto Christ's cause as well as to the individual prisoner.

Ver. 26. Since he longed after you all. St. Paul testifies to the same longing in himself in i. 8. —and was sore troubled. The strength of this word will be recognised from its being used (Matt. xxvi. 37; Mark xiv. 33) of Christ's agony in the garden (Authorised Version, 'to be very heavy'), and nowhere else in the New Testament. Its strong character is not unsuited to the feelings of one who has been very sick at a distance from all his friends, and in his recovery feels that home is the only place in which he can thoroughly recover.—because ye had heard that he had been sick. There can be no question that a considerable amount of time must have elapsed since St. Paul came to Rome before these words were written. The Philippians first had to learn of the apostle's need, to make their collection and send it. After this we cannot think that it was immediately on the arrival of Epaphroditus that he fell sick, for the apostle plainly implies that he had exerted himself and so brought on his sickness. This becomes known at Philippi, and the anxiety of his friends has been reported at Rome.

Ver. 27. For indeed he was sick nigh unto death. Such a sickness must also in all probability have extended over some time. And St. Paul's words indicate that the report which the Philippians had heard had come short of the reality.—but God had mercy on him. The phrase is common in the Gospels in the petitions to be healed which men utter to Jesus. St. Paul does not consider that for all men it is a mercy to them that they be taken away, though he can say of himself that 'to die is gain,'—and not on him only, but on me also. For there appears only to have been Epaphroditus and Timothy to whom the apostle could look with confidence at this time. To lose one at such a time would have been a crushing stroke.—lest I should have sorrow upon sorrow. St. Paul does not mean by this that he would have had the sorrow of mourning over Epaphroditus' death added to the grief which he had felt while he was sick. He rather regards his life as an heritage of sorrow, from which sorrow never departs, and he says that to this, his wonted grief, the death of his friend would have brought an addition of sorrow. That this was St. Paul's view of his life we may see from Acts xx. 23, where he declares that the Spirit

bears him witness that in every city bonds and afflictions await him.

Ver. 28. I have sent him therefore the more diligently. That is, because of his longing to return, and because I desired that he should be restored to health, for which result this was the surest means. 'Diligently' indicates that St. Paul had allowed no time to elapse after the recovery of Epaphroditus before he sent him away. The whole language bespeaks the tenderness of the apostle both for the sick man and his friends at home. Though he found solace and help in his presence, he would keep him no moment longer than was needful.—that when ye see him again, ye may rejoice. The adverb is so placed that it seems as though it was meant to qualify the last verb as well as the first. Indeed, some have taken it with that verb rather than with the former. 'Ye may again have joy,' which is fled from you since ye heard the tidings of his sickness.—and that I may be the less sorrowful. For he could not be without sorrow as long as he knew of the anxious friends in Philippi. When their messenger was among them once more, the weight on the mind of St. Paul would be lightened.

Ver. 29. Receive him, therefore, in the Lord with all joy. Therefore, that is, because I have been so zealous in sending him to you as soon as he was able to come, receive him joyfully. 'In the Lord' marks what he would have the reception to be. It would be joy of the whole church for the restoration to health and to them of a member whom they so prized. It would be a joy with thanksgiving because they had in mind how gracious the Lord had been in saving the life of their friend.—and hold such in honour. There were not many such to find, and so he specially intends, though not expressly saying so, to bid them set high store by Epaphroditus when he reached. This is clear from the next verse, which does not speak generally, but particularly of the good deeds which he had done.

Ver. 30. because for the work of Christ. There is some uncertainty whether the last two words be not an addition of later date. Some MSS. read 'work of the Lord,' instead, and some omit them altogether. 'The work' is a New Testament phrase for the work of preaching the Gospel (see Acts xv. 38). The sense is the same whether they be omitted or left in.—he came nigh unto death. The original expresses a very close approach. 'He drew near, even unto death,' expresses the fulness of the phrase, in which the verb alone expresses the proximity, and the preposition which could have been dispensed with is added to give emphasis to the danger in which the life of Epaphroditus had been. The same purpose is served by the 'for indeed he was sick' of ver. 27.—hazarding his life. This is according to a slightly different reading from the Authorised Version, but which has the support of the older MSS. Neither the word of the received text, nor of the version here given, is found elsewhere in the New Testament. The former implies that he neglected to take counsel for the safety of his life, the latter that he willingly put it in jeopardy. From this word a name 'Parabolani' was taken in after times for those courageous persons who in the times of plague and pestilence took the position of watchers of the sick. Such a word gives a vivid picture of

St. Paul's opinion of the conduct of Epaphroditus. It represents him as encountering the labour and danger which attended on St. Paul's circumstances with full free will, and an entire disregard of consequences to himself, such as only true devotion could supply.—to supply that which was lacking in your service toward me. St. Paul does not imply any blame upon the Philippians in the word 'lack.' They could not all come to Rome, nor could he experience the liberal attentions which would have been poured upon him had he been among them. The lack was in-

evitable. Epaphroditus came as the representative of many, and would fain have multiplied both his powers and services, that he might not only be the bearer of their bounty, but the impersonation of their united love. In his zeal to do this, a hopeless toil, he was worn out in body though not in heart. The knowledge of what his labours had been makes the apostle say: 'Hold such in honour.' He uses here also again that word for 'service' which marks it as a votive religious act, as well as that it was done by Epaphroditus as a duty imposed by his fellow-citizens.

CHAPTER III.

Preparation to conclude interrupted by a digression on false teaching, vers. 1-16. What examples are to be followed, and what to be avoided, vers. 17-21.

CHAPTER III. 1-16.

Preparation to conclude interrupted by a Digression on False Teaching.

1 ^a FINALLY, my brethren, ^b rejoice ¹ in the Lord. To ^c write the same things to you, to me indeed *is* not ^d grievous, ² but for you *it is* safe. ^e Beware of ^f dogs, ³ beware of ^g evil workers, ⁴ beware of the ^h concision. For we are the ⁱ circumcision, which ^k worship God in the spirit, ⁵ and ^l rejoice ⁶ in Christ Jesus, and have no ^m confidence in the flesh. Though I might ⁷ also have confidence in the flesh. If any ⁿ other man thinketh that he hath whereof he might trust in the flesh, I ⁸ ^o more: ⁸ ^p circumcised the eighth day, of the ^q stock of Israel, of the ^r tribe of Benjamin, an ^s Hebrew of the Hebrews; as touching the law, a ^t Pharisee; concerning ⁹ ^u zeal, persecuting the church; touching ⁹ the ^v righteousness which is in the law, ⁷ blameless. ¹⁰ But ¹¹ what things were gain ¹² to me, those I ⁸ ^w counted ¹³ ^x loss for Christ. Yea doubtless, ¹⁴ and I count all things *but* loss ¹⁵ for the ^y excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the ^z loss of all things, and do count them *but* dung, ¹⁰ that I may ^a win ¹⁷ Christ, ⁹ and be ^b found in him, not having mine ^c own righteousness, ¹¹ which is of the law, ¹⁸ but that which is ^d through the faith of ¹⁹

^a Ch. iv. 8.
^b Ch. iv. 4, 10.
^c 2 Pet. i. 12.
^d Rom. xii. 11.
^e Mk. viii. 15, xii. 38.
^f Rev. xxii. 15.
^g 2 Cor. xi. 13.
^h Cf. Gal. vi. 13.
ⁱ Rom. ii. 29, iv. 12.
^k Jo. iv. 23, 24.
^l Ch. i. 16.
^m 2 Thes. iii. 4; Philem. 21.
ⁿ 1 Cor. iii. 18, viii. 2, ix. 12.
^o 2 Cor. xi. 23.
^p Lu. i. 59.
^q Rom. xi. 1; 2 Cor. xi. 22.
^r Rom. xi. 1.
^s 2 Cor. xi. 22.
^t Acts xxiii. 6, xxvi. 5.
^u Acts xxii. 24, xxvi. 11; 1 Cor. xv. 9; Gal. i. 13.
^v Rom. viii. 4, ix. 31, x. 5; Gal. i. 14.
^w Ver. 8.
^x Mat. xvi. 26.
^y 2 Cor. iii. 10.
^z 1 Cor. iii. 15.
^a Ver. 7.
^b 2 Pet. iii. 14.
^c Rom. x. 3, 5.
^d Rom. i. 17.

¹ or, farewell ² or, irksome
³ better, the dogs ⁴ better, the evil workers
⁵ The oldest MSS. have, who worship by the Spirit of God ⁶ rather, glory
⁷ rather, though I myself might have confidence even in, etc.
⁸ or, If any other man thinketh (or, seemeth) to have confidence in the flesh, I yet more ⁹ or, as touching ¹⁰ better, found blameless
¹¹ or, howbeit ¹² Gk. gains ¹³ rather, I have counted
¹⁴ rather, Verily ¹⁵ more closely, all things to be loss
¹⁶ or, refuse ¹⁷ or, gain
¹⁸ rather, not having a righteousness of mine own, even that which, etc., or, not having as my righteousness that which is of the law ¹⁹ or, in

opinion that the apostle wrote more than this letter to the Philippians. Others have referred the words to the previous sentence, 'rejoice in the Lord;' but though the Epistle is very full of joy in its tone, we can hardly think that St. Paul would have felt it needful to notice such words as he has just used in such a manner as to say the writing of them was not irksome to him, and was safe for the Philippians to have repeated to them. It seems therefore best to take them as the introduction of what is to follow. He is about to speak against the Judaizing teachers and the mischief which they wrought. Now it is conceivable, though we have no mention of it in the Acts, that at Philippi, as afterwards at Thessalonica, the apostle and his companions had given the people warning against these teachers of error, whose doctrines had already caused so much trouble at Antioch. If this be accepted, then the allusion of the verse before us may be to such previous oral warnings, the need for which may have been suggested to the apostle's mind by a prevalence of Jewish teaching among some who professed Christ in Rome (see chap. i. 15, 16). Or it may be that in 'the same things' a reference is made to what the apostle had written to other churches. He has found need elsewhere to write strongly against Judaizers; and to repeat such admonitions to the Philippians, even if there be no special immediate need for them, so far as he knows, is no burden to him, and to them it may chance to be a timely warning, and if not that, yet will be recalled, whenever such errors make themselves heard at Philippi.—but for you it is safe. In either of the last-named views the sense of the word 'safe' is naturally retained. Either, 'I have told you before, but yet it is safe, and a way of making sure that my oral teaching is not forgotten, if I write it:' or, 'It may be that there is no present need for what I am going to say, but it is a safe course to warn you against errors which may arise among you.'

Ver. 2. Beware of the dogs. The word signifies 'Look out,' and would rather seem to imply that these teachers were not yet at Philippi, but might come, and so the apostle bids them 'watch.' To the Eastern mind, nothing could express greater contempt than the name 'dog,' and there can be little doubt that this feeling was in the apostle's mind towards such false teachers. But there may also be an allusion to the contentions to which such lessons would give rise. For we see (Gal. v. 15) that in another church in which Judaizing opinions prevailed very greatly, the apostle is constrained to warn the members against 'biting and devouring one another,' lest they should be consumed one of another.—beware of the evil workers. Evil workers, because they themselves who are circumcised do not keep the law, and their pains are bestowed only on pulling down the work of the Christian teachers, and giving nothing in its stead but mere ceremonial observance, weak and beggarly elements without any spiritual benefit.—beware of the concision. The thrice repeated 'beware' in reference to the same persons marks the apostle's earnestness, and his sense of the peril to those who were again enslaved, after having been made free in Christ. He uses also a word for 'concision' which is found nowhere else in the New Testament. He calls their practice mere 'cutting,' a mutilation of the body for mutilation's sake, that, as he says elsewhere, 'they may

glory in your flesh,' that they may be proud that men consent to be outwardly marked for Jews. But in this word there may also be an allusion to the severance or cutting asunder in the church which such teachers were sure to cause. They were not only mutilators of the body, but also of the body of Christ, the Church.

Ver. 3. For we are the circumcision. Since he is a Jew who is one inwardly, walking after that faith of Abraham which he had while he was yet uncircumcised, and which makes him the father of the uncircumcised, who have a faith like his. When the outward sign had no accompaniment of faith, the sign alone availed nothing. On the way in which baptism took the place of circumcision, cf. Col. ii. 11, 12.—who worship by the Spirit of God. This is the reading of the oldest authorities. The word rendered 'worship' is applied primarily and most frequently to external acts and ceremonial observances. St. Paul chooses it advisedly, and says, not that there will be no outward observances on the part of Christians, but that their external worship will also be done from an internal prompting of the Spirit of God. They will worship in the Spirit, because God's Spirit will animate all they do.—and glory in Christ Jesus. Here again he is using a word which speaks of the boastings of these Judaizers. 'They desire to have you circumcised that they may glory in your flesh' (Gal. vi. 13) is the same word, and in that passage he continues in the like spirit as here: 'but God forbid that I should glory save in the cross of our Lord Jesus Christ,'—and have no confidence in the flesh. The feeling which John the Baptist rebuked in the Jews, that they were sure of God's mercy because they had 'Abraham to their father,' had even all the heart out of the Jewish nation, and had made them attentive only to the letter of the law, forgetting its spirit.

Ver. 4. Though I myself might have confidence even in the flesh. If those things on which the Judaizers lay such stress were of any account, I could glory as largely as any. He mentions this that he may bring out into stronger contrast the small value (or rather no-value) which he sets on outward position and observances. He had stood in a prominent place among those who could call themselves Abraham's seed. Few could number so many distinctive marks of Jewish purity and observance. How thoroughly, then, must he have seen the unimportance of all this, who could cast all away and count it worthless for Christ!—if any other man thinketh to have confidence in the flesh, I yet more. That is, I have a right to think so still more than he. He does not mean that he does so think, though in words he says so. He is only meeting for a moment the Judaizers on their own ground.

Ver. 5. circumcised the eighth day, thus observing the outward ordinance at the very earliest moment that the law prescribes it. The parents of such a child must have been zealous for the law, and careful that their son should be made fully a partaker of the Abrahamic covenant.—of the stock of Israel. He mentions this that it may be clear that not only he but his parents were Jews. He was not of a father or mother who had come into the privileges of the chosen race as proselytes.—of the tribe of Benjamin. One of the two tribes which remained faithful to David's house, and therefore worthy of high

estimation among the nation who looked back to David with so much pride.—a Hebrew of the Hebrews. By this he would mark the purity of his descent. All his race were Hebrews. He was born in Tarsus, away from the Holy Land, but there was no intermixture of other blood in his veins. We can judge that this was likely to be so when we find the son sent to study in Jerusalem at the feet of Gamaliel. Only those persons who were very proud of and careful for the strict Jewish character of all belonging to them, would have sought to have their son placed under such a teacher away from their own home. We can see also how learned the apostle was in all that concerned his own people.—**as touching the law, a Pharisee.** He explains this (Acts xxii. 3) as 'taught according to the strictness of the law of the fathers,' and again (Acts xxvi. 5) tells us that his was the 'most straitest sect of the Jewish religion.' And thus far he has spoken only of those distinctions as a Jew, which depended on others. His birth, family, and education were not in his own hands, but yet he could point to them as each one marking him for a privileged member of the chosen people. He now goes on to tell that his former zeal for Judaism did not disgrace such parentage and training.

Ver. 6. as touching zeal, persecuting the church. The preposition rendered 'as touching' in the previous verse occurs here three times over in close connection, and this should be indicated by the translation. 'Beyond measure,' he says, 'I persecuted the church of God' (Gal. i. 13), and the voice from heaven in the road to Damascus confirmed this: 'I am Jesus whom thou persecutest.' He counts this among the things of which he might have gloried had he put himself on the level of these Jewish teachers. How he really did esteem this zeal we know from his statement that he was not worthy to be called an apostle, because he had persecuted the church of Christ.—**as touching the righteousness which is in the law, found blameless.** Such righteousness as consisted in obedience to the legal ordinances he could claim, for he had observed them all. It is clearly to externals that he is referring, for his words imply that it was to men he had approved himself; none of his fellows surpassed him or even equalled him in strictness of legal observance. 'I advanced in the Jews' religion beyond many of my own age among my countrymen, being more exceedingly zealous for the traditions of my fathers' (Gal. i. 14). In the participle rendered 'found' (but omitted in Authorised Version), which is literally 'having become,' there is another sounding of the same note: Saul's careful observance of the legal ordinances had brought him to be, in the eyes of his fellows, one in whom no fault could be found. This righteousness, which he names 'a righteousness of his own,' he had now learnt to value at its true worth, and to seek that which is of God by faith.

Ver. 7. Howbeit what things were gain to me. In the days of his persecuting zeal, he like the Judaizers had counted all these distinctive marks of the pure and exclusive Jew as so many advantages. And in the original this is expressed somewhat more fully, for the word is really 'gains,' as though he had felt the total sum in his early days to be very great, and had been consequently proud of them.—**these have I counted loss for Christ.** In these, like the rest of his

nation, he had been putting his trust. Now he has learnt that in Christ alone is salvation, and that so long as Jewish observances are cherished side by side with a half-acceptance of Him, these legal merits, however complete, bar the way effectually to a full and saving faith. They had been gains in his eyes, but now he sees that to cling to them is ruin, and therefore he resigns them as one entire loss. This he has done for the sake of Christ, whom he has found to be far more precious than all beside. The tense, which is scarcely expressed in the Authorised Version, tells of that sacrifice which followed close upon the vision at his conversion. The words from heaven, and the three days' spiritual enlightenment while his bodily eye was quenched, gave time for the full comprehension of the worthlessness of all that he had prized before.

Ver. 8. Yea verily, and I count all things to be loss. Now he refers to the abiding state of his mind. He made the great sacrifice at first, and as it were cast overboard all which had seemed valuable in his Jewish life, and since that he is prepared to sacrifice himself and all besides for the service on which he has entered. And as he found no merit or value in his privileges and eminence as a Jew, so he lays no stress on what he may do or suffer as a Christian. It is 'not I, but the grace of God that was with me.' All this extinction of the natural pride of man was not without many a struggle, we may be sure, and made up part of what he includes afterwards under a communion in the sufferings of Christ.—**for the excellency of the knowledge of Christ Jesus my Lord.** The first preposition may be taken in the same sense as 'for Christ' in the previous verse, that is, 'for the sake of the excellency,' or it may perhaps better be understood as 'by reason of.' The apostle has learnt much of Jesus since the day when he first heard His voice, and the surpassing worth of what he knows makes all else poor in comparison therewith. This excellent knowledge is life eternal. For to know God and Christ (and no man cometh unto the Father but by him) constitutes eternal life. How then can anything in this world be mentioned in comparison with it! But St. Paul does not rest satisfied without the personal application. He knows Jesus as 'his own Lord,' and this it is which makes the knowledge most precious. At first he had only said, 'Who art thou, Lord?' (Acts ix. 5), but the fuller knowledge of Jesus has taught him to say now, 'my Lord.'—**for whom I have suffered the loss of all things.** The verb is cognate with the noun rendered 'loss' above, and intimates that the surrender was self-made; the Greek would perhaps be more nearly represented by 'the whole' instead of 'all things.' It is for Christ the personal Saviour that all this has been done, not merely for the knowledge of Him. The Jesus whom St. Paul, last of all the apostolic band, had seen is the being worthy of all this, for He had been dead and is alive again, thus manifesting the power of His resurrection.—**and do count them but dung.** This rendering of the noun is a common one, but Dr. Lightfoot has shown that the sense of 'refuse,' signifying those remnants of a meal which were thrown to the dogs, is probably what was meant here. If this be adopted, then the Bishop's further remark is apposite, that whereas the Jews regarded all but themselves as the dogs, hardly worthy of the

crumbs, now the strict Jew (St. Paul) looks upon all that he had so highly valued before in the light of refuse, and so makes those who cling to such observances to be the dogs, rather than the Gentiles whom they had so much contemned.—**that I may gain Christ.** This is the true gain, and the identical word as in the original should be preserved to show how the one thought pervades the apostle's mind. He has cast off what he formerly deemed 'gain,' but for all that he has another and richer 'gain.' He has lost something, but has gained far more.

Ver. 9. **and be found in him.** Whenever God shall make the inquiry, in allusion, most likely, to the day of Judgment. But there may also be reference made to that passing away of old things on which he is now dwelling. Thus the thought would include that of 2 Cor. v. 17: 'If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.' In this way the finding would refer to the union with Christ, both in time and in eternity. And this union is so real, that the apostle calls those who enjoy it a very portion of Christ. They are *in* him, they are more than stones in the temple of which He forms the head-corner; in Christ, according to His own prayer (John xvii. 23), believers are made one, both in God and in themselves. Thus both St. Paul's statements are true, 'We being many are one body in Christ;' and again, 'Ye are the body of Christ.'—**not having a righteousness of mine own, even that which is of the law.** The righteousness here spoken of is described as proceeding *out* of the law, that is, from the perfect observance thereof. As no man since the fall has kept the law, whatever advance any might make towards perfection therein, even if they were unblameable in the eyes of men, they could never thereby attain unto salvation. Yet the Jews, as St. Paul testifies (Rom. x. 1-6), had gone about to establish such a righteousness for themselves. They (and the apostle had been one of them) had a zeal of God, but not according to knowledge.—**but that which is through faith in Christ.** Here is a different kind of righteousness. It is not derived from what man can do, as in observance of the law, but comes to men through their belief in the incarnation and sacrifice of Christ.—**the righteousness which is of God by faith.** Here the righteousness is defined as the gift of God; could it have been secured in the law, it would have been man's own earning and desert; but since that may not be, it is given to the faithful of God's grace. The expression 'by faith' is not quite simple. The preposition might also be rendered 'upon.' And this more literal rendering perhaps brings out most nearly the sense which seems to be 'on the condition of faith.' But since He who bestows the faith is also God (cf. 2 Pet. i. 4, 5), both the faith and the righteousness have their efficient cause in God, and the latter is given in succession to the former, according as men use the boon first bestowed. Therefore the full force of the words is 'when faith is rightly used,' which also may be the sense of 'by faith.'

Ver. 10. **that I may know him.** The verb 'know,' when used in the Old and New Testament of God and Christ, has a very full sense, and implies a full comprehension of the Divine nature and will, and also of the duties and obligations which men should yield to the Deity. All

this the apostle would here comprehend in the word, for he immediately proceeds to explain that both the divine and the human in Christ is to be known by His followers: of the former they are to feel the help, of the latter they are to follow the example.—**and the power of his resurrection.** This is the divinity of Jesus demonstrated to mankind. But not only is the power of Christ known to Christians from His own rising, but from the sense and assurance which that gives them of their own resurrection. Thus this power of Christ fills them with hope, for this world is not the end of their being, and gives them courage in afflictions, for they shall reap in due time if they faint not.—**and the fellowship of his sufferings.** In a later letter (2 Tim. ii. 12) the apostle says, 'If we be dead with Him, we shall also live with Him; if we suffer, we shall also reign with Him.' To the Philippians he puts most prominently forward the necessity of a share in the sufferings of Christ. He himself has found the truth of the Master's saying: 'He that will come after me, let him deny himself, and take up his cross and follow me.' For Christians the order is as in the life of Christ: the power of the resurrection is not known apart from or before the fellowship of the sufferings. For us, however, the comfort and support of our knowledge comes unto us in the midst of our sufferings, and gives us strength to bear them.—**becoming conformed unto his death.** It will not perhaps be a death in character like Christ's which the apostle will have to bear, but of that he is not sure. But he knows that he will ever be in danger of such a death, and he is prepared to lay down his life in that manner, if God so ordain. In this way he is brought by his present trials and threatened end into such resemblance as the servant may bear unto his Master.

Ver. 11. **if by any means I may attain unto the resurrection from the dead.** This is not the language of despondency, but of humility. St. Paul hopes, because he believes in Christ; but not seldom does his low estimate of himself lead him to speak in language like this, 'lest I myself should be a castaway.' By the 'resurrection from the dead,' he means that resurrection in which the righteous will have share. At the last day all will rise, and in that rising he is sure to have his part; but he desires to feel a confidence beyond this, and to attain to be among those who shall be Christ's at His coming.

Ver. 12. **Not that I have already obtained.** He has been speaking of righteousness which is God's free gift to the faithful, as distinct from that righteousness which the Jew sought by the works of the law. But lest his readers should run into the error of supposing that the righteousness of which he speaks demands no zeal or effort from its recipients, because it is of God's free grace, he proceeds to explain to them his own position and feelings. He has received the gift of faith with which to make a start in the Christian race, but that is only means to an end, which end will not be gained in this life.—**or am already made perfect.** Such a state is not attained while we live here, he would say. Every day brings its new opportunities either to be improved or to be neglected. If rightly used, they bring men nearer to perfection; but the work is ever doing, never done; for the stature of the fulness of Christ is the Christian's aim, and of this his greatest and best

efforts must ever fall short.—**but I press on.** The figure is from the race-course, on which there must be no stoppage till the goal is reached. For Christians all the earthly life is the running time: they must press on all their days; and this the apostle does.—**if so be that I may apprehend.** That is, gain the prize in the end, which cannot be without the constant hastening and toil.—**that for which also I was apprehended by Christ Jesus.** In the previous clause he has spoken of his chance of apprehending or winning the reward, but before his lips have spoken the word 'reward' his heart corrects the thought that it would be any winning of his own, and he closes his sentence in such a way as to show that he knew how true it was that Christ had sought him; before he sought Christ, the Lord had marked him as a 'vessel of choice,' or there would have been no thought in his heart about the prize of the high calling in Christ Jesus. Christ, at his conversion, made Saul His own prize, and for this reason only it is that the apostle hopes that in the end he may win the prize in the race to which Christ's grace has sent him forth.

Ver. 13. **Brethren, I count not myself yet to have apprehended.** So anxious is the apostle to avoid any seeming of confidence, that he repeats in substance the statement of the previous verse. The need for labour in the spiritual race is not ended for him, nor must it be for others. And in the word 'count' he expresses this very strongly. It is not the word which has been so rendered in ver. 8. Here the word signifies the making of an accurate reckoning. This St. Paul had done calmly in his own case, and knows the result. The prize is not yet reached.—**but one thing I do.** That I may ever be getting nearer to that result for which Christ laid hold on me, and plucked me back from my old life. And that he speaks of one thing only, shows how he felt the singleness of eye with which the great work of salvation was to be pursued.—**forgetting the things which are behind.** Those advantages on which as a Jew he had set such store, and which, if he had continued to value them, or even to think of them, would have proved a stumbling-block to spiritual progress. And there were behind the apostle also those years of labour for the cause of Christ on which some men would have been tempted to dwell with thankfulness and hope; but these too he will forget. He will even forget, as he runs his race, those days of his over-much zeal for the Jews' religion, in which he persecuted the church of Christ. For of these acts he has sincerely repented.—**and stretching forward to the things which are before.** The figurative language of the race-course is still maintained, and in this verb we have pictured the outstretched neck and the body leaning forward which are needful for the diligent runner. By the 'things which are before' we must not merely understand St. Paul to mean 'the prize,' as the final result of the contest. He means rather, in addition to that, yet preceding it, all those parts of the race which are yet to be run, the struggles through which he may have to pass, and how he may finish the remainder of his course most to God's glory and the church's profit.

Ver. 14. **I press on towards the goal.** This is a consequence of the forgetting of all that is behind. Nothing is suffered to draw off the gaze from that end which is to be reached, and which,

like the winning-post in a race, is kept steadily in view. Of course, as the heavenward race is a spiritual kind, it is the eye of the soul that is fixed on the goal.—**unto the prize of the high calling of God in Christ Jesus.** The prize is in the original a word which means the garland bestowed by the judges at the end of the race. That this idea of a crown was continually in the minds of the New Testament writers, we may see from the language used by St. Paul elsewhere (1 Cor. ix. 25; 2 Tim. iv. 8), and also by St. James (Jas. i. 12) and St. John (Rev. ii. 10). It would be a most telling figure with the Gentiles, to whom the sight of such victor's crown was familiar. 'The high calling of God' is that summons or invitation which had been given by God to the apostle, to be a sharer in the kingdom of heaven and its blessings. It is named 'high' because the invitation comes from above, and it is a call to heaven. For this reason it is termed 'a heavenly calling' (Heb. iii. 1). The real prize of this calling is the blessedness of dwelling with God, and this is the hope of the Christian calling. The closing words of the verse, 'in Christ Jesus,' seem most aptly to join on with 'I press on' at the beginning. The runner in the heavenly race could make no progress in his own strength, but in Christ Jesus what was weak in him becomes strong, and instead of despair he is full of hope. Thus, although he has said 'this I do,' and 'I press on,' he comes back in these final words to the first thought, the putting down of all trust in self, and shows that he never forgets 'not I, but the grace of God which was with me.'

Ver. 15. **Let us therefore, as many as be perfect.** The apostle uses the word 'perfect,' as our Lord in the Sermon on the Mount: 'Be ye perfect, even as your Father which is in heaven is perfect,' carries its own explanation on its face. The Christian is to set before himself the highest ideal, and to be ever striving after it. To those who are so striving, wherever they may be in the scale of spiritual advancement, St. Paul gives the name of 'perfect,' just as he uses 'saints' of those who aim at saintly life with all their powers, though they may at times fall short thereof.—**be thus minded.** Think as I have been setting before you my own thoughts—first, that the righteousness of the law is to be counted loss for the knowledge of Christ; and next, that having been called to faith in Him, not to forget that faith is to be made manifest in the lie, and that the prize is not won, because you know it to be before you at the end of the race-course. It is only bestowed on those who run to the end.—**and if in anything ye are otherwise minded.** To be *thus* minded is to have the right mind; so by *otherwise* minded we must understand 'being in error.' As has been already said, though the Philippians might all be classed under the head of 'perfect,' there were yet many gradations among them, and all of them would not have attained to the clear insight of St. Paul in spiritual things. These are the 'otherwise minded;' but to them the apostle says, if they will but run in the race so far as it is set before them, if they will but be determined to advance further towards ideal perfection, then the Spirit will be given to enlighten their minds still more, and to make them aware of what, as yet, they know not.—**even this shall God reveal unto you.** The apostle here reminds them that the

light which they already enjoy is the gift of God. As therefore He has given this, so will He also supply more to those who live according to what they now have. It is not of anything but the practical duties of the Christian life that the apostle here seems to be speaking, but his teaching is true to an extent farther than he pushes it. 'If any man will do His will, he shall know of the doctrine,' is of the widest application, and shows us also that it suits St. Paul's hearers, those who desire to be more perfect, for it is in its literalness, 'If any man wisheth to do His will,' etc. And the light will come as a revelation. It will not necessarily be from human teaching, It may be from within that the beam shall first be

seen. But in whichever way it is imparted, it is through the Holy God, and those who receive it may fitly be called 'taught of God.'

Ver. 16. Only, whereunto we have already attained, by that same rule let us walk. The final words of this verse, in the Authorised Version, 'Let us find the same thing,' are not supported by the oldest MSS., add nothing to the sense, and appear to be a gloss which from the margin has made its way into the text. The verse itself is an enforcement of what he has been saying before. Those who would attain the prize must run, those who would have more light and knowledge must make a right use of that which they have obtained.

CHAPTER III. 17-21.

What Examples are to be followed, and what to be avoided.

17 BRETHREN, be ^a followers together ¹ of me, and ^b mark them which ^c walk so, as ye have ² us for an ^d ensample.
 18 (For many ^e walk, of whom I have ^f told you often, and now tell you even weeping, *that they are* the ^g enemies of the cross
 19 of Christ: whose ^h end *is* ⁱ destruction,³ whose ^k god *is* their belly,⁴ and whose ^l glory *is* in their shame, who ^m mind earthly things.) For our ⁿ conversation ⁵ is in heaven; from whence
 21 also we ^o look for the Saviour,⁶ the Lord Jesus Christ: who shall ^p change ^q our vile body,⁷ that it may be fashioned ^r like unto his glorious body,⁸ according to the ^s working whereby he is able even to ^t subdue ⁹ all things unto himself.

^o 1 Cor. i. 7; Tit. ii. 13; Heb. ix. 28.
^r Rom. viii. 29; Col. iii. 4.

^p 1 Cor. xv. 51, 52; 2 Cor. xi. 13, 14, 15.
^s Eph. i. 19, iii. 7.

^q Cf. 1 Cor. xv. 43-53.
^t 1 Cor. xv. 28.

¹ rather, be ye imitators together, etc.

² rather, which so walk, even as ye have, etc.

⁴ or, whose god is the belly ⁵ rather, citizenship, or, commonwealth

⁶ better, wait for a Saviour

⁷ better, fashion anew the body of our humiliation

⁸ rather, conformed to the body of his glory

³ or, perdition

⁹ or, subject

What Examples are to be followed, and what to be avoided, 17-21.

Having set before the Philippians the necessity for walking in the light which each has, St. Paul now points them to his own life, and the lives of those who are like him, for an example. They will see other lives, against which he has before warned them, which are led by men who are foes of the Christian faith. Such shall be destroyed, for they make their appetites their God, glory in what is shameful, and heed nothing of the heavenly calling. The true Christian thinks of heaven as his city, and looks for Christ to come again from thence, as a Saviour who shall change the body of man's humiliation, that it may be like that body of His glory in which He ascended into heaven. This will He do, for all power is

given unto Him, and He can make all things subject unto Himself.

Ver. 17. Brethren, be ye imitators together of me. 'Fellow-imitators' would be the literal rendering of the noun in this clause, and it intimates that the apostle desires every one of the Philippians to join in this imitation; and not only so, but to vie with one another in their zeal in doing so, and yet to do what is only possible in the Christian race, each to seek to help his neighbour forward, as well as to make progress himself.—and mark them which so walk, even as ye have us for an ensample. Just as to the Romans (xvi. 17) he counsels that they should mark them that cause divisions for avoidance, so the apostle and those like him are to be looked at for imitation. It is possible to take the clause as equivalent to 'which so walk as I walk, accord-

ing as ye have,' etc., or 'which walk in such wise as ye have us for an example;' but the former seems to suit the Greek best. So that the connection of the verse would be: Imitate me, and mark those who walk as I do, according as you have us (both them and me) for a copy.

Ver. 18. **For many walk of whom I have told you often.** These are the men who offend in an opposite way to the Judaizers. We hear much of them in the Epistles, how in their boastfulness of superior knowledge they held themselves at liberty to indulge their fleshly appetites. Their wicked character is shown in its fuller development in such Epistles as 2 Peter and Jude, but the 'knowledge falsely so called' was doing its pernicious work long before, and the indulgence of all the fleshly appetites was a characteristic of the Gnostics from first to last. Whether the frequent warnings to which St. Paul here alludes were needed even when he first visited Philippi, or whether they had been given subsequently, we cannot decide, though the word 'often' gives some colour to the tradition already alluded to that St. Paul had previously sent an Epistle to Philippi.—**and now tell you even weeping.** Tears that are shed for the evil which these men will work, and also for the fate which is in store for such offenders. The apostle hates the sin, as we may see from the strong words which he soon writes, but yet he is moved to weeping for the sinners.—**that they are the enemies of the cross of Christ.** Such men are the greatest adversaries to the Christian cause. They are nominally Christians, but refuse to bear the cross or to have any fellowship in Christ's sufferings, and thus they prove worse foes than bitter opponents would be. They lead astray the weak by the tempting promises of liberty, which appear so powerfully to the carnal part of man; and they also give occasion to others, who hate Christ's cause, to blaspheme the whole Christian Church because of these false brethren. Thus their injury operates in two ways, within and without the Church.

Ver. 19. **whose end is destruction.** And as St. Peter says (ii. 3), this destruction does not slumber, it will soon come. The heresies of destruction, which they bring in, will in the end bring swift destruction upon themselves.—**whose god is the belly.** The apostle has spoken of such men already to the Romans. 'They serve not our Lord Jesus Christ, but their own belly.'—**and whose glory is in their shame**—that is, in what ought to be their shame; but instead of this, they make a parade of what they do, 'foaming out their own shame.'—**who mind earthly things.** For such men the upward heavenly calling of God has no attraction. They are given up to what is base, the satisfaction of the momentary desires of the senses, and therein they live entirely, grovelling like the beasts.

Ver. 20. **for our citizenship is in heaven.** So those whose hearts are on the earth are to be marked and avoided. We can have no com-

munion with such men. We must pass amongst them, while we live here, as though they were alien unto us, and we merely pilgrims and strangers in their midst. They are at home here. They have their reward. In 'citizenship' the idea is not that of the Authorised Version, 'conversation,' which is generally the rendering of a different Greek word, signifying 'manner of life.' The apostle means that it is in heaven only that the true Christian can claim (or ought to claim) his rights as a citizen; till he has reached that land, his wanderings are not over. And this is made emphatic in the Greek, where our citizenship stands first in the sentence. The verb rendered 'is' is a strong verb, and indicates that the home is there already, though we have not yet reached it. Christ has gone before and has prepared mansions (*i.e.* resting-places) for His people, in which they shall abide continually, being pilgrims no longer.—**from whence also we wait for a Saviour, the Lord Jesus Christ.** The verb is always used in the New Testament of that longing for salvation which is expected at the coming of Christ. But this is a longing which, as faith assures those who feel it, will be gratified at last.

Ver. 21. **who shall fashion anew the body of our humiliation.** When He appears as our Saviour, He shall change our body in all those points specified by the apostle (1 Cor. xv. 42-44). Its corruption shall become incorruption; its dishonour, glory; its weakness, power, and from natural it shall become spiritual. It is not said that the body shall be done away, but only what is fleeting and liable to decay and sin shall be transformed to the undying and pure and real. The body is called 'the body of our humiliation,' because while in it we have so much to humiliate us, so much to mourn over, from which we cannot get free, till we be clothed upon with our house which is from heaven. The rendering of the Authorised Version, 'our vile body,' is often understood as disparaging the body, whereas that which makes the body of man a body of humiliation is the sin which has entered into the world and brought death in its train. The body of man was at first, like the rest of God's creation, made very good, and by the change, the new fashioning, of the Saviour, we look for God's image to be restored in it.—**that it may be conformed to the body of his glory.** The fleeting fashion of the body shall be done away, its essential form shall remain, and be like unto Christ in His glory.—**according to the working.** Sometimes rendered 'effectual working,' and applied chiefly to the manifestation of the resistless powers of nature and of God, and especially to the mighty power of God shown in the resurrection of Jesus. Hence the definition of it which follows immediately.—**whereby he is able even to subject all things unto himself.** Not man's body only, but all rule, all authority and power. The time and manner in which this shall be completed is set forth by the apostle, 1 Cor. xv. 24-28.

CHAPTER IV.

I. Reiterated exhortation to stedfastness, ver. 1; II. Special individual appeals and entreaties, vers. 2, 3; III. How to be ready for the coming of the Lord, vers. 4-7; IV. Precepts for guidance in Christian life, vers. 8, 9; V. The Apostle's joy over their liberality, because it is evidence that their faith is not without fruits, vers. 10-20; VI. Greetings and Benediction, vers. 21-23.

CHAPTER IV. 1.

Reiterated Exhortation to Stedfastness.

I THEREFORE, my brethren, dearly¹ beloved and^a longed^a for, my^b joy and^c crown, so^d stand fast in the Lord, my dearly¹ beloved.

^a Ch. i. 8.
^b 1 Thes. ii. 20.
^c 1 Thes. ii. 19;
 2 Cor. i. 14.
^d 1 Cor. xvi. 13;
 Gal. v. 1;
 1 Thes. iii. 8.

¹ omit dearly

Reiterated Exhortation to Stedfastness, iv. 1.

In a few most affectionate and earnest words the apostle enforces the exhortation with which the Epistle began (Phil. i. 27), that they should continue stedfast in their Christian course.

Ver. 1. **Therefore.** Because you are citizens of a heavenly country, whom the trials and temptations of the world should not be able to draw into forgetfulness of your true home; and because you are expecting a Saviour, and therefore should be in readiness for His coming.—**my brethren, beloved and longed for.** Every word testifying more than the last to the intensity of the affection with which the apostle's heart was filled. It is in no mere sense of ordinary Christian brotherhood that he uses the name 'brethren.' They are his own, and treasured in his heart, the great desire of which is that he may see them once more. He has used the kindred verb of his own longing after them already (Phil. i. 8), and of the desire, the home-sickness, of Epaphroditus (Phil. ii. 26).—**my joy and crown.** Yet,

though his heart goes forth to the Philippians in great tenderness, that is not his only thought with reference to them. They have given him as a church nothing but delight. He tells them, therefore, of his rejoicing in the memory of them, and of their love, but, looking forward also to the great day of account, he tells them too that in the judgment day their faith will be his joy and crown in the presence of the Lord, into whose service he has been privileged to bring them.—**so stand fast.** Be stedfast in the way in which I have been pointing out, bearing in mind the humility of Christ, and the feebler yet more attainable example of me, His servant. Then your adversaries shall not prevail over you, and you will be ever preparing and prepared for the advent of Christ.—**in the Lord.** But it must not be attempted in your own strength. It must be in trust on Christ, and for the love of Christ, or, while thinking you stand, you will be in peril of falling.—**my beloved.** The verse runs over with affection from a full heart.

CHAPTER IV. 2, 3.

Special individual Appeals and Entreaties.

2 I BESEECH Euodias, and beseech Syntyche,¹ that they be
3 ^a of the same mind in the Lord. And I^b entreat² thee also, true^c yokefellow, help those women which^d laboured³ with me in the gospel, with Clement also, and *with* others my^e fellow-labourers,⁴ *f* whose names *are* in the book of life.

^a Rom. xii. 16;
 1 Pet. iii. 8.
^b 1 Thes. iv. 1;
 2 Thes. ii. 1;
 2 Jo. 5.
^c Ch. ii. 20;
 1 Tim. i. 2.
^d Ch. i. 27.
^e Ch. ii. 25.
^f Lu. x. 20;
 Rev. iii. 5,
 xiii. 8, xvii.
 8, xx. 12, 15,
 xxi. 27.

¹ rather, I exhort Euodia, and I exhort Syntyche

² better, Yea, I beseech

³ rather, these women, for they laboured, *etc.*

⁴ or, and the rest of my fellow-workers

We find from the history of the Acts of the Apostles that women were conspicuous among the first members of the Philippian Church. Lydia's house was the home of the missionaries. Women still were among their zealous members, but between some of them there had arisen a difference of feeling, and St. Paul urges union on two of these by name, and begs his fellow-labourers in the Gospel who are in Philippi to help on the consummation of peace and love among the sisters in the church.

Ver. 2. I exhort Euodia. The verb implies something stronger than the 'beseech' of the Authorised Version. The apostle calls on these sisters by the authority of his office. Euodia (not Euodias, as Authorised Version) was one of those godly women of which the early church made much use, and who in this case were worthy to be called 'fellow-strugglers' with St. Paul for the cause of Christ's Gospel. It was to the women especially that the first preaching at the *proseucha* in Philippi was addressed (Acts xvi. 13, 14), and a woman is the first Christian convert mentioned there, the first-fruits of apostolic labour in Europe.—**and I exhort Syntyche.** The repetition of the verb is very emphatic, and probably is meant to indicate that the exhortations could not be given at the same time. These two may have been forming parties in the church, and have been regarded as leaders by favourers of one opinion or the other. It is impossible to divine what subjects may have threatened to rend the peace of the congregation, whether Jewish prejudices ranged against Gentile freedom, or matters peculiar to Philippi alone; but we can see from the apostle's language, that though at variance in opinion, these women were still earnest in the cause of Christ.—**that they be of the same mind in the Lord.** He gives with his exhortation both the reason for following it, and the means whereby it may be fully followed. They are 'in the Lord,' servants of the same Master, baptized in the same name, and striving for the same object. If then, remembering this, they seek to their Master for aid, the unity of spirit will be bestowed. When believers fix their gaze on Christ, the smaller concerns, by which the church must ever be surrounded in this life, sink down to their proper level, far below the life in Christ, and are seen not to be worthy of consideration, if they are to cause a rending of the oneness of the church, which is Christ's witness on earth.

Ver. 3. Yea, I beseech thee also, true yokefellow. Here St. Paul addresses some man whose influence was likely to have weight in bringing about peace and unity in the Philippian sisterhood. As the apostle does not name the person meant, there has been much speculation as to whom he is addressing. Some have thought that the name was here, and that the word rendered 'yokefellow' (*Synzygos*) might be not a common but a proper noun. Thus St. Paul would be playing on the word, as he does on the name Onesimus in the letter to Philemon. 'Thou Synzygos, who art a yokefellow truly, in name as well as in nature.' But as the word is not found elsewhere as a name, this explanation may be dismissed. Others have applied the words to St. Luke, from the language of the Acts, in which the writer employs 'we' in the journey from Troas to Philippi (Acts xvi. 10-17), then drops into the third person, until (Acts xx. 5) St. Paul

returns through Philippi to go into Asia. Hence it is thought that St. Luke may have been left in charge of the Philippian Church, and he may have been intended by the expression 'true yokefellow,' of which we cannot doubt that 'the beloved physician' would be deemed worthy by St. Paul. But Luke seems to have been at Rome at this time. See Lightfoot, *Introduction*, p. 10. Others, again, and perhaps with more probability, have applied the words to Epaphroditus, who was to be the bearer of the letter. He may have been the amanuensis, and the words may represent St. Paul's direct appeal to him, which he has put down just as it was made, and that he might be able to do so, has left out his name, only giving the affectionate title which the apostle applied to him. But whoever may have been intended, neither the apostle nor the amanuensis thought the mention of a name of any consequence. The appeal was intelligible by him to whom it was made, and charity (such as he was to use and foster) 'vaunteth not herself.'—**help these women.** That is, Euodia and Syntyche. 'Those' in the Authorised Version makes the woman to be helped other than these two, which is not correct, as is shown by the following relative.—**for they laboured with me in the gospel.** The verb is only found again in Phil. i. 27, 'striving for the faith.' These women, like the apostle, had entered on the heavenward struggle, and like him were zealous that the Gospel should be spread abroad. The expression seems to imply that even in the early days of the apostle's visit, the women at Philippi had been accepted as fellow-workers in Christian undertakings.—**with Clement also.** This may be joined with what immediately precedes, thus including Clement among those who with the women had joined St. Paul in his preaching and labours at Philippi, but it seems better to couple it with the words 'true yokefellow.' 'Do thou along with Clement help these women.' Of the Clement here mentioned we have no further knowledge for certain. He may have been the same who afterwards became bishop of Rome, and whose Epistles to the Corinthians are preserved among the writings of the Apostolic Fathers. For Philippi was a colony of Rome, and probably in close communication with the capital. But the name was far too common for this to be at all certain.—**and the rest of my fellow-workers.** We might judge from this language, that even before the apostle's departure from Philippi the converts had become numerous. But in such a work every scholar becomes a teacher. The youngest true believer must tell what has been done for him, and so becomes a preacher.—**whose names are in the book of life.** Compare the passages in the Book of Revelation where this expression occurs. The conception is of God's record of all those who are striving to serve Him. It is clear from the language of St. John that the names were not considered to be written there unchangeably, but if found unworthy to continue, they might be blotted out. Those are in the Book of Life in scripture language who have begun to walk in the way of salvation. St. Paul makes no list of names. They are known to God, and would know that they were appealed to without being named, for they were walking after the apostle's example, and so would be ready to strive for that unity in the church which he longed to see.

CHAPTER IV. 4-7.

How to be ready for the coming of the Lord.

4 ^a **R**EJOICE ¹ in the Lord alway: *and* ² again I say, ³ Rejoice. ¹ *a* Ch. ii. 18,
 5 Let your ^b moderation ⁴ be known unto all men. The ¹ Thes. v. 16.
 6 ^c Lord is at hand. Be ^d careful for nothing: ⁵ but in every ² Cor. x. 1;
 thing by prayer and ^e supplication, with thanksgiving, let your ³ Jas. iii. 17.
 7 requests be made known unto God. And the ^f peace of God, ⁴ Cor. xvi. 22;
 which ^g passeth all understanding, shall ^h keep your hearts and ⁵ Jas. v. 8;
ⁱ minds through ⁶ Christ Jesus. ⁶ Jude 14, 15.
⁷ *d* Mat. vi. 25.
⁸ *e* 1 Tim. ii. 1.
⁹ *f* Jo. xiv. 27;
¹⁰ *g* Rom. i. 7;
¹¹ *h* Col. iii. 15.
¹² *i* Cf. Eph. iii.
¹³ 19.
¹⁴ *h* 1 Pet. i. 5.
¹⁵ *i* 2 Cor. ii. 11,
¹⁶ xi. 3.

¹ *or*, Farewell² *omit* and³ *rather*, I will say⁴ *or*, gentleness, *or*, forbearance⁵ *better*, In nothing be over-anxious⁶ *rather*, guard your hearts and thoughts in, *etc.**How to be ready for the coming of the Lord, 4-7.*

Turning from special exhortation, St. Paul gives some general precepts to the whole church. In these he exhorts to a religious joy, and this should be accompanied with a kind and forbearing spirit, which all men should recognise as specially Christian. Then all over-anxiety in worldly affairs should be laid aside, and all wants brought to God in earnest supplication. Thus would their hearts and thoughts be kept through Christ in holy peace, passing all that man can think or tell.

Ver. 4. **Rejoice in the Lord alway.** The apostle now takes up the thread of his thoughts from chap. iii. 1. Two digressions on Judaizers and on those who mind earthly things have intervened, but he now turns back to his chief theme of 'joy in the Lord.'—**again I will say, Rejoice.** When we reflect that the Epistle was written from his prison, we may judge of the comfort which the apostle found in Christ, and may see why he is ready to count all things loss for Him who fills his heart with such unspeakable rejoicing.

Ver. 5. **Let your forbearance be known unto all men.** Let them see that you behave with gentleness even in all the opposition of your adversaries. Thus shall they be taught that there is a power in Christianity, and be led to glorify your Master. The apostle does not encourage to any parade or ostentation of gentleness, but such a life as shall be in all its parts marked by this virtue, so that men at all times may recognise how the Christian differs from others.—**the Lord is at hand.** The special Christian watchword in the early days of the faith, and there can be no doubt that there was a widespread expectation of the immediate coming of Christ. The words are meant first as an encouragement to those who had much to suffer, that they should not faint, for the Deliverer was near; next for a warning, that none should relax, lest Christ should come, and those who were called by His name should be found not watchful.

Ver. 6. **Be over-anxious in nothing.** 'Careful' has lost its sense of 'full of care,' and we

have no good word to take its place. The feeling which the apostle wishes to check is that undue care for the things of this life which puts this world and its concerns before the service of the Lord. It is the Martha-like anxiety which becomes troubled about many things, so as to forget the one thing needful.—**but in everything by prayer and supplication.** He is not content with exhorting, but he adds the means whereby his advice may be followed. In all things come to God, not merely in those which may be called strictly religious concerns, but whenever the over-anxiety is in danger of becoming too great. In 'prayer and supplication,' the former applies rather to the outpouring of the soul, the casting off the load of care upon God; the latter to the requests which we feel prompted to make unto Him.—**with thanksgiving.** This must always be the Christian's tone towards God. If troubles come, he must be thankful for the Father's discipline, and strive to find out why they are sent; in joy, thanksgiving will surely come unbidden.—**let your requests be made known unto God.** The Christian's forbearance is to be known unto all men, not published or paraded, but so visible in the life that it cannot fail to be recognised. The requests unto God are to be made known by open declaration. God knows men's needs, but willeth that they should call upon Him.

Ver. 7. **And the peace of God.** A peace which shall banish all the over-anxious care, a peace which the world can neither give nor take away. Such peace did the Lord leave with His disciples, that their hearts should be neither troubled nor afraid.—**which passeth all understanding.** It is better than all that the wit of man or his forethought can devise, and therefore is to be preferred before the results which can be gained by over-anxiety for worldly things.—**shall guard.** The full sense is best brought out by this rendering. God's peace shall stand as sentinel, and let no hostile disturbance enter.—**your hearts and your thoughts.** The heart needs such guardianship as the seat whence evil arises within man (Mark vii. 21, 22), and breaks forth into act, but even more than the guarding of this will God's peace do for men. It shall keep watch over the thoughts too as they spring in the mind, and guide them aright.—

in Christ Jesus. The rendering 'through' of the Authorised Version is scarcely the sense, which seems much more forcibly expressed by the literal translation of the preposition. The life of the

Christian is a life in Christ, he is to be one with Christ. This can specially come to pass in the heart and thoughts, and is brought about through the Spirit giving peace to be guard over them.

CHAPTER IV. 8, 9.

Precepts for the guidance of Christian Life.

8 **F**INALLY, brethren, whatsoever things are true, whatsoever things are ^b honest,¹ whatsoever things are just, whatsoever things are ^c pure, whatsoever things are lovely, whatsoever things are of ^d good report;² if there be any ^e virtue, 9 and if there be any praise, ^f think on³ these things. Those ^g things, which ye have ^h both learned, and ⁱ received, and heard, and seen in ^h me, do:⁶ and the ⁱ God of peace shall be with you.

^a Ch. iii. 1.
^b 1 Tim. iii. 8, 11; Tit. ii. 2.
^c 1 Tim. v. 22; Jas. iii. 17.
^d 1 Tim. v. 10.
^e 2 Pet. i. 5.
^f 2 Cor. iii. 5.
^g 1 Cor. xi. 23, xv. 1, 3.
^h Ch. iii. 17.
ⁱ Rom. xv. 33, xvi. 20.
 2 Cor. xiii. 11;
 1 Thes. v. 23;
 Heb. xiii. 20.

¹ rather, honourable, Gk. reverend ² or, gracious ³ Gk. take account of
⁴ rather, The ⁵ omit have ⁶ rather, these things do

Precepts for the guidance of the Christian Life, 8, 9.

With much emphasis of language, St. Paul urges on the Philippians that they be mindful of the various virtues which mark the Christian character, and carry out all that he has taught them either by word or example, and thus shall the God of peace dwell with them.

Ver. 8. **Finally, brethren.** He lingers in the conclusion as though the writing of his letter in some degree soothed his longing for them.—**whatsoever things are true.** Not merely in words only, but in thoughts and actions.—**whatsoever things are honourable.** Such as make men esteemed and revered by those with whom they live.—**whatsoever things are just.** Actions upright in all respects, whether concerning ourselves or others.—**whatsoever things are pure.** Unspotted chasteness in the whole behaviour.—**whatsoever things are lovely.** Which win favour from those among whom they are done; which gather men friends.—**whatsoever things are of good report.** Well spoken of among men, and so bringing a good name.—**if there be any virtue.** He adds this, that he may leave nothing out of his enumeration, 'whatever virtue there be.'—**and if there be any praise.** The praise is a consequence of the virtue. He does not intend that the Philippians should follow after all that the carnal world might praise, but only what is praised because it is virtuous.—**think on these things.** The word is

not, as will be seen from the notes, the common word for 'think,' but indicates the making up of a reckoning. He has been giving them a long list of virtues as constituents of the Christian character, and the employment of this word may have been suggested by the thought that they must add virtue after virtue, and so try to make the reckoning as complete as they could. Count up these things, he would say, for yourselves, and as you do so, try to cultivate the whole.

Ver. 9. **The things which ye both learned, and received, and heard, and saw in me, these things do.** Knowing how much more telling example often is than precept, the apostle points to his own teaching and life as they had known them. At first they had been scholars learning from him; after that, they became fellow-workers and brethren, and were entrusted with a share of the duties of the church, and as he had received from the Lord, so they had received from him; beside which they were daily witnesses of his words and works, and to these he refers them as their practical standard.—**and the God of peace shall be with you.** This he says speaking out of the depths of his own experience. He knows that his own pursuit of the high standard which he is setting before the Philippians has brought him peace, even amid the greatest afflictions, through the indwelling presence of God. And his constant feeling of joy in the Lord, even in his present chains, is a telling evidence that the God of peace is with him.

CHAPTER IV. 10-20.

He rejoices over their Liberality, because it is a proof of the fruits of their Faith.

10 **B**UT I ^arejoiced¹ in the Lord greatly, that now at the last ^aCh. iii. 1.
 your ^bcare of me hath ^cflourished again; ² wherein ³ye ^b2 Cor. xi. 9.
 11 were also ^dcareful,⁴ but ye lacked ^eopportunity. Not that I ^cCf. ch. ii. 39.
 speak in ^frespect of want: for I have learned, in whatsoever ^dTit. iii. 8.
 12 state I am, ^gtherewith⁵ to be ^econtent. I know both ⁶how to ^fMk xii. 44.
 be ^habased, and I know ⁷how⁷ to ⁱabound: everywhere,⁸ and ^g1 Tim. vi. 6, 8;
 in all things, I am instructed both to be full and to be ^khungry, ^h2 Cor. xi. 5.
 13 both to abound and to suffer ^lneed.⁹ I can do all ^mthings ^h2 Cor. xi. 7.
 14 through Christ¹⁰ which ⁿstrengtheneth me. Notwithstanding ⁱVer. 18.
 ye have well done,¹¹ that ye did ^ocommunicate with¹² my ^k1 Cor. iv. 11;
 15 ^paffliction. Now, ye Philippians, know also,¹³ that in the ^l2 Cor. xi. 27;
 beginning of the gospel, when I departed from Macedonia, no ^l2 Cor. xi. 9.
 church ^rcommunicated¹⁴ with me, as concerning giving¹⁵ and ^m2 Cor. xii. 9.
 16 receiving, but ye only. For even in Thessalonica ye sent once ⁿEph. iii. 16;
 17 and ^sagain unto my ^tnecessity.¹⁶ Not because I desire ^aa ^o1 Tim. i. 12.
 gift; but I desire ^vfruit that may ^wabound¹⁷ to your account. ^o1 Tim. vi. 18.
 18 But I have all,¹⁸ and ^xabound: I am ^yfull,¹⁹ having received of ^pActs xx. 23.
 Epaphroditus the things *which were sent* from you, an ^zodour ^q1 Jo. iii. 11.
 of a sweet smell, a ^asacrifice acceptable, ^bwell-pleasing to God. ^rCf. ch. i. 5.
 19 But my God shall ^csupply all your need²⁰ according to his ^r1 Cor. ix. 15;
 20 ^driches in glory by²¹ Christ Jesus. ^eNow unto God and our ²2 Cor. xi. 9;
 Father²² be glory for ever and ever.²³ Amen. ^{ver. 14.}

¹ or, rejoice ² rather, now at length ye have revived your thought for me

³ or, seeing that ⁴ rather, did indeed take thought ⁵ or, therein

⁶ omit both ⁷ read, know also how, etc.

⁸ or, in everything ⁹ or, to be in want

¹⁰ The best MSS. omit Christ. Read in him that strengtheneth, etc.

¹¹ rather, Howbeit ye did well, etc. ¹² rather, ye had fellowship with, etc.

¹³ more closely, and ye yourselves also know, ye Philippians

¹⁴ or, had fellowship ¹⁵ or, in the matter of giving, etc. ¹⁶ or, need

¹⁷ rather, Not that I seek for the gift, but I seek for the fruit that increaseth, etc. ¹⁸ rather, all things ¹⁹ or, I am filled

²⁰ or, fulfil every need of yours ²¹ Gk. in

²² rather, to our God and Father ²³ Gk. unto the ages of the ages

He rejoices over their Liberality, because it is a proof of the fruits of their Faith, 10-20.

Now the apostle, before he closes his letter, turns once again to personal matters. He is rejoiced that they have once more manifested their care for him; not that they were remiss, but they had no fitting time or mode to show their care. Nor does he speak of this matter out of want, for his life has taught him to be content with little, and in the strength vouchsafed to him, he can go through every trial. But that they should share his affliction by ministering to it,

was well, and in accordance with their former conduct towards him, which was unique among the churches. Yet the gift which they send is not what he specially desires, but the fruit, the increase in Christian love, to which such a gift bears witness. And now, says he, I have everything, and your gift is made not to me only, but to God, who will supply of His grace all your needs. Let Him therefore ever be glorified.

Ver. 10. **BUT I rejoice in the Lord greatly.** The tense, which is rendered by the past in the Authorised Version, is probably only so in the original from the custom of the Greeks in

writing letters. The apostle's joy still continued, and did not grow less after their liberality had been some time with him; for it was over what it indicated in them, rather than over what they gave, that his heart was so full. And this he signifies here too, by speaking of his feeling as 'joy in the Lord.'—**that now at length ye have revived your thought for me.** The metaphor is from a tree which in winter has been void of leaves and fruit, but when the season comes, breaks out again into greenness. Literally, 'ye have caused your thought for me to bloom again. Having used this figure, St. Paul appears to see at once that his words may be construed into reproach, as though he were comparing them to a tree which had for a long time been barren, when fruit was expected from it. This he proceeds in a moment to correct.—**wherein ye did indeed take thought.** As their conduct in times gone by had testified.—**but ye lacked opportunity.** The word 'opportunity' still keeps up the figure of the 'season' for fruits, and takes away the sense of blame which might have been in the former phrase. The tree cannot be in fault, which has not known the season yet for putting forth its blossoms. What may have been the circumstances which withheld from the Philippians the opportunity of ministering to St. Paul we cannot know. It may have been that they did not hear at once of his imprisonment, or that they found no fit messenger who could be trusted with their bounty, and trusted, too, to represent by his conduct their general sympathy with St. Paul's affliction. But we have an indication here that the gift from Philippi did not come at once after the apostle's arrival at Rome; and so this Epistle would be written, considering all that had fallen out since Epaphroditus came, rather towards the end than at the beginning of the imprisonment.

Ver. 11. **Not that I speak in respect of want.** This is not my cause of joy, that what was lacking unto me has been supplied by your bounty. It is not that I have felt want, and have been relieved from it.—**for I have learned.** The apostle uses three verbs: 'I have learned,' 'I know,' 'I have found the secret,' as though he would mark something progressive in his description of what his life as a Christian preacher has taught him.—**in whatsoever state I am, therein to be content.** He had all with him that he needed in having Christ, and of this sustaining presence the apostle was often assured.

Ver. 12. **I know how to be abased.** This was his 'imitation of Christ,' of whom, using the same word he has before said, 'He humbled Himself' (ii. 8), and he employs the same expression where he is speaking to the Corinthians (2 Cor. xi. 7) of preaching the Gospel without being chargeable unto them. 'Did I commit a sin in *abasing* myself. . . because I preached to you the Gospel of God for nought?' In this sort of abasement he continually trained himself.—**and I know also how to abound.** In what way to use abundance, when it comes to me, as now, in such wise as to glorify God thereby. The abundance which the Philippians had supplied furnishes the apostle with many themes of joy and thanksgiving, and many words of edification for those who had shown their love to him.—**in everything and in all things.** In each particular state into which I may be

brought, and the changes in my life have been so various that I may say I have known all states; in each and all I **have learned the secret.** The word is most commonly applied to the admission of persons into the heathen mysteries by an initiation. St. Paul takes the word which has much savour of the rites to which it has from of old belonged, and uses it (and so purifies it) for the expression of his own initiation. He would intimate thereby that there is a mystery, a paradox, in the Christian life, as he says elsewhere, 'having nothing, and yet possessing all things.'—**both to be filled and to be hungry, both to abound and to be in want.** He had known both lots, and was prepared for either, just as it pleased God to send.

Ver. 13. **I can do all things in him that strengtheneth me.** The insertion of 'Christ' in this verse is due to a marginal gloss, and has not the authority of the earliest texts. It is noteworthy how the phrases, 'in Christ,' 'in the Lord,' 'in Him,' abound in this Epistle, almost as much as the expressions of joy with which it is so filled. St. Paul has no glory but in Christ. 'I can do all things' is a proud declaration, but it is followed at once with the confession of the source whence the power is drawn. So 'not I, but the grace of God which was with me.' To Timothy (1 Tim. i. 12) he speaks of this power as specially given for the ministry of the Gospel. 'Christ Jesus enabled me, appointing me to His service.'

Ver. 14. **Howbeit ye did well, that ye had fellowship with my affliction.** The apostle through the sustaining power of Christ would surely, he feels, have been supported to do the work for which the Lord was pleased to use him; yet it was good that the Philippians sent him aid, for it was a proof of their own steadfastness in the faith, and was a service rendered not to the apostle only, but to the whole cause of Christ through their example, and so was acceptable unto God. Thus a far higher end was served than the support of Paul the prisoner at Rome. And their action showed still more, that the Philippians suffered in the apostle's suffering, took their part not only in supplying his bodily needs, but so far as sympathy could do it, in sharing his persecution.

Ver. 15. **and ye yourselves also know.** That he may more fully show how well he remembers their care of him, and that he meant no reproach by his words in ver. 10, he proceeds to recall to them their former liberality in his need.—**ye Philippians.** The name stands emphatically in the original, and is inserted as a mark of deep regard, as he might say, 'the church of my special joy.'—**that in the beginning of the Gospel.** When St. Paul first preached in Philippi was the beginning of the Gospel to them. He had visited Philippi at least twice afterwards (Acts xx. i. 2, 6), but at his first visit, when he was driven away to Thessalonica, his needs must naturally have been very great; for from prisoners treated as he and Silas had been, we may be very sure that the rude representatives of law had taken all they had.—**when I departed from Macedonia.** This seems to show, what we might almost have gathered from the Acts (xvii. 14), that the congregation of Philippi took charge of St. Paul in his whole journey through Macedonia, and were the brethren who sent him

away to the sea, and conducted him, and supplied the means for his journey to Athens.—no church had fellowship with me. At Thessalonica he met with little success or sympathy, as far as we see from the history. Yet to this church was sent the first of his Epistles in order of time which we possess, and it was probably written before that Second Missionary Journey, in which St. Paul first visited Europe, came to an end. There must therefore have been formed the beginning of a congregation, which through the labours of those left behind was nursed into greater strength. At Berea there was more sympathy exhibited for the apostle's teaching, but neither the Thessalonians nor Bereans helped him with their means.—in the matter of giving and receiving, but ye only. The phrase of the apostle is taken from the keeping of accounts. He pictures the transaction as a matter of debtor and creditor. They give, and he receives, and so there is an account on both sides—on his of debt, on theirs of claim. And he is willing, nay glad, that it should stand so: he would not have it wiped out or lessened; for what they, of their free will, have given unto him, has been given unto God, and will receive its reward at His hands; and it is at the same time an outward sign of the work of grace and faith in their souls—grace because they are conscious of how much they owe for the consolations of the Gospel; faith because they bestow, looking for nothing again, but giving unto the Lord.

Ver. 16. For even in Thessalonica ye sent once and again unto my need. The hurried departure of the apostle from Philippi gave little time for arranging a provision for his further support and journeying, and the condition to which he had been reduced by the scourging made it impossible that he should attempt, for a time at least, to work with his hands. We can therefore picture the congregation in Philippi gathering together what they could at once, and then sending, as they were collected, further supplies for the apostle's needs. St. Paul writes literally, 'even once and twice,' but we need not take the sense to be that relief was sent on only two occasions. The meaning is well given by our 'once and again.' We can see from the history in the Acts, that communication was easy between the towns of Philippi, Thessalonica, and Berea.

Ver. 17. Not that I seek for the gift. He has been praising, and with good reason, the unique liberality of the Philippians, but he will not leave them in doubt about the main reason why he is delighted therewith. Had it only represented material aid, it would have found scant praise from him, but he knows that it is the indication of spiritual life and faith.—but I seek for the fruit that increaseth to your account. Once more he goes back to the accountant's phrase. He cannot repay them what they have given. He can only keep in the records of his heart the memory of their much love. But the account is kept elsewhere for them, and to their benefit goes on increasing. In the word 'fruit' there is implied the interest on that which is laid out, and which God reckons on to their credit. So St. Paul, in the great Householder's eye, is to the Philippians as 'an exchanger,' with whom, when they bestow their talent, it shall gain its usury, and they shall

in no wise lose their reward. This, the treasure laid up in heaven for the faithful servants, is that which the apostle seeks for. Not theirs does he desire, unless as a sign that he has gained them for Christ.

Ver. 18. But I have all things, and abound. Your bounty has completely supplied my every need. As a gift, it has done what was intended to the full.—I am filled, having received of Epaphroditus the things which were sent from you. And no doubt the zealous service of the messenger did more than anything else to make the apostle feel that all his wants were supplied. For with the material help there came a loving and enthusiastic brother, who felt that he was sent as the messenger of all the Church, and must strive to exhibit in his service the love of those whom he represented as well as his own.—an odour of a sweet smell. The picture is drawn from the offering of incense; and both to Jews and Gentiles this conveyed the idea that the powerful odour ascending up reached, and was pleasing unto, the Deity. On the offering of incense in the Jewish rites, cf. Ex. xxx. 8-10. Aaron was to burn incense morning and evening on the special altar, and make an atonement with blood there once in the year. The words of this clause are most nearly correspondent with Judith xvi. 16: 'All sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt-offering.' The figure is employed by St. Paul again, 2 Cor. ii. 15; Eph. v. 2.—a sacrifice acceptable, well-pleasing to God. This is the crowning feature in the character of their gift; it was a sacrifice on their part, and was well-pleasing not to the apostle only, but to Him who could repay the debt which St. Paul for his part could only make record of.

Ver. 19. And my God shall fulfil every need of yours. The thought is continuous. God, my God, is well pleased, and He will not forget your love shown to me His servant, but repay you in your need. So 'and' is better than 'but,' as Authorised Version. And God's return shall be abundant, and always bestowed.—according to his riches. And if the Lord of all things be the bestower, how large must be the gift which looks on beyond what can be enjoyed in this world! The full return will only be gained when God Himself is seen and known.—in glory. This refers to the state in which the full recompense will be given. It will be bestowed by the 'Father of glory' (Eph. i. 17), and will be a share of 'the riches of the glory of His inheritance,'—in Christ Jesus. The union with Christ will constitute the chiefest reward. It is not 'by' Christ that the fulfilment will be wrought, but He Himself shall be the fullness of their joy.

Ver. 20. Now unto our God and Father be the glory. This is a more exact rendering of the original. The pronoun goes with both nouns, and 'the glory' is that which essentially belongs to God. It might therefore be well to make the verse a direct statement: 'To our God . . . is the glory,' etc., and hence it is His to bestow on those who have done here what is well-pleasing in His sight.—for ever and ever. Amen. The expression, as will be seen from the literal rendering, is very strong, and implies the endlessness of the glory which belongs, and should be ascribed, unto God.

CHAPTER IV. 21-23.

Greetings and Benedictions.

21 **S**ALUTE every saint in Christ Jesus. The ^abrethren which
 22 are with me greet¹ you. All the ^bsaints salute you,
 23 chiefly they that are of ^cCæsar's household. The ^dgrace of
 our² Lord Jesus Christ be with you all.³ Amen.⁴

^a Gal. i. 2;
 ch. ii. 22.
^b 2 Cor. xiii.
^c Ch. i. 13.
^d Rom. xvi. 20;
 Gal. vi. 18,
 etc.

¹ as before, salute

³ They also read, with your spirit

² The best texts omit our

⁴ and omit Amen.

Greetings and Benedictions, 21-23.

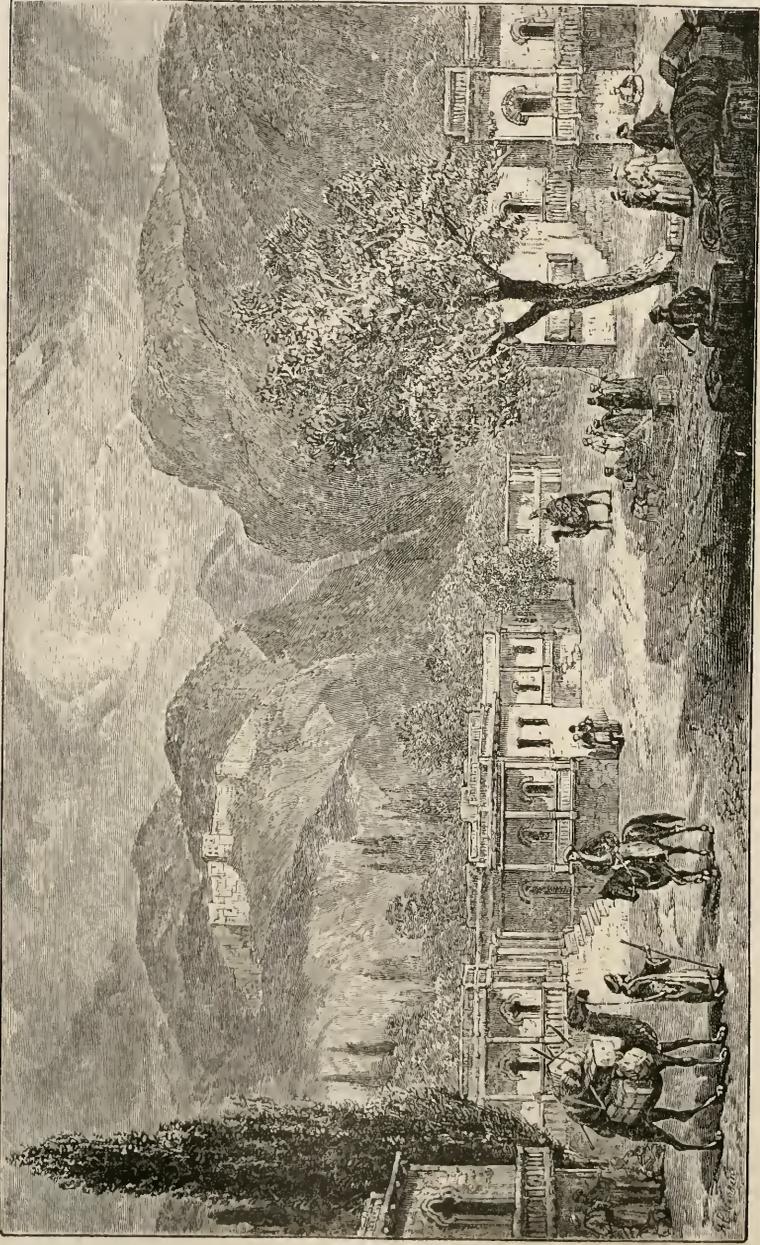
He includes the whole church in his love, and sends, as a token of the oneness of all His servants in Christ, the salutations of the church in Rome, many of whom would doubtless be strangers at Philippi. Special greetings, too, are sent from the converts in the imperial household.

Ver. 21. Salute every saint in Christ Jesus. Give, that is, to all those who have begun to walk with Christ, my greetings in Christ Jesus. St. Paul could not know them all. Many converts would have been added to the church since his last visit. To none of these would he be deemed a stranger, and so he includes them all in the final salutation which specially belongs to the church as a whole.—The brethren which are with me salute you. This is a more limited greeting. The persons who send it are the immediate companions and fellow-travellers of St. Paul, who would probably be known to some persons in Philippi, especially to those at the head of the church, into whose hands Epaphroditus would deliver the letter. Among the number of the brethren we may probably include (besides Timothy) Luke, Aristarchus, Tychicus, and Epaphras; Philemon also, with John Mark, might be now among the number. Cf. Lightfoot, *Introduction*, pp. 10, 11.

Ver. 22. All the saints salute you. The greeting of the one church to the other. Though unknown, they were now brethren in Christ, and so could not be without interest in one another. There may have been some considerable degree of connection between the Roman colony and the

metropolis, and the earliest members of the churches may have been from the same classes of society, but we have here the salutation of the whole Christian body sent because they had heard of the sister church and her zeal.—especially they that are of Cæsar's household. We have nothing to guide us to a decision on what persons are here specially meant. The apostle may have been brought into converse with the highest as well as the lowest of the members of the imperial household. Yet it seems likely that the slaves and freedmen would be brought most within his influence, and those of whom he speaks have embraced Christianity. The reason why they specially send a salutation may be that they, more than any others, had heard of all the love which the Philippians felt toward the apostle, and had beheld, in the zeal and affection of Epaphroditus, a manifestation of the regard in which he was held by them. And these converts, brought into closest communion with St. Paul, would have special desire to show their sense of what had been done to give consolation to an affliction, which themselves would see, but could do little to lighten.

Ver. 25. The grace of the Lord Jesus Christ be with your spirit. This is the form of the closing benediction according to the oldest authorities. Such changes from the primitive text have been introduced by a desire to bring all the closing benedictions as nearly as possible into one form. Probably at first no more was done than to write the different form on the margin. After this, some future scribe, having a text and margin, considered it best to bring all into the same shape.



From photographs.

COLOSSE.

THE EPISTLE TO THE COLOSSIANS.

INTRODUCTION.

- § 1. THE CONGREGATION AT COLOSSÆ. § 2. THE FALSE TEACHING AT COLOSSÆ. § 3. TIME AND PLACE OF THE COMPOSITION OF THE EPISTLE. § 4. CHARACTER AND CONTENTS. § 5. GENUINENESS.

§ 1. *The Congregation at Colossæ.*¹

THE Epistle before us names three cities, in which there were Christian disciples: Colossæ, Laodicea (chaps. ii. 1; iv. 13, 16), and Hierapolis (chap. iv. 13). All three were situated near each other, in the southwestern part of Asia Minor. Colossæ was in the valley of the Lycus, not far from its junction with the Mæander; the other two cities overhanging the valley on opposite sides. In the days of the Apostle, Laodicea was the most prominent place, and Colossæ the smallest, having declined in importance during the centuries since the times of Herodotus and Xenophon, both of whom mention it as a large and prosperous city. The site of Colossæ, which has been identified only recently, is about three miles north of the place now called Chonæ. Herodotus speaks of a chasm near Colossæ through which the river Lycus passes. Both earthquakes and inundations have been frequent in the valley, and doubtless greatly altered the face of the country. All three cities were in Phrygia, but Laodicea and Hierapolis were near the borders of Caria and Syria, and hence were sometimes reckoned as belonging to these divisions respectively. In the latter half of the first century all three cities were in the proconsular (Roman) province of Asia, of which Ephesus was the capital. In later times Phrygia Pacatiana became a separate province, with Laodicea as the capital.

Although the Apostle had passed 'through the region of Phrygia and Galatia' (Acts xvi. 6) in his second missionary journey, and during the third (Acts xviii. 23) revisited the churches founded there, it is quite certain that he had not been in Colossæ or Laodicea (see chap. ii. 1). 'Phrygia,' in the passages referred to, may not

¹ The final diphthong of the Greek form should in any case be represented by the English 'æ.' It should be remarked that another form of the name (*Colassæ*) occurs in our oldest manuscripts, mainly, however, in the title, headings, and subscriptions, very rarely in chap. i. 1. Upon coins, in inscriptions and classical writers, *Colossæ* is usually found. The explanation is simple: *Colossæ* was the old name; after the time of Paul a provincial usage arose, which led the Byzantine writers to write '*Colassæ*.' The scribes left the correct form in the text, but altered it in the titles, etc., which were of later origin. The manuscripts present other peculiarities which accord with this explanation.

have included the valley of the Lycus; the details of the journeys point to another route, and our Epistle both expresses and implies that the Apostle had not visited Colossæ. The fact that he knew and wrote to Philemon, a Colossian, as well as his acquaintance with Epaphras and others, does not oppose this view. Ephesus was the capital of the province, and during Paul's prolonged stay there he could not avoid meeting some visitors from Colossæ. Among these was Epaphras, who was probably won to Christ by the Apostle himself, and who first preached the gospel to these cities in the valley of the Lycus. 'He is certainly no unimportant personage; Paul describes him as his helper (chap. i. 7), refers to his correct teaching (chaps. i. 4, 7; ii. 6), to his indefatigable, energetic zeal (chap. iv. 12), which impelled him not merely to prayer to God (chap. iv. 12) on behalf of the church, but also to go to the Apostle at Rome and share his imprisonment (chap. i. 8; Philem. 23), and which made him shun no labor for the neighboring churches in Laodicea and Hierapolis also' (Braune). The presence of this fellow-laborer at Rome, and the relation of Onesimus to the Christian brother (Philemon) at Colossæ, occasioned the writing of an Epistle to a place comparatively so unimportant.

The believers at Colossæ were mainly of Gentile origin (chap. ii. 13), though Jewish influences are indicated in the Epistle (chap. ii. 16-21). Under Antiochus the Great two thousand Jewish families had been transplanted into Phrygia and Lydia, and there is abundant evidence that many Jews resided in Laodicea.

There are no hints of ecclesiastical organization other than the exhortation through the church to Archippus (chap. iv. 17); and it is probable that the gospel had not been preached in Colossæ until shortly before the close of Paul's stay in Ephesus (A. D. 58), about five years previous to the date of the letter. The Apostle praises the Colossian believers (chaps. i. 2, 4, 6; ii. 5), and gives no hint that their relations to him had been disturbed. But they were in danger. False teachers were among them. Hence the warnings of the Epistle, which distinguish it from the similar Epistle to the Ephesians.

§ 2. *The False Teaching at Colossæ.*

Evidently all the churches named in the Epistle were exposed to the same danger (chaps. ii. 1; iv. 13). It was a *Phrygian* heresy. The Phrygians were a gifted people; and various forms of religion and of philosophical speculation found a ready welcome among them. Hellenic philosophy, Oriental mysticism, Jewish asceticism were elements we discover in analyzing the errors at which our Epistle is aimed. Such elements would find among the Phrygians favorable circumstances for their development, but there is no indication that, in the time of the Apostle, they had as yet been combined in one definite system. Nor can we with certainty determine in precisely what form these three elements were present. Hellenic philosophy is least apparent in its influence; nor can we agree that 'a meeting of the Persic and Zoroastrian religion with Judaism was sufficient to account for all the dangerous teaching referred to' (Davies). The form of Judaistic influence seems to point to Essenic tendencies, while many of the terms used were afterwards employed by the Gnostics. Yet it cannot be said that the errors were distinctively Essenic or Gnostic, especially if the latter term is taken to represent a system somewhat developed. It was a formative period; all was in flow; 'the winged seeds were floating in the atmosphere, and falling into a soil adapted to them, and waiting as if to receive them; in the course of years they produced an

ample harvest' (Eadie). It seems most probable that but one class of teachers is referred to, who held the various erroneous opinions opposed by the Epistle. These false doctrines, as indicated by Paul's polemics, were *within* the church (comp. chaps. i. 23; ii. 6, 19). Their *Judaistic* tendency appears from chap. ii. 11, 16, which refer to circumcision and Jewish feast days. Even more marked, however, is the *ascetic* tendency, seeking 'not sanctification of the life and character by ethical means, but subjugation, mortification of the flesh by physical or chemical, or dietetic methods; chaps. ii. 23; iii. 6' (Braune). A false view of angels was closely joined with low views of Christ, both as to His Person and His Work (see chap. i. 15-23; chap. ii. 9). The relation between these two mistakes is an obvious one, and has not ceased. While these views were probably not held in any developed systematic form, they were doubtless set forth with the pretensions of a system of 'philosophy' (chap. ii. 8), which tacitly claimed superiority to the gospel of Christ. Many attempts have been made to define these false teachers more closely, but with poor success. They have been variously regarded as Jews of every shade, from Pharisees and Essenes to Alexandrian Neo-Platonists; as heathen philosophers of every school; as Gnostics, Cabbalists; while Mayerhoff, in order to establish a later origin for the Epistle, finds it aimed at the arch-heretic Cerinthus.

'It may be noticed that the Apostle does not anywhere in this Epistle charge the false teachers with immorality of life, as he does the similar ones in the Pastoral Epistles most frequently. The inference from this is plain. The false teaching was yet in its bud. Later down, the bitter fruit began to be borne; and the mischief required severer treatment' (Alford). It may be added, that error is most difficult to combat before it bears its fruit. The excellent character of the false teachers did not warrant the Apostle in withholding rebuke, nor did it then (or ever since) hinder the error from its producing its evil practical results. False views of the Person and Work of Christ must ultimately lead to lives less like His; since He is our Life.

§ 3. *Time and Place of Composition of the Epistle.*

In the Introduction to the Epistle to the Ephesians (§ 2) it has been shown that these two Epistles and that to Philemon were written at the same time. The usual view is there defended, namely, that Rome was the place, and the earlier part of the first Roman imprisonment the time (about A. D. 62).

A renewed study of these Epistles inclines me to favor more strongly the view that the Epistle to the Colossians was written *after* that to the Ephesians, mainly because the more practical, concise, abrupt Epistle seems more likely to have followed the fuller and more lofty one. This is probably rather a matter of feeling than of demonstration.

§ 4. *Character and Contents of the Epistle.*

While this Epistle closely resembles that to the Ephesians, the points of difference are clearly marked. 'There the overflowing fulness of the thought struggles with the expression, here in parallel passages we find a briefer, acuter, indeed a more *clear* and *mature* encasing of the thought' (Braune). It is characterized by a pithy brevity amounting at times to abruptness; many unusual terms (thirty-five) occur, mainly in the polemic portion (chap. ii.), but the language throughout is nervous and forcible, and the independence of the writer unmistakable.

The Epistle contains many personal allusions, both to the Apostle's situation and to the Church and its circumstances, while the concluding portion (chap. iv. 7-18) is wholly personal. The polemic portion (chap. ii.) has no corresponding passage in the larger Epistle, and in itself points to a different class of readers.

The theme is in general the same as that of the Epistle to the Ephesians, yet the danger threatening the Colossian Christians gives to this theme its distinct form. There the Apostle writes of the Church in Christ, of the oneness of believers in Christ, of the mystical Christ; here he writes of the Person of Christ, of the believer's union with Christ, and only in Christ. In Ephesians the ground tone is: one in Christ the Head; here it is: Christ the only Head. The polemical part (chap. ii.) is based upon the Christological statement of chap. i., while the hortatory portion (chaps. iii., iv.), though closely resembling the latter half of the other Epistle, is nevertheless modified by the difference of theme. Braune well says of the leading idea: 'Christ's Person is the Lord of Eternity, ruling heaven and earth, the visible and invisible (chaps. i. 14-19; ii. 9), who, by entering into our race and the history of humanity (chap. i. 18), has reconciled all things and all classes to God (chap. i. 20, 21), has so spanned all centuries of development, that apart from Him and before Him even the highest mental culture and noblest morality are but rudiments, elements of the world which pass away (chap. ii. 8); in Him are given Peace (chap. i. 20), Life (chaps. i. 18; ii. 13; iii. 1-3), Salvation and Blessedness (chaps. i. 22; iii. 4), likewise all virtue (chap. iii. 5-14) in all the moral relations of life (chaps. iii. 18; iv. 1), and this is done by the ethical method of faith (chap. i. 23; ii. 13), in obedience to His Word (chap. iii. 16), in vital fellowship with Him (chaps. ii. 11-15; iii. 1-4), and in prayer (chap. iv. 2), so that Christ *for* us becomes Christ *in* us (chaps. ii. 13-15; iii. 3, 4).'

The Epistle may be divided into four parts: ¹—

I. Chap. I. DOCTRINAL PART: Christ the Head of all things, in Creation and Redemption.

II. Chap. II. POLEMICAL PART: Be not led away from Christ the Head, either to false speculations or ascetic practices.

III. Chaps. III.-IV. 6. HORTATORY PART: Having died and risen with Christ, the Head, live accordingly.

IV. Chap. IV. 7-18. CONCLUSION. Explanations, Salutations, and Farewell Greeting.

CONTENTS.

Address and Greeting; chap. i. 1, 2.

I. Doctrinal Part: Christ the Head of all things, in Creation and Redemption; chap. i.

1. Thanksgiving for the faith and love of the readers (vers. 3-8).

2. Prayer for progress in the knowledge of Christ as Head of all things (vers. 9-23).

(a.) The prayer (vers. 9-12).

(b.) Redemption in Christ (vers. 13-14).

(c.) The Person of Christ as Head of all things in Creation and Redemption (vers. 15-19).

¹ The brief paragraphs (chaps. ii. 1-3; iii. 1-4) are respectively transitions from the doctrinal to the polemical, and from the polemical to the hortatory portions. Hence the former is often included in the first part and the latter in the second. But in each case the connection with what follows seems to be closer; see notes on these passages.

- (d.) The Work of Christ as reconciling all things through the blood of His cross (vers. 20-23).
3. The Apostle's joy in his sufferings and labors for Christ (vers. 24-29).
- I. Polemical Part: Be not led away from Christ the Head; chap. ii.
1. Warning against being led away by the philosophy of the false teachers (vers. 1-15).
- (a.) Transition paragraph: Expression of the Apostle's anxiety respecting them (vers. 1-3).
- (b.) Exhortation to abide in the truth they had been taught (vers. 4-8).
- (c.) The Person and Work of Christ over against the false teachings respecting ordinances and angels (vers. 9-15).
2. Two special warnings enforced (vers. 16-23).
- (a.) Warning against ritualistic prohibitions (vers. 16, 17).
- (b.) Warning against angel worship (vers. 18, 19).
- (c.) These enforced by the fact of their having died with Christ (vers. 20-23).
- III. Hortatory Part: Live as those should live who have risen with Christ; chap. iii.-iv. 6.
1. Transition paragraph: Fellowship with the Exalted Christ the motive to the new life (vers. 1-4).
2. General exhortations (vers. 5-17). Negative (vers. 5-11) and positive (vers. 12-17).
3. Special precepts as to household relations; chaps. iii. 18-iv. 1.
- (a.) Wives and husbands (vers. 18, 19).
- (b.) Children and parents (vers. 20, 21).
- (c.) Servants and masters (vers. 22-25; iv. 1).
4. Concluding exhortations, in relation to prayer and conduct toward those without (vers. 2-6).
- IV. Conclusion, mainly personal; chap. iv. 7-18.
1. Personal intelligence (vers. 7-9).
2. Greetings from and to various persons (including a message to Laodicea) (vers. 10-17).
3. Farewell greeting (ver. 18).

§ 5. *The Genuineness of the Epistle.*

In the Introduction to the Epistle to the Ephesians attention has been called to some aspects of the question respecting the genuineness of this Epistle. The notices in the letter itself, even more distinctly than in the case of the longer Epistle, assert a Pauline authorship (comp. especially the first and last sections). Eight persons are named who belong to the circle of the Apostle's companions. If this is a forgery, it is a very bold one.

Nor is there anything in the style or contents of the Epistle which is inconsistent with the claim it makes. There are indeed peculiarities of language, but these can be accounted for by the subject-matter, especially in the polemical portion. Nor are the errors opposed other than those which might arise in the times of the Apostle (comp. § 2).

The testimony of the early Church shows no doubt of its genuineness, and the objections of Schrader, Baur, and Mayerhoff have only the precarious foundation afforded by those peculiarities which, in their view, point to a later origin. Mayerhoff regards it as a forged polemic against the heresy of Cerinthus (in the second

century), while Baur finds it a Gnostic production against Ebionitism. Each of these theories has been successfully overthrown by historical arguments as well as those derived from the phenomena of the Epistle. But, as Meyer well remarks, 'the forging of such an Epistle as ours would be more wonderful than its genuineness.'

'To class such an Epistle, so marked not only by distinctive peculiarities of style, but by the nerve, force, and originality of its argument, with the vague productions of later Gnosticism, is to bewray such a complete want of critical perception, that we can scarcely wonder that such views have been both very generally and very summarily rejected' (Ellicott). That the Epistle teaches any other gospel than that taught in the undisputed Epistles of Paul cannot be proven; that it contains words not found in them makes nothing against the hand of so versatile an author: '*non est cujusvis hominis, Paulinum pectus effingere; tonat, fulgurat, meras flammis loquitur Paulus*' (Erasmus).

THE
EPISTLE OF PAUL TO THE COLOSSIANS.

CHAPTER I. 1, 2.

Address and Greeting.

Comp. on Eph. i. 1, 2, which closely resembles this passage.

1 PAUL, ^aan apostle of Jesus Christ¹ by ²the will of God, and ^a 2 Cor. i. 1;
2 Timotheus *our*³ brother, To the saints ^band faithful⁴ brethren Eph. i. 1;
in Christ which ⁵are at Colosse: ⁶ 2 Tim. i. 1;
comp. Rom.
i. 1-6; Gal.
i. 1.
^c Grace *be* unto you,⁷ and peace, from God our Father and the ^b 1 Cor. iv. 17;
Lord Jesus Christ.⁸ Eph. vi. 21.
^c Gal. i. 3.

¹ Christ Jesus ² through ³ Timothy the ⁴ *or* believing
⁶ who ⁶ Colossæ. ⁷ Grace to you
⁶ *omit* and the Lord Jesus Christ

Ver. 1. Paul, etc. The writer designates himself in precisely the same terms as in Eph. i. 1. On the Pauline greetings, see *Romans*, chap. i. 1-7, and the references there.—**Timothy the brother.** 'Timothy' is mentioned in the address of seven of Paul's Epistles (1 and 2 Cor., Phil., Col., 1 and 2 Thess., Philemon), and he is doubtless included in Gal. i. 2. In 2 Cor., and Philemon also, he is designated as 'the brother.' This simply means that he was a Christian brother, well-known as such. It does not follow that Paul and Timothy had been at Colossæ. 'So well-known was he as "the brother," doing the Apostle's work, carrying his messages, bringing correspondence to him, endeared to him in so many ways, and representing him in his absence, that the Church of Colossæ could not wonder at his name being associated with that of Paul' (Eadie). Notice that Paul, who claims to be an Apostle 'through the will of God,' terms the younger believer 'the brother.' All Christians, as children of God, are brethren, 'that most important office of the Church, the apostolate, is but an accident of the brotherhood' (Braune). But the mention of Timothy shows also that among the multitude of Christians there must be room for special personal affinities and companionships. Timothy is not named in Ephesians, the third of the Epistles sent from Rome by the same messenger. From this it has been inferred that he was temporarily absent from Rome when that Epistle

was written. See further, Introduction to Ephesians, § 2.

Ver. 2. **Faithful**, or, 'believing,' **brethren**, etc. The word translated 'faithful,' used as a noun in Eph. i. 1, is here an adjective joined with 'brethren.'—**In Christ** qualifies 'brethren,' or the phrase 'faithful brethren,' indicating 'the limiting element, in which the readers are believing brethren, and outside of which they would not be such in the *Christian* sense' (Meyer). Christians are brethren, notwithstanding differences of age and position (Paul and Timothy), in spite of distance and of degrees in knowledge and piety (Paul and the Colossians); because they are brethren in Christ.—**Colossæ.** On the name and place, see Introduction, § 1.

The peculiarity of the greeting consists in the omission of the phrase 'and the Lord Jesus Christ,' which is found everywhere else, and has good support here also. But, despite the testimony of Aleph in its favor, most modern editors reject the phrase, since the early scribes would make the briefer reading conform to the more usual greeting. The testimony of Chrysostom and Theophylact is decidedly against it. The latter assigns as the reason for the omission: 'Lest the Apostle should revolt them at the outset, and turn their minds from his forthcoming argument,' which is absurd, in view of the fact that Christ has been named, twice already, and is mentioned again in vers. 3, 4.

CHAPTER I. 3-29.

I. DOCTRINAL PART: CHRIST THE HEAD OF ALL THINGS.

This division of the Epistle resembles the doctrinal part of Ephesians (chaps. i.-iii.) ; but here the Person of Christ is more prominent ; there Christ as the Head of the Body. The liturgical tone is less obvious here, and the style less involved. But in both thanksgiving and supplication occur : He teaches doctrine best who prays as he teaches. The following subdivisions will be found convenient : (1.) The Apostle's thanksgiving for the faith and love of his readers (vers. 3-8). (2.) The Apostle's supplication for their progress in the knowledge of Christ as Head of all things (vers. 9-23). (3.) The Apostle's joy in his sufferings and labors for Christ (vers. 24-29). The entire division, in both the personal and doctrinal statements, well prepares for the second (polemical) part of the Epistle, to which chap. ii. 1-3 furnishes an appropriate transition. Many commentators therefore include these verses in the doctrinal part of the Epistle.

CHAPTER I. 3-8.

I. *The Apostle's Thanksgiving for the Faith and Love of his Readers.*

This section might be termed 'introductory,' because of its personal character. Yet even here the doctrinal motive is apparent. Paul usually begins with thanksgiving on behalf of his readers ; but as he omits even such implied commendation in the Epistle to the Galatians, it may be inferred that the Colossian Christians, as a body, had not yet wandered from the truth.

But his thanksgiving to God (ver. 3) for their faith and love (ver. 4) and on account of the hope laid up for them (ver. 5) has a deeper ground in the truth of the gospel, which had come to them (ver. 6) through Epaphras (ver. 7) who had brought tidings of them to the Apostle (ver. 8). He joins the objective truth of the gospel and the subjective appropriation of it ; together they are the occasion of his thankfulness to God. Thus he prepares the way for fuller statement of that truth and for admonitions to hold it fast.

3 ^a **W**E give thanks to God and ¹ the Father of our Lord Jesus ^a ¹ Cor. i. 4 ;
 4 Christ, ² praying always ³ for you, ^b Since we heard ⁴ of Eph. i. 16 ;
 5 your faith in Christ Jesus, and of ^c the love *which ye have* to all ^b Eph. i. 15 ;
 6 the saints, For ⁵ the hope ^d which is laid up for you in heaven, ^c Heb. vi. 10.
 7 whereof ye heard before ^e in the word of the truth of the gos- ^d ² Tim. iv.
 8 pel ; Which is come ⁶ unto you, ^f as *it is* in all the world ; and ⁷ ^e Eph. i. 13.
 9 bringeth forth fruit, ⁸ as *it doth* also in you, ⁹ since the day ye ^f Matt. xxiv.
 10 heard of *it*, ¹⁰ and knew ^h the grace of God in truth : As ye also ¹¹ ¹⁴ ; Mark
 11 learned of ⁱ Epaphras our dear fellow servant, who is for you ¹² ¹⁶ ;
 12 ^g ¹¹ Rom. x. 18 ;
 13 ^h a faithful minister of Christ ; Who also declared unto us your ¹² ¹⁷ ;
 14 ⁱ love in the Spirit. ¹³ ¹⁸ ;
 15 ¹⁴ ver. 23 ;
 16 ¹⁵ Mark iv. 8 ;
 17 ¹⁶ John xv. 16 ;
 18 ¹⁷ Phil. i. 11 ;
 19 ¹⁸ comp. Acts
 20 ¹⁹ vi. 7 ; xii.
 21 ²⁰ 24 ; xix. 20.
 22 ²¹ ² Cor. vi. 1 ;
 23 ²² Eph. iii. 2 ;
 24 ²³ Tit. ii. 11 ;
 25 ²⁴ 1 Pet. v. 12.
 26 ²⁵ ⁱ Chap. iv. 12 ;
 27 ²⁶ Philem. 23.
 28 ²⁷ ^h ² Cor. xi.
 29 ²⁸ 23 ; 1 Tim.
 30 ²⁹ iv. 6.
 31 ³⁰ ^l Rom. xv. 30.

¹ *The best authorities omit* and ² *omit* (,) ⁸ always, when praying

⁴ having heard ⁵ on account of ⁶ *lit.*, is present

⁷ *the best authorities omit* and

⁸ bringing forth fruit and increasing (*according to the best authorities*)

⁹ among you also ¹⁰ heard it ¹¹ even as ye

¹² on our (or your) behalf

Ver. 3. **We give thanks**, etc. The Apostle usually begins with thanksgiving ; comp. his earliest Epistle (1 Thess. i. 2) which exactly corresponds. The plural ('we') is probably occasioned by the mention of Timothy (ver. 1) ; but in 1 Cor. i. 4, Phil. i. 3, the singular occurs after

others have been named in the address. The plural does not stand for the singular, but is used when the Apostle, in thought, associates others with himself. Some extend the reference here to the church in the house or place where the Apostle was; which seems uncalled for. — **To God the Father of our Lord Jesus Christ.** 'And' is to be omitted, although found in Aleph and A (retained by Tischendorf), because the copyists would be far more likely to insert it than to omit it. With this reading the sense is precisely the same as in the E. V., and as that of the alternate rendering given in Eph. i. 3, though some nice grammatical questions are involved in the discussion of the Greek. — **Always.** This is connected by some with 'praying,' but since the thanksgiving is the more prominent point, it seems better to join it with 'give thanks,' there being no serious grammatical objections to this view. Comp. 1 Cor. i. 4; 1 Thess. i. 2; 2 Thess. i. 3; Philem. 4. — **When praying.** The force of the participle is better expressed by supplying 'when.' — **For you.** The better supported reading here gives a different preposition from that usually occurring in this connection. But the difference 'is extremely slight, if indeed appreciable' (Ellicott). Although the Greek order would allow us to connect the phrase with 'give thanks,' it receives greater emphasis when taken with the word 'praying,' according to the usual view.

Ver. 4. **Having heard.** 'After hearing,' rather than, 'since we heard,' or, 'because we heard.' — **Your faith in Christ Jesus.** He is the sphere and object of the faith; comp. Eph. i. 15. — **The love which ye have to all the saints.** The Italics of the E. V. are unnecessary, since the better supported reading gives 'which ye have,' thus emphasizing the fact that they possess it.

Ver. 5. **On account of,** etc. This verse is to be closely joined with what precedes. 'Which ye have on account of,' etc. It is improper to connect it with 'give thanks.' — **The hope, i. e.,** the thing hoped for, the hope as respects its contents, since only in this sense could it be defined by the clause: **which is laid up for you in heaven.** 'Laid up' suggests the thought of a treasure set aside for future use and securely placed. 'In heaven' is not strictly local here, but may point to the future kingdom of heaven. — **Whereof ye heard before.** The exact reference of 'before' has occasioned much discussion. It is perhaps safest to take it indefinitely: of this hope they previously heard (when the gospel came to them), since it was prominent in the gospel preaching. Other views: before the Epistle was written; before the hope was cherished; before the fulfilment of the hope. In any case the clause suggests that the 'hope' was not an unfounded fancy, but was based upon the proclamation of the truth. — **In the word of the truth of the gospel.** Comp. Eph. i. 13. 'The word' refers to the preaching, the substance of that preaching was 'the truth,' and this truth was specifically that contained in 'the gospel' (so Meyer, Ellicott, and others). 'Gospel' is not in apposition with 'the word of the truth' as in Eph. i. 13. The hope of which they heard before was 'in' (as an essential part of) this 'word.'

Ver. 6. **Which.** This refers directly to 'the gospel.' — **Is come, lit.,** 'is present,' unto you. There are two ideas suggested here: its reaching them ('unto you') and its abiding with them ('is present'). — **As it is in all the world.** This

need not be limited to the Roman world, or the chief places, nor be taken literally. 'The expression is no hyperbole, but the repetition of the Lord's command. Though not yet announced to all nations, it is present in all the world, — the whole world being the area in which it is proclaimed and working' (Alford). See notes on Rom. i. 8; x. 18. — **Bringing forth fruit and increasing.** The second participle is abundantly supported, by the five earliest manuscripts, the Vulgate and other authorities; but 'and' should be omitted before the participles, which define how the gospel is in all the world. 'The figure is borrowed from a tree which both bears fruit and grows (Matt. vii. 17; xiii. 32; Luke xiii. 19). The former word refers to the faith, the love, the Christian virtues, which the gospel produces in the internal and external life; the latter to the extension and the multiplication of its adherents; Acts vi. 7; xii. 24; xix. 20' (Braune). — **As it doth among you also.** This points to Colossæ as part of the field in which the gospel is fruitful and growing, furnishing a proof of its efficiency. 'Among' seems therefore preferable to the more literal 'in.' — **Since the day ye heard it.** Some regard 'the grace of God' as the object of both verbs, but it is far more natural to supply 'it,' *i. e.,* the gospel. 'Of it' (E. V.) is objectionable, since they must hear *it*, in order to allow it to work among them. — **And knew the grace of God in truth.** 'Knew' is a stronger word than that usually thus rendered, pointing to a fuller knowledge. 'The grace of God' forms the contents of the gospel; by hearing the gospel they came to know this grace. 'In truth' suggests more than 'truly,' pointing to the element in which they knew the grace of God. The phrase does not qualify 'heard,' since this makes ver. 7 seem tautological (Ellicott); see above also.

Ver. 7. **Even as,** 'according as,' explaining 'in truth.' — **Ye learned of Epaphras.** A resident of Colossæ or its neighborhood (chap. iv. 12), a 'fellow-prisoner' of Paul at Rome (Philem. 23). This verse indicates that he was the founder of the Church at Colossæ, or one of the first preachers in that city. 'Also' (E. V.), which is based upon a poorly supported reading, obscures this point. Some have held that this person was identical with Epaphroditus, the Macedonian, who is mentioned in Phil. ii. 25; iv. 18. The identity of names is possible, though not established, but that of persons is improbable, since the fields of labor indicated were so far apart. Lewin (*Life and Epistles of St. Paul*, ii. 246), in defending the identity, says: 'The reason for calling him Epaphras to the Colossians and Philemon, and Epaphroditus to the Philippians, was that to the former he was known as a fellow-countryman by the abbreviated and familiar name, but to the Philippians, to whom he was a stranger, he was designated by the formal name at full length.' But the mention of Epaphroditus in Philippians does not suggest any such formality. The view that there were two persons is preferable. — **Our dear fellow servant, etc.** This commendation of Epaphras is related to the purpose of the Apostle. What the Apostle would oppose was the error which had sprung up since the true gospel was preached to him by Epaphras. 'Fellow servant,' as related to Christ, their common Lord. — **Who is, not, 'was.'** The continuance of his position as 'faithful minister' is thus emphasized. — **On our (or, 'your') behalf.** The Sinaitic manu-

script has given a decided preponderance of authority to the reading 'our,' although even in that codex a later corrector has altered the single letter which changes the sense to 'your.' 'On our behalf,' while not in itself equivalent to 'in my place,' suggests this thought. The original connects the phrase with 'faithful,' but it is difficult to reproduce this in English. 'He was one acting faithfully as the *Apostle's deputy*, and therefore not lightly to be set aside in favor of the new and erroneous teachers' (Alford). — **Faithful minister of Christ.** Whether the faithful service was on the Apostle's behalf or on behalf of the Colossians, it was service of Christ. Because he was a minister 'of Christ' he could properly minister in their behalf. Only the minister of Christ can be thus faithful, but he always should be faithful.

Ver. 8. **Who also declared unto us.** Epaphras

was with Paul at Rome (chap. iv. 12), and had brought tidings respecting the Colossian Christians. — **Your love in the Spirit.** This 'love' is that spoken of in ver. 4, but here described as to its source and sphere; it was in the fellowship of the Holy Spirit; comp. Rom. xv. 30, 'love of the Spirit,' *i. e.*, wrought by the Spirit. The phrase is not to be limited to love to the Apostle, nor weakened into 'spiritual, sincere love.' Notice: the Apostle commends where he can, even when he must also rebuke. Comp. the words of praise in chap. ii. 5, preceding the most earnest warning. The mystical (Gnostic) errorists in every age have frequently deserved similar praise, but this should not hide, or excuse (still less be turned into argument in favor of) their errors. Epaphras, from whose teachings some of the Colossian Christians had swerved, gladly declared what was commendable in the congregation.

CHAPTER I. 9-23.

2. *The Apostle's Prayer for their Progress in the Knowledge of Christ as Head of all Things.*

The Apostle's thanksgiving is naturally followed by the mention of his petition for the Colossians. The immediate object of his prayer is that they may have fuller knowledge of God's will (ver. 9), which has as its aim a walk worthy of the Lord (vers. 10-12). The motive to this walk is set forth by a description of God's redeeming act in Christ (vers. 13, 14). The Apostle's mind, troubled by the danger which threatened the Colossians, seizes upon this occasion to present most fully the positive truths which can meet the entering error. He, therefore, within the limits of the same sentence, begins a description of the Son of God's Love, which forms the culmination of his Christological teaching. In vers. 15-19 the Person of Christ is set forth, *first*, in His preëxistent relation to God and the world (vers. 15-17), *secondly*, in His relation to the Church, His body (vers. 18, 19). Grammatical and logical considerations alike justify this distinction. The relation to the Church naturally leads to a presentation of the work of Christ (vers. 20-23), as reconciling all things through the blood of His cross; a truth applied so directly to the Colossian Christians as to confirm the view, that the motive for this sublime Christological passage is to be found in the errors which were creeping into the Phrygian churches. The Apostle connects these statements respecting the Person and work of Christ with his petition for a worthy Christian walk. In his view there is a vital connection between Christian truth and Christian life.

9 ^a **F**OR this cause we also, since the day we heard *it*, do not ^a cease to pray for you, and to desire ¹ ^b that ye might ² ^b be filled with ^c the knowledge of his will ^d in all wisdom and ^e spiritual understanding; ³ ^e That ye might walk ⁴ worthy of the Lord ^f unto all pleasing, ^g being fruitful in every good work, ^e and increasing in ⁵ the knowledge of God; ^h Strengthened with all might, ⁶ according to his glorious power, ⁷ ⁱ unto all patience ^f and longsuffering ^k with joyfulness; ⁸ ^l Giving thanks unto the Father, which hath made ⁹ us meet to be partakers ¹⁰ of the

^a Eph. i. 15, 16; vers. 3-8;
^b 1 Cor. i. 5;
^c Eph. i. 17;
^d Rom. xii. 2;
^e Eph. v. 10, 17;
^f Eph. i. 3, 8;
^g Eph. iv. 1;
^h Phil. i. 27;
ⁱ 1 Thess. ii. 12;
^j 1 Thess. iv. 1;
^k John xv. 16;
^l 2 Cor. ix. 8;
 Phil. i. 11;
 Titus iii. 1;
 Heb. xiii. 21;
^m Eph. iii. 16; vi. 10;
ⁿ Eph. iv. 2;
^o Acts v. 41;
 Rom. v. 3;
^p Eph. v. 20; chap. iii. 15.

¹ praying for you and asking ² may
³ spiritual wisdom and understanding
⁴ to walk (*according to the best authorities*) ⁵ by ⁶ strength
⁷ the might of his glory ⁸ joy ⁹ who made ¹⁰ for the portion

and not with both participles. It gives the purpose and purpose of the petition.—**Ye may be filled.** The verb 'filled' occurs five times in this Epistle; it suggests the imperfect state of those prayed for.—**With the knowledge of his will.** 'Knowledge' here is 'full knowledge,' being a stronger form corresponding with the verb used in ver. 6. The reference is of course to God's 'will,' and, as ver. 10 indicates, His will respecting the walk of the Christian; but not this exclusively, since Christian life is based on a wider knowledge than this.—**In all spiritual wisdom and understanding.** This phrase indicates the mode in which this being filled was to take place; not through human, fleshly wisdom, but wisdom and understanding wrought by the Holy Spirit. 'Spiritual' (comp. Eph. i. 3) qualifies both nouns, not 'understanding' alone (E. V.). 'Wisdom' is a more general term than 'understanding,' but both refer to practical wisdom.

Ver. 10. **To walk.** The best authorities omit the subject (answering to 'ye') of the Greek infinitive. Hence it is best to render by the English infinitive, especially as this verse does not depend on 'asking,' but explains the purpose of being thus filled.—**Worthy of the Lord, i. e., Christ,** since Paul seems always to use the term with this reference, except in citations from the Old Testament. Christians belong to Christ, and hence their conduct should correspond. The relation to Him furnishes a motive to imitate Him.—**Unto all pleasing;** to please Christ in all things is the true end ('unto') as well as the manner of the Christian walk.—**Being fruitful, etc.** As the phrase 'in every good work' comes first, some have joined it with 'unto all pleasing;' others join it with both of the participles. But the view indicated by the E. V. is preferable, since it preserves the symmetry of the construction. The figure here is the same as in ver. 6. The sphere of the fruitfulness is **every good work**, by which 'we all understand, works required by the will of God, growing out of faith, demanded, not merely by law, but by relations, circumstances, by the inward impulse of the conscience and the Holy Ghost' (Braune).—**And increasing by the knowledge ('full knowledge') of God.** Some authorities read: 'unto the knowledge of God,' but the dative is much better supported. This may mean 'by;' or, 'with respect to.' The latter sense is that suggested by the E. V. ('in'); but the instrumental sense is preferable. 'It is the knowledge of God which is the real instrument of enlargement, in soul and in life, of the believer—not a *knowledge* which puffeth up but an *accurate* knowledge which buildeth up' (Alford). This view joins the phrase with 'increasing,' not with both participles. But the two thoughts are not disconnected: 'the tree grows healthfully while its fertility is so great' (Eadie).

Ver. 11. **Strengthened with (lit., 'in') all strength.** The noun is usually rendered 'power,' but to do so here destroys the verbal correspondence which is found in the Greek. 'With all strength;' by means of every form of strength imparted by God (Meyer). Some take 'in' as pointing to the element in which the strengthening occurs, giving to 'strength' a subjective sense. But the former view seems preferable.—**According to the might of his glory;** not, 'glorious power' (E. V.). The word rendered 'might' occurs in Eph. i. 19, referring to power which manifests itself; here it is that might, 'which is

the peculiar characteristic of His glory' (Ellicott), and this is the measure ('according to') of the strengthening which underlies a walk worthy of the Lord.—**Unto all patience and longsuffering.** Toward these graces, in every form, the strengthening leads. 'Patience' (patient endurance) endures meekly what cannot be changed; 'longsuffering' bears with what might be avenged. Other distinctions have been made, but this is most satisfactory. To endure this, Divine strength is needed, especially to endure **with joy**, a characteristic of Christian patience; comp. Rom. v. 3. In such trials 'the Christian is glad, and certain of the victory of his cause, of his reward with God both in his own heart and in heaven' (Braune). From early times, however, some have connected this phrase with the next verse, mainly on the ground of the parallelism of the structure of the clauses (in Greek). But the preposition 'with' occurs here, instead of 'in' (as in the other cases), pointing to an accompaniment,—which would scarcely take the first place in a clause.

Ver. 12. **Giving thanks, etc.** This is parallel with 'being fruitful,' and the other participles, defining still further the worthy walk. It is fruitful, growing, strong to suffer, and grateful: the last is the most distinctively Christian characteristic.—**Unto the Father, i. e., of our Lord Jesus Christ,** since this is not only the usual conception, but required by ver. 13. The word 'Father' is never applied by Paul to God in an abstract sense (Meyer).—**Who made us meet for the portion.** This is a more literal rendering than that of the E. V. 'Made meet' points to a past act (at the time of receiving the Holy Spirit) which rendered Paul and his readers ('us') capable (as a matter of grace, not 'worthy,' as a matter of merit) of obtaining this 'portion' (or, more literally, 'share'). This 'portion' is part of the **inheritance** (or, 'lot') of the saints in light. The figure is borrowed from the Old Testament: 'as the chosen people obtained Canaan through the grace of God, and each Israelite his part in the distribution of the land, so the Christian obtains his portion in and of the kingdom of heaven' (Braune). This inheritance is possessed by 'the saints,' which term includes all Christians, over against the less extended 'us.' The main question is respecting the connection of the phrase 'in light.' Meyer regards it as instrumental, connecting it with 'made meet;' which is unnatural, and opposed by the contrast in ver. 13. Bengel joins it with 'portion,' as defining the locality; which is scarcely justified by the Greek order. Others join it with 'saints' as indicating their abode; which is not ungrammatical, but liable to be applied too exclusively to the saints in heaven. Ellicott joins it with 'inheritance of the saints;' which seems on the whole preferable. The inheritance of the saints is 'in light,' and they enter even here upon the enjoyment of it (comp. ver. 13). For 'light' suggests not merely the glory of this inheritance, but the purity and power and life which increasingly come to those made meet for partaking of it.

Ver. 13. **Who (i. e., the Father) delivered us.** A strong expression, suggesting snatching from danger, as wretched captives (so Theophylact).—**Out of the power of darkness.** 'Darkness' is personified, as it were, and 'power' refers to the dominion, more literally 'authority,' which the darkness possesses. The 'world' is thus represented, as under the dominion of evil and sin,

over against the kingdom of Christ, which is 'in light.' — **And translated us.** This is the positive side; the figure of transferring is a natural one. — **Into the kingdom,** etc. 'Kingdom' in contrast with 'power,' referring not to the future Messianic kingdom, nor to the Church, nor to the inward workings of grace, but to the kingdom of Christ as a rule already begun on the earth, and to be completed hereafter. Matt. xiii. plainly suggests this present reference. — **Of the Son of his love.** This expression, 'which recalls Eph. i. 6, both in phrase and connection, occurs only here, and sets forth the Son with the greatest emphasis as the Object of His love, upon whom His entire love flows, and through Him therefore upon us' (Braune). So the best of recent commentators. Other explanations have been suggested; none of them more objectionable than that of the E. V. ('His dear Son').

Ver. 14. **In whom.** Comp. Eph. i. 7, which closely resembles this verse. Here, however, the phrase 'through His blood' is to be rejected, since it is sustained by no ancient Greek manuscript. — **The forgiveness of our sins.** In Eph. i. 7: 'trespasses,' which points more to the outward acts; the term 'sins' is more general. Redemption and forgiveness are ours only 'in Christ.'

Ver. 15. **Who is.** In vers. 15-20 we have a description of the person of Christ ('the Son of His love'), well adapted to counteract the errors which the Apostle wishes to oppose. The subject is the Son of God, but 'in vers. 15-17, the reference is rather to the *pre-incarnate* Son in His relation to God and to His own creatures, in vers. 18-20 to the *incarnate* and now *glorified* Son in His relations to His Church' (Ellicott). The clauses beginning 'because' (vers. 16, 19, 'for,' E. V.) give the proof respectively for the two leading thoughts in vers. 15, 18. Meyer, however, says: 'The only correct reference is to His whole Person, which in the theanthropic status of His present heavenly Being is continuously what His Divine Nature (considered in itself) was before the Incarnation, so that by virtue of the identity of His Divine Nature, we can attribute the same predicates to the Exalted One as to the Logos.' But this virtually concedes all that is claimed above. On the entire passage, comp. Heb. i. 3, etc. — **The image of the invisible God.** This indicates the relation to God, immanent and permanent. On this relation rests the actual revelation of God in the Person of Christ, but the immediate reference here is not to the latter. It is true that 'invisible,' which is emphatic in the original, suggests that the image becomes visible, as indeed all the terms used to express the relation of the Son to the Father seem to imply revelation ('word,' 'effulgence,' 'very image,' 'form'), but a careful comparison of all such expressions forbids our making this the essential thought. The Fathers generally regard these words as an assertion that the Son is of the same substance as the Father, against the Arians. Meyer and others, who refer the verse to the Exalted Christ, still admit the correctness of this patristic explanation. — **The firstborn** of (or, 'before') **every creature** (or, 'all creation'). 'The first born with respect to every creature; He was born before every creature. He is not the first created, the previous clause as well as the terms here chosen forbid such a view. 'Every creature' is a more exact rendering than 'all

creation.' The former individualizes, the latter sums up as a whole. The polemic purpose of the Apostle also sustains the former sense. The term 'first born' expresses here priority in time, although there may be an inferential reference to superiority in rank. The objections to making the latter the main thought are: (1.) that it gives the preference to a secondary and figurative meaning, where the primary one is very appropriate; (2.) it throws into the background the relation to the Father, which is not only indicated by the word itself, but given decided prominence by the close connection with the preceding clause. Hence those who adopt this view of 'first born' consistently refer that clause also to the revelation of the Father in Christ rather than to the relation of the Son to the Father. But it must be added that while His priority in time shows His independence of creation, creation is, not independent of Him, as He is here described. In this relation of the Son to the Invisible God is to be found the ground or condition of the whole creation. The next verse asserts that He is the conditional cause of the Universe, but this one seems to intimate that in virtue of His immanent relation to the Father, as the 'Image' and 'First born,' He holds the relation to the creation, which is subsequently defined. Although not included in the category of 'creation,' He is most intimately linked with 'every creature.'

Ver. 16. **Because** (more exact than 'for'), giving a reason for ver. 15, **in him** (the emphatic phrase), as the conditional element of the creation, pre-existent and all-including, **were all things** (taken collectively as a whole = the created universe) **created.** The reference here is to the past fact, in the last clause of the verse the present is emphasized. Since 'all things' is expanded in what follows, the verse abundantly sustains the view taken of ver. 15. The Person there referred to cannot be a part of the creation. — **That are in the heavens,** etc. (The article is omitted in this pair, according to the best authorities.) On the terms themselves, comp. Eph. i. 10. Obviously, the heavens and the earth are themselves included, as part of the creation. — **Things visible and things invisible.** To the distinction of place, that of nature is added. There is no necessity for making this pair correspond exactly with the last, although 'things invisible' refers mainly to the heavenly world of spirits, which are classified in what follows: **whether thrones,** etc. — In Eph. i. 21, where, however, different terms are used, the order seems to be from the higher to the lower rank of angels. Hence it has been inferred that 'thrones' here points to the highest grade of created spirits, a view confirmed by Rabbinical usage. — **Dominions.** According to Meyer, these form the lowest class, **principalities and powers,** the intermediate classes (comp. Eph. i. 21, where 'dominion' comes last); if indeed 'all such distinctions are not to be deemed precarious and presumptuous' (Ellicott). 'Whether' suggests that there may be other classes, but that all are meant, whether named here are not. There is no reference to bad angels, who were not created as such. Earthly empires, civil orders, etc., cannot be meant. Many other fanciful interpretations have been suggested. — **All things have been created through him and unto him.** 'All things' is solemnly repeated, but besides the fact of creation we have here the permanent result ('have been created' and continue to be). This

result has Him as its end; hence 'unto Him' is added. All three phrases are needed to indicate the relation of the Son to creation. Comp. Rom. xi. 36, where the same terms ('through' and 'unto') are applied to the Father; but 'of Him' is never applied to the Son. To interpret the passage of a new moral creation is forbidden by the single statements as well as by the connection of thought. Vers. 17-20 set forth more fully that all things have been created unto Him, and the new moral creation is part of the fulfilment of this design. Comp. Rom. viii. 19-23.

Ver. 17. **And he** (emphatic) **is before all things.** 'Before' in time, preëxistent to 'all things,' not simply 'all beings.' He did not become thus preëxistent, but 'is' prior in time. — **And in him all things subsist,** more literally, 'stand together.' This is not a repetition of the first clause of ver. 16; there the fact of creation is mentioned; here a more permanent relation is set forth. He keeps in organic permanence what was created in Him, through Him and unto Him; comp. Heb. i. 3. 'Christ is the Living Centre, to which all things in creation converge, the Divine Keystone in the arch of the universe, on which the whole fabric leans' (Chrysostom). The fulness of Paul's statement here, taken in connection with chap. ii. 18, 19 indicates that the Colossian Church was in danger from false teachings respecting the relation of Christ to the creation, especially to the angels. How far this seed of heresy had developed cannot be determined, nor can its connection with the later Gnostic and Ebionitic speculations be positively affirmed (comp. Introduction, § 2).

Ver. 18. **And he** (emphatic, as before) **is the head of the body, the church.** The emphasis resting on 'He' suggests a reference to the errors prevalent in the Colossian Church (see above). Here the subject is the now glorified Christ; comp. Eph. i. 22, 23, where the same idea is expressed, also Eph. iv. 12, 15, 16, and similar passages, which leave no doubt that the rendering given above is correct. The emphasis rests on the word 'Head;' their mistake was not respecting the Church, but respecting its Head; comp. chap. ii. 19. — **Who is the beginning.** Since Christ's relations to the Church are here set forth, it is true that 'He is the "beginning," in that in Him is begun and conditioned the Church' (Alford). Meyer, however, joins 'from the dead' with this term. In any case priority in time, not in rank, is indicated, and the reference to the Church seems a natural one, though perhaps not the primary or exclusive one. — **The firstborn from the dead.** 'First born' here also indicates priority in time, but the connection suggests a series of which He is first. Moreover He is first born 'from the dead,' not simply 'of' them. 'He left their realm and came again as with a new begetting and new birth into life' (Ellicott). Here too there is a reference to the Church, since this victory over death, as Paul everywhere indicates, is the fundamental fact in His giving life to His Church. — **That** (in order that) **in all things;** 'on all sides, in wisdom, holiness, might, death-overcoming power, dominion and glory, as respects the world as well as the Church' (Braune). To render 'among all' sadly mars the passage. — **He,** emphatic again, He and none other, the very one who rose, **might have the preëminence,** become the first in rank; the word occurring only here in the New Testament. This is God's purpose,

partially fulfilled already, to be entirely fulfilled at His coming. The central place Paul assigns to the Person of Christ is the proper place in all Christian thought.

Ver. 19. **Because;** in proof of the last clause: 'that in all things,' etc. — **It pleased the Father,** etc. The construction has led to much discussion. 'All the fulness' may be the subject of 'pleased,' or of 'dwell.' The sense is substantially the same in either case, since 'God' (or, 'the Father') is evidently in the Apostle's mind, and is the subject in ver. 20. To supply 'the Son' is far less natural. 'Fullness' here means that with which anything is filled, possibly suggesting the accessory idea of 'plenitude.' The other senses of the word (comp. on Eph. i. 10) are obviously inappropriate here. But 'fulness' of what? Some supply 'of the Godhead' from chap. ii. 9 (comp. Eph. iii. 19); others 'of the universe,' or even 'of the Gentiles.' Of these the first alone is admissible; but as the Apostle's thought now concerns Christ's relation to the Church, it seems better to refer the phrase to the fulness of Divine grace which is in Christ and from which all supplies of grace proceed to us (so Beza). This fulness could dwell only in the Son, 'the image of the invisible God,' etc. But the fact that it did thus dwell in the *Incarinate* Word is that on which the salvation of the Church rests. This fulness of 'habitual grace' (as the scholastic theologians term it) shows the certainty of the fulfilment of the Divine purpose: 'that in all things He might have the preëminence' (ver. 18). Ellicott suggests that the use of this term had 'special reference to some vague or perverted meaning assigned to it by the false teachers or theosophic speculators at Colosse;' comp. chap. ii. 9.

Ver. 20. **Through him** (as the instrument in Redemption as in Creation) **to reconcile all things unto himself;** lit., 'unto Him,' but the reference to God seems necessary; comp. Eph. ii. 16, where moreover the word 'reconcile' occurs in the same form. Here, as there, it seems best to take the term as a strengthened form, rather than as meaning 'reconcile again.' The latter sense might be deemed appropriate here, especially in view of the similarity to Eph. i. 10, where that thought is more fully expressed. But the statements are not identical, and 'all things' must be needlessly limited if the idea of restoration is accepted. The thought is: 'Through Christ the entire universe is reconciled with God' (Meyer). How this takes place in many cases we do not know; but that there is obviously a difference in the application to different parts of the universe. Wild speculations have been made on this topic, but this should not lead us to limit the great thought of the Apostle, either to the Church, or to men, or even to intelligent beings. 'The absolute totality of created things shall be restored into its primal harmony with its Creator' (Ellicott). Neither here nor in the more specific parallel passage (Eph. i. 10) is there any implication of the restoration of fallen angels and of the finally impenitent. — **Making peace through the blood of his cross.** Comp. Eph. ii. 14-16. This is the means of the reconciliation; 'by making peace,' rather than 'having made peace.' The E. V. has transposed the clauses, probably to indicate that 'the Father' is the subject, which the original unmistakably indicates. 'Through the blood of His cross,' *i. e.*, by means of the blood shed upon the

cross; comp. Rom. iii. 25. — **Through him, I say.** The phrase in Italics is needed even more when the clauses are placed in the correct order. The repetition of 'through Him' gives emphasis to the *Person* of the Mediator, who by His death on the cross effected the work of reconciliation. Apart from His Person there is no efficacy in the shedding of blood. — **Whether things on the earth, etc.** The words are the same as in ver. 16, but in reversed order with the article (hence the rendering, 'things'), and probably because the death of Christ took place 'on the earth.' 'All things' which are reconciled unto God are thus distinguished. The reconciliation is evidently not between these two parts, nor are the terms to be narrowed or spiritualized in sense. 'The one Reconciler is the Head of these vast dominions, and in Him meet and merge the discordant elements which sin had introduced. The humanity of Jesus bringing all creatures around it, unites them to God in a bond which never before existed — a bond which has its origin in the mystery of redemption. Thus all things in heaven and earth feel the effect of man's renovation' (Eadie). The reconciliation will not be complete until the coming of Christ.

Ver. 21. In vers. 21-23 the Apostle indicates how the Colossians share in this reconciliation. — **And you.** Comp. Eph. ii. 1. A new sentence begins here, and the construction is regular, according to the better supported reading. — **Being once, i. e., formerly, alienated;** comp. Eph. ii. 12, where the same term occurs. But here the reference is to alienation from God; comp. Eph. iv. 14. — **And enemies;** not only alienated but hostile to God. The word in itself might mean the objects of God's wrath (comp. Rom. v. 10; Eph. ii. 23), but what follows favors the other sense. — **As to your mind.** The word 'mind' (or, 'understanding') refers 'to the higher intellectual nature, especially as shown in its practical relations' (Ellicott), hence not to the exclusion of ethical and religious relations, which are here involved. Their 'mind' was the special seat of this alienation and hostility. — **In your evil works;** this was the sphere in which the alienation and enmity were manifested. The word 'evil' is emphatic. 'The phrase includes all works which are done contrary to God's command, or, if formally in accordance with the law, yet prompted by fleshly appetites and propensities' (Braune). — **Yet now hath he reconciled;** lit., 'did He reconcile,' by one act, namely, the atoning death of Christ. But English usage will not permit us to join 'now' with the simple past tense. (The Vatican manuscript reads: 'ye were reconciled,' a variation that can be readily accounted for; it deserves mention only as a curiosity.) Here, as throughout, God is the subject, reconciliation is His act, through Christ.

Ver. 22. **In the body of his flesh.** Historically and locally 'in' the human body of the Son of God made flesh, the reconciliation was effected. The peculiar phrase is due, either to the emphasis thus placed upon the historical Person on earth, or to some false teachings prevalent at Colossæ, which attributed to angels a share in the work of redemption (comp. chap. ii. 23). — **Through death;** lit., 'the death,' i. e., 'His death,' which is the reading of some early manuscripts. The Person of the Incarnate Word is emphasized in the first phrase, but His work in the second. His sacrificial death on the cross was the means of reconciliation.

— **To present you, etc.** This is the end of the reconciliation, as respects the readers. A single act is suggested by the infinitive, and the time doubtless the day of Christ's appearing. — **Holy and without blame and unreprouvable, i. e., unaccusable.** The first and second adjectives occur in Eph. i. 4, and represent the positive and negative sides of holiness; the third is also negative, but apparently stronger than 'without blame.' Some explain it as 'unaccused by their neighbors,' which seems tame. — **Before him.** As in Eph. i. 4, this refers to God, and points to His final verdict respecting those sanctified in consequence of the reconciliation effected through the death of Christ. Some refer this phrase to Christ, but this is only allowable if the reading 'ye were reconciled' (ver. 21) is accepted.

Ver. 23. **If indeed;** the same particle as in Eph. iii. 2, iv. 21; it does not express doubt, but calls attention to the necessity of faith, in order to be presented thus before God (ver. 22). — **Ye continue in the faith.** 'The faith' does not mean Christian doctrine, but Christian believing. What they believed is indicated below. This verse, which is virtually an exhortation, indicates that God's act for and upon them (vers. 21, 22) is not carried out to a blessed consummation without subjective advance and personal activity' (Braune). — **Grounded and steadfast** (so 1 Cor. vii. 37; xv. 58). These two terms describe their remaining in the faith on its positive side: 'grounded' suggests having a foundation on which they still stand (comp. Eph. iii. 18); 'steadfast' points to internal stability, as of a building firmly united. — **without being moved away, etc.** The E. V., by inserting 'be,' suggests that this clause is parallel with 'continue;' it is parallel to the words immediately preceding, describing the negative side. The form used points to a possible danger threatening them, thus preparing for the warning of the second chapter. — **From the hope** (the subjective hope, not the thing hoped for) of the gospel (called forth by the gospel). Others explain: 'the hope belonging to the gospel,' but the other seems more appropriate; comp. Eph. i. 18. 'From' indicates that this hope is the foundation of the continuance in the faith. Others regard it as the aim held up before them; but this confuses the hope with the thing hoped for. — **Which ye heard, etc.** The remainder of the verse in effect enforces the implied exhortation that precedes: (1.) The Colossians had heard the gospel, hence had no excuse for being moved away from the hope it presented; (2.) the gospel had been universally proclaimed and hence had universal validity; (3.) the writer, who was closely related to Epaphras (ver. 7), was a preacher of this gospel (so Meyer, followed by Ellicott and Alford). 'Heard' points to the time when it was first preached (ver. 7). — **And which was preached to (lit., 'in') every creature.** 'In the whole creation' seems an ungrammatical rendering, since the article is wanting in the Greek. 'In' is here equivalent to 'with,' 'in the presence of.' — **Which is under heaven** limits the previous phrase to earthly creatures. The wide extension of the gospel made this a natural hyperbole; comp. ver. 6; Rom. i. 8. 'The Apostle prophetically sees as accomplished what has as yet only begun, and thus marks the universality of Christianity' (Braune). — **Whereof I Paul became a minister.** Comp. Eph. iii. 7, where similar language is used. The tense points to the historical fact of his call

to the Apostleship. Notice here, as in Ephesians, the humility with which he speaks. Even he, the inspired Apostle, is a minister (servant) of the gospel. The section means nothing, if it does not mean that to cease believing in the gospel Paul preached is to let go of Christ, the Head,

and to lose a share in all that is glorious in His Person and blessed in His work. (A period should be placed at the close of this section; since the correct reading in ver. 24 disconnects it grammatically from this verse.)

CHAPTER I. 24-29.

3. *The Apostle's Joy in His Sufferings and Labor for Christ.*

The need of steadfastness (ver. 23) had been enforced by a reference to the Apostle's personal relation to the gospel. This thought is naturally enlarged upon by the 'prisoner of Christ Jesus in behalf of you Gentiles' (Eph. iii. 1). He describes his joy in suffering (ver. 24), the joy and suffering alike having their occasion in his relation to the mystery of Christ (vers. 25-27), namely, to make Christ known to the Gentiles; hence he speaks of his labors in the fulfilment of this ministry (vers. 28, 29), the labors having as their immediate aim the spiritual perfection of each and every Christian (ver. 28), and the struggles being maintained through the inworking of Christ's power (ver. 29). Apart from Christ his life had no significance; here was another indirect blow at the Colossian errors.

24 ^a WHO now rejoice¹ in my sufferings^b for² you, and fill^a up^c that which is behind³ of the afflictions of Christ^b in my flesh for^d his body's sake,⁴ which is the church: Where-^c of I am made⁵ a minister, according to^e the dispensation of God which is⁶ given to me for you;⁷ ^fto fulfil the word of God;
26 *Even*^g the mystery which hath been hid from ages and from
27 generations,⁸ ^hbut now is⁹ made manifest to his saints: ⁱTo whom God would¹⁰ make known what *is*^k the riches of the glory of this mystery among the Gentiles; which is Christ
28 in¹¹ you, ^lthe hope of glory: Whom we preach,¹² ^mwarning¹³ every man, and teaching every man in all wisdom; ⁿthat we
29 may present every man perfect in Christ Jesus: ^oWhere-^h unto I also labour,¹⁵ ^pstriving^q according to his working, which worketh in me mightily.

¹ Now I rejoice (*according to the best authorities*)

² in behalf of

⁸ lacking

⁴ in behalf of his body

⁵ became

⁶ was

⁷ to you-ward

⁸ from the ages and from the generations

⁹ it hath been (*lit.*, was)

¹⁰ willed to

¹¹ or among

¹² set forth

¹⁸ admonishing

¹⁴ *the best authorities omit* Jesus

¹⁵ labor also

^a Rom. v. 3;

² Cor. vii. 4

^b Eph. iii. 1,

^c 13,

^c 2 Cor. i. 5,

⁶ Phil. iii.

¹⁰; 2 Tim.

¹⁰; ii. 10;

¹ Pet. iv. 13;

comp. Matt

xx. 22;

Heb. xiii

13.

^d Eph. i. 23.

^e 1 Cor. ix.

¹⁷; Gal. ii.

⁷; Eph. iii.

²; ver. 23.

^f Rom. xv. 19.

¹³ Rom. xvi.

²⁵; 1 Cor.

ii. 7; Eph.

iii. 9

^h Matt. xiii.

¹¹; 2 Tim.

i. 10.

ⁱ 2 Cor. ii. 14.

^k Rom. ix. 23;

Eph. i. 7,

18; iii. 8, 16.

^l 1 Tim. i. 1

^m Acts xx. 20,

27, 31.

ⁿ 2 Cor. xi. 2;

Eph. v. 27;

ver. 22.

^o 1 Cor. xv.

10.

^p Chap. ii. 1.

^q Eph. i. 19;

iii. 7, 20.

Ver. 24. **Now I rejoice.** The reading 'who,' which is not well supported, can readily be accounted for. 'Now' is not to be taken as a conjunction: 'at the present time,' as a prisoner, contrasted with his previous preaching, not with a previous time of sorrow. — **In my sufferings;** lit., 'the sufferings;,' the possessive pronoun is poorly sustained, but the article has here the same force. His joy was not on account of his sufferings, but 'in' them: while thus suffering he yet rejoiced. — **In behalf of you.** Comp. Eph. iii. 1, which is parallel. He suffered because of his Apostleship to the Gentiles, but his afflictions

turned out to their advantage. — **And fill up.** The verb occurs only here, and means 'fill up fully.' Some explain: 'fill up in my turn,' *i. e.*, as Christ suffered for me, so I now suffer for Him; but the best commentators adopt the former sense, finding in the compared word a contrast between the defect and the supply which meets it. — **That which is lacking** (so rendered elsewhere in E. V.) **of the afflictions of Christ.** Ellicott: 'And am filling up fully the lacking measures of the sufferings of Christ.' It is generally agreed among recent commentators that the last phrase means 'afflictions belonging to Christ;,' Christ mystical, not

Christ corporeally, is suggested by the latter part of the verse. The Apostle represents himself as filling up the deficiencies of the full measure of these sufferings. There is no thought of vicariously atoning by means of such afflictions. Meyer: 'Paul describes his own sufferings, according to the idea of "the fellowship of the sufferings of Christ" (1 Peter iv. 13; comp. Matt. xx. 22; Heb. xiii. 13) as "the afflictions of Christ," in case the Apostolic suffering was of essentially the same kind which Christ had endured (the same cup of which Christ had drunk; the same baptism with which Christ had been baptized). The sum of these afflictions is conceived of as a definite measure, as is frequent in classical usage in similar figurative representation: "I rejoice in my sufferings which I endure for you, and how great and glorious is that which I am engaged in accomplishing through these sufferings! the full completion of that which is lacking on my part in the fellowship of the sufferings of Christ." He might well term them 'the afflictions of Christ.' — **In my flesh.** This is to be connected with 'fill up,' and the 'flesh,' the seat of physical weakness and pain, is the seat of this filling up. — **In behalf of his body.** The individual affliction is for the benefit of the whole Body; comp. Eph. iii. 13. — **Which is the church;** comp. Eph. i. 23. Alford: 'Whatever the whole Church has to suffer, even to the end, she suffers for her perfection in holiness and her completion in Him; and the tribulations of Christ will not be complete till the last pang shall have passed, and the last tear have been shed. Every suffering saint of God in every age and position is in fact filling up, in his place and degree, the afflictions of Christ, in his flesh, and on behalf of His body. Not a pang, not a tear is in vain. The Apostle, as standing out prominent among this suffering body, predicates this of himself especially.' So substantially many of the best ancient and modern commentators.

Ver. 25. **Whereof (of which Church) I became a minister.** As minister of the gospel (ver. 23) he became also minister of the Church which proclaims the gospel. In the Church there is no true ministry apart from the ministry of the gospel. — **According to the dispensation,** etc. The word 'dispensation' has here its more usual sense of 'stewardship.' His Apostolic office is thus described as of God, belonging to God. In the Church, the house of God, he exercises the function of a steward. — **Which was given to me.** The emphasis rests on the fact that God had entrusted him with this office, rather than on *his* having received. — **To you-ward.** His office was that of Apostle to the Gentiles; comp. Eph. iii. 1, 2, etc. — **To fulfil the word of God.** This presents the design of the giving, and further explains 'to you-ward.' The reference seems to be to carrying the word of God to the Gentiles as a whole, thus filling out the full measure of its universal destination. Thus the duties of Paul's stewardship would be discharged. This sense accords with what follows (vers. 26, 27) and with the emphasis which Paul everywhere places upon this idea; comp. Ephesians, chaps. i.-iii. throughout. Many other explanations (all objectionable) have been given: to give the full contents of the gospel; to complete it; to fulfil the promises of God; to realize the word of God; to bring you to full faith.

Ver. 26. **Even the mystery,** etc. Comp. Eph.

i. 9; iii. 4-9. Here as there the reference is not merely to the salvation of the Gentiles, but to Redemption in Christ as belonging to the eternal plan of God: — **Hath been hid from the ages and from the generations.** This particular phrase is peculiar (but comp. Eph. iii. 5). 'Beside the ages of the world, the generations of men living in them are brought into special prominence, and thus the concealment from the beginning of human history is marked' (Braune). — **But now it hath been made manifest.** 'Now,' in this present dispensation, it was made manifest. The tense points to the single past act, but our English idiom requires 'hath been.' In Eph. iii. 5 the contrast is one of degree; here it is absolute. Moreover the change of construction (not indicated in the E. V.) sharpens the contrast. Since 'made manifest' is more general than 'revealed,' or, 'made known,' it is properly referred to the entire historical manifestation, which took place in different ways, partly by revelation, partly by preaching and exposition, and partly by all combined (Meyer). This is favored by the mention of Paul's preaching (ver. 28). — **To his saints.** To all Christians, since the specific terms found in Eph. iii. 5 are wanting here. On the word 'saints,' see ver. 2; Eph. i. 1; Rom. i. 7.

Ver. 27. **To whom God willed;** 'it was His will,' etc. 'Would' is not strong enough; both 'desired' and 'purposed' are inexact. 'Free grace' may be inferred from the term, but is certainly not expressed. God's design in thus making manifest the mystery to the saints was to **make known what (both in degree and kind) is the riches, etc.** Comp. on Eph. i. 18; iii. 16. As in the parallel passage, Meyer renders: 'What the riches, etc., is among the Gentiles.' But this seems forced. — **The glory of this mystery.** Some take 'glory' here as identical with 'glory' in the last clause of the verse; but the latter seems to have a more special reference, while here a wider sense is more appropriate, including both the grace and glory of God revealed by this gospel mystery and the glorious effects upon men (the Gentiles). The latter alone is allowable, if the word has the same reference in both clauses. — **Among (lit., 'in') the Gentiles.** Calvin: 'What could be more deserving of admiration than that the Gentiles, who for so many ages had been sunk in death, and whose condition might seem altogether desperate, should suddenly be received into the family of God, and receive the inheritance of salvation?' — **Which ('mystery,' or better, 'the riches of the glory of this mystery) is Christ in (or, 'among') you.** As the preposition is the same, and 'you' refers to those who were Gentiles, it is more natural to translate 'among you;' so the best commentators from Bengel to Meyer and Ellicott. The thought of Christ's dwelling in them individually is so true, and so useful for homiletical purposes, that 'in you' will probably be preferred by most readers. — **The hope of glory.** In apposition with 'Christ,' who is Himself the hope of glory, *i. e.*, future blessedness. 'In Him we have here as seed, what we shall have in Him there as harvest' (Braune).

Ver. 28. **Whom we set forth,** or, 'announce,' not the word usually rendered 'preach.' 'We,' the preachers of the true gospel, in contrast with errorists, referring (as in vers. 3, 9) to Timothy, but to others also. — **Admonishing every man,** etc. This indicates the manner of their declarations respecting Christ. Meyer regards 'admonishing'

and 'teaching' as corresponding respectively with the injunctions to repent and believe. Other discriminations have been made, but this seems the best. Comp. chap. iii. 16, where the words occur in reverse order. — **In all wisdom**; 'in every form of wisdom.' Comp. Eph. i. 8. The phrase may qualify both 'teaching' and 'admonishing,' since each requires 'wisdom' as its characteristic element. — **That we may present** (at the day of Christ's appearing) **every man**. 'Notice the emphatic triple repetition of *every man*, showing that the Apostle was jealous of even the least invasion, on the part of the false teachers, of those souls with whom he was put in charge. At the same time it carries a solemn individual appeal to those thus warned and taught' (Alford). — **Perfect in Christ**. The reference is to sanctification, not to justification. This perfection is not in knowledge merely, but in life and character; it can exist only 'in Christ.' The last phrase, so common in the Apostle's writings, does not necessarily suggest a contrast to the false methods of the heretical teachers. Notice the special care of souls implied here, an example for all preachers of the word.

Ver. 29. **Whereunto** (*i. e.*, for the end just

named) **I labor also**. Besides preaching, he labors in every way. 'I,' not, 'we,' since Paul's individual toils and struggles were doubtless before his mind. — **Striving**. The earlier commentators referred this to external contests (1 Tim. iv. 10; 1 Thess. ii. 2; Phil. i. 30), but chaps. ii. 1; iv. 12, point to internal struggles. Possibly both are included. — **According to his** (*i. e.*, Christ's) **working which worketh in me mightily**; lit., 'in power.' The reference to Christ is upheld by most modern commentators (comp. Phil. iv. 13). In his struggles Christ's strength was his. The working of miracles is not indicated by the phrase 'in power,' though it need not be excluded. 'Mightily' is a good rendering. The ample energies of such a working 'clothed him with a species of moral omnipotence' (Eadie). 'The minister of the Word labors with the Eternal on the Eternal — "for eternity," more than the artist; but only when He who has contrived eternal Redemption works upon him and he does not resist Him' (Braune). When laboring for this end and with this power, we must succeed, as God accounts success, though men regard our lives as failures. Often the truest success springs from the severest conflicts and from apparent defeat.

CHAPTER II.

II. POLEMICAL PART: BE NOT LED AWAY FROM CHRIST THE HEAD.

(1.) General warning against being led away through the philosophy of the false teachers (vers. 1-15). (2.) Two special warnings enforced (vers. 16-23).

CHAPTER II. 1-15.

I. Warning Against being Led Away through the Philosophy of the False Teachers.

This section, which is most directly in opposition to the errors at Colossæ, is introduced by a paragraph, expressing the anxiety of the Apostle respecting the believers in and near Colossæ (vers. 1-3). He then exhorts them to continue in the truth they had been taught, praising them for their order and steadfastness (vers. 4-7). Having already hinted at their danger (ver. 4), the Apostle utters a distinct warning against the false teachers and their 'philosophy and vain deceit' (ver. 8). He then sets forth the Person and Work of Christ (vers. 9-15) over against these teachings which are 'not after Christ.' Christ the Head (vers. 9, 10) triumphs over angelic might (ver. 15); the true circumcision is that of Christ whose redeeming work (vers. 11-13) cancelled the law of ordinances. In these two directions the warning is continued in the remainder of the chapter.

1 **F**OR ^aI would that ye knew ¹what great ^bconflict ²I have ^aComp. Rom. xi. 25; 1 Cor. xi. 3; Phil. i. 12. ^bPhil. i. 30; chap. i. 29; iv. 12; 1 Thess. ii. 2. ^cRom. i. 12; 2 Cor. i. 6. ^dEph. iv. 16; chap. iii. 14. ^e1 Thess. i. 5; Heb. vi. 11; x. 22. ^fPhil. iii. 8; chap. i. 9.

2 have not seen my face in the flesh; ^cThat their hearts might ³be comforted, ^dbeing ⁴knit together in love, and unto all riches of the ^efull assurance of understanding, ^fto the acknowledg-

¹ have you know

² how great a conflict

³ may

⁴ they being

ment⁵ of the mystery of God, and of the Father, and of ^g 1 Cor. i. 24;
 3 Christ; ⁶ ^o In whom are hid all the treasures of wisdom and ^h ii. 6, 7;
 knowledge.⁷ Eph. i. 8;
 4 And this I say, ^h lest any man should ⁸ beguile you with en- ^h chap. i. 9;
 5 ticing words.⁹ For ⁱ though I be ¹⁰ absent in the flesh, yet am ⁱ Rom. xvi.
 I with you in the spirit, joying and beholding ^k your order, and ^h 18; 2 Cor.
 the steadfastness of your faith in Christ. xi. 13; Eph.
 6 ^l As ye have therefore received ¹¹ Christ Jesus the Lord, ^{so} ^h iv. 14; v. 6;
 7 walk ye in him: ¹² ^m Rooted and built up in him, and stablished ^h ver. viii. 18.
 in the faith,¹³ as ye have been ¹⁴ taught, abounding therein ⁱ 1 Cor. v. 3;
 with ¹⁵ thanksgiving. ^h 1 Thess. ii.
 8 ⁿ Beware lest any man spoil you ¹⁶ through ¹⁷ philosophy and ^h 17.
 vain deceit, after ^o the tradition of men, after the ^p rudiments ^h 1 Cor. xiv.
 9 of the world, and not after Christ. For ¹⁹ ^q in him dwelleth all ^h 40.
 10 the fulness of the Godhead bodily.²⁰ ^r And ye are complete ²¹ ^q 1 Thess. iv.
 in him, ^s which ²² is the head of all ^t principality and power: ^h 1; Jude 3.
 11 In whom also ye are ²³ ^u circumcised with the ²⁴ circumcision ^h Eph. ii. 21,
 made without hands,²⁵ in ²⁶ ^v putting off the body of the sins ^h 22; iii. 17;
 12 of the flesh, by ²³ the circumcision of Christ: ^u Buried with ^h chap. i. 23.
 him in baptism, wherein also ^x ye are risen ²⁹ with *him* through ^h Jer. xxix. 8;
^y the faith of ³⁰ the operation of God, ^z who hath ³¹ raised him ^h Rom. xvi.
 13 from the dead. ^a And you, being dead in your sins ³² and the ^h 17; Eph. v.
 uncircumcision of your flesh, hath he quickened ³³ together ^h 6; ver. 18;
 14 with him, having forgiven you ³⁴ all ³⁵ trespasses; ^b Blotting ^h Heb. xiii. 9;
 out ³³ the handwriting of ordinances that was against us, which ^o Matt. xv. 2;
 was contrary to us, and took ³⁷ it out of the way, nailing ³⁸ it to ^h Gal. i. 14;
 15 his ³⁵ cross; *And* ^c having spoiled ⁴⁰ ^d principalities and powers, ⁴¹ ^a ^h ver. 22.
 he made a shew of them openly,⁴² triumphing over them in it. ^h Gal. iv. 3, 9;
^h ver. 20.
 5 unto the full knowledge ⁶ God, even Christ (*see exeg. notes*) ^h John i. 14;
 7 are all the treasures of wisdom and knowledge hid ⁸ that no one may ^h chap. i. 19.
 9 persuading speech ¹⁰ am ¹¹ As then ye received ^h John i. 16
 12 walk in him, ¹³ by your faith ¹⁴ ye were ^h Eph. i. 20,
 15 abounding in (*the weightiest authorities omit* therein) ^h 21; comp.
 16 Take heed lest there shall be any one that maketh you his booty ^h Eph. iv. 15,
 17 through his ¹⁸ *or* elements ¹⁹ Because ²⁰ *substitute* (,) *for* (.) ^h 16; ver. 19;
 21 made full ²² who ²³ ye were also ²⁴ a ^h 1 Pet. iii.
 25 not made with hands ²⁶ in the ^h 22.
 27 *the best authorities omit* of the sins ²⁸ in ²⁹ ye were also raised ^h Chap. i. 16.
 30 your faith in ³¹ *omit* hath ³² by (*or on account of*) your trespasses ^h Deut. x. 16;
 33 you did he quicken ³⁴ us (*according to the best authorities*) ^h xxx. 6; Jer.
 35 all our ³⁶ having blotted out ³⁷ he hath taken ³⁸ by nailing ^h iv. 4; Acts
 39 the ⁴⁰ having put off from himself, *or*, having despoiled ^h vii. 5;
 41 the principalities and the powers ⁴² with boldness ^h Rom. ii. 29;
 Phil. iii. 6;
 Rom. vi. 6;
 Eph. iv. 22;
 chap. iii. 8,
 9;
 Rom. vi. 4.
 Chap. iii. 1.
 Eph. i. 19;
 iii. 7.
 Acts ii. 24.
 Eph. ii. 1,
 5, 6, 11.
 Eph. ii. 15,
 16.
 Gen. iii. 15;
 Ps. lxxviii.
 Is. liii.
 12; Matt.
 xii. 29;
 Luke x. 18;
 xi. 22; John
 xii. 31; xvi.
 11; Eph. iv.
 8; Heb. ii.
 14.
 Eph. vi. 12

Ver. 1. For I would have you know. 'For' introduces an illustration and proof of the 'striving' just spoken of (chap. i. 29). — How great (an unusual word, indicating quality as well as extent) a conflict. The term corresponds with 'striving;' comp. also chap. iv. 12. It refers to the Apostle's anxiety, not to his external sufferings, still less to any actual contest with false teachers. — For you. The best authorities read here the same preposition as in chap. i. 24: 'in

behalf of you;' the common text means simply: 'about you.' — **And from them at Laodicea;** a neighboring Church (see Introduction, § 1); probably in the same danger; comp. also chap. iv. 16. — **And as many,** etc. This adds the general class to which the readers (and the Laodicean Christians) belonged. The obvious inference is that he had not been in Colosse and the neighboring city. To take this phrase as referring to another class confuses the entire thought of the context (comp. vers. 2, 4: 'their hearts,' and 'you'). — **In the flesh.** This qualifies 'face,' = my bodily presence; 'a concrete touch added to enhance the nature of his struggle; it was not for those whom he personally knew and who personally knew him, but for those for whom his interest was purely spiritual and ministerial' (Ellicott).

Ver. 2. **That** (in order that, as the purpose of the conflict) **their hearts may be comforted.** The word rendered 'comfort' also means 'exhort,' and may include the idea of confirming; but the usual sense is preferable (comp. Rom. i. 12; 2 Cor. i. 6), especially in connection with the word 'hearts.' The Apostle regards the danger of these Christians as an affliction (so Chrysostom), and by intimating this prepares the way for his exhortation. — **They being knit** (the better supported reading yields this sense) **together in love.** This describes the manner in which the comforting should take place: by their being closely joined together 'in love,' brotherly love, which is here represented, not as the instrument, but as the element of this union. — **And unto** (as the end of this knitting together) **all riches of the full assurance of understanding.** The purpose of this union in love ('unto') is the entire possession ('all riches') of full certainty of Christian insight ('full assurance of understanding'). The 'assurance' here spoken of is commonly termed 'assurance of knowledge,' not 'assurance of faith.' 'Fulness' is not a satisfactory rendering, although allowable in Heb. vi. 11; x. 22. — **Unto the full knowledge** (not, 'acknowledgment'), etc. This clause is exactly parallel to the preceding one describing further the purpose of the union in love, but emphasizing the object of the understanding and 'full knowledge,' namely, **the mystery of God, even Christ.** The reading is very doubtful; the variations numerous. The two most probable readings are: 'the mystery of God,' supported by one uncial manuscript and a few later ones, and the one given above supported by the Vatican manuscript, and expressly by one of the Fathers. The longer reading followed in the E. V. is well supported, but it is difficult to account for the variations on the theory that this was the original reading. Among other forms are: 'of God which is Christ;,' 'of God the Father of Christ.' Evidently all the variations might have arisen from either of the two preferred readings, but 'of God, Christ' is the better supported of the two. It must be remarked, however, that this reading can also be explained: 'The mystery of the God of Christ;,' 'of God, even of Christ.' Both are unusual expressions, and seem alike harsh and unnecessary. The mystery of God is Christ, so one of the various readings explains, and correctly, it would seem. On the word 'mystery,' see Eph. iii. 3, etc., and comp. chap. i. 27. Here it includes not only the mystery of the Incarnation, but that of Redemption as involved in the Incarnation; comp. ver. 3.

Ver. 3. **In whom;** or, if the briefer reading in ver. 2 be accepted, 'in which,' *i. e.*, mystery. But the sense is the same, if we read and render: 'even Christ,' since this presents Christ Himself as the mystery of God. — **Are** stands in emphatic position; notice the order as emended. — **All the treasures** of (consisting in) **wisdom and knowledge.** 'Wisdom' is the more general term; 'knowledge,' the more special. Various more exact discriminations have been suggested, but it is difficult to maintain any one of them. These treasures are in Christ (or the mystery of God), but **hid**, not known until revealed. Hence the Apostle's purpose that they should attain to full knowledge of this mystery. They could not know Him, until revealed, because the treasures were 'hid,' they could have 'full knowledge,' because in Him were 'all the treasures' (comp. 'all riches,' ver. 2). The term rendered 'hid' is transferred into English as '*Apocrypha*,' and was applied by early teachers of error to certain hidden writings for which special authority was claimed. Some such secret doctrine of the Colossian false teachers may be here referred to, but the figure is quite apt. The hid treasures could become theirs: they did not need 'more than Christ, but more of Christ.'

Ver. 4. **And this I say;** referring to vers. 1-3; the remainder of this verse answering to vers. 2, 3, and ver. 5 reverting to the sympathy expressed in ver. 1. — **That no one may beguile you,** deceive you by sophisms. — **With** (lit., 'in') **persuading speech.** The word here used is compounded of the two occurring in 1 Cor. ii. 4 ('enticing words,' E. V.); the idea in both cases is that of insinuating sophistical reasoning, but this expression is the stronger of the two. In classical usage the reference was to argument as contrasted with mathematical demonstration (Lightfoot).

Ver. 5. **Absent in the flesh,** etc. External bodily presence is contrasted with spiritual presence; **with you in the spirit.** 'Spirit' is here used in the psychological sense = the human spirit, in contrast with flesh (= body). This contrast is usually expressed by Paul in other terms (see marg. references), since 'flesh' and 'spirit' are used by him especially in a technical theological sense. — **Joying and beholding.** This describes how he was present in the Spirit. The connection of the two words is variously explained; but it seems best to take them together, the second being a mere special and explanatory addition to the first, and both governing the following words as objects. 'This must not be regarded as a logical inversion. The contemplation of their orderly array, although it might have been first the cause, was afterwards the consequence of the Apostle's rejoicing. He looked, because it gave him satisfaction to look' (Lightfoot). 'His joy on this account enchains him, so that he stands there as a spectator' (Braune). — **Your order.** A military figure, readily suggested to a Roman prisoner, and referring to the external department of the Church. — **And the steadfastness;** also a military term, meaning the firm, solid basis, rather than the quality of firmness. It points to the internal condition of the Church. — **Of your faith in Christ.** Belonging to your faith, or, presented by your faith. 'After these words we have no reason for doubting that the Church of Colossæ, though tried by heretical teaching, was substantially sound in the faith' (Ellicott).

Ver. 6. **As then** (in view of this order and stedfastness) **ye received**, *i. e.*, by instruction from your teachers, not, 'as ye accepted.'—**Christ Jesus the Lord.** He was the object in which the instruction centred; the emphasis resting, as the full phrase shows, upon His Person. They had been taught 'Him'; comp. Eph. iv. 20.—**Walk in him.** He is the element of your life; let the life correspond with the teachings you have received.

Ver. 7. **Rooted and built up.** This is to be closely joined with ver. 6, as defining the command, 'walk in Him.' The first participle points to taking root once for all and continuing rooted; the second to the progressive building up. The figures occur elsewhere.—**In him.** Christ is here set forth first as the soil, and then as the cornerstone; not strictly as the foundation, since 'upon Him' would be used to express that thought; comp. Eph. ii. 20.—**And established by your faith** (lit., 'the faith'), or, 'as to your faith.' 'In your faith' is the reading of good authorities; but the simple dative is to be preferred, which may be instrumental, or may point to what is strengthened. The former gives the more appropriate sense; 'faith' being subjective, as the English possessive pronoun serves to indicate. 'Faith is, as it were, the cement of the building' (Lightfoot).—**As ye were taught;** in accordance with the teaching of Epaphras (chap. i. 7).—**Abounding in thanksgiving.** Many authorities read 'in it' (*i. e.*, your faith), but the evidence of the Sinaitic manuscript has turned the scale against the acceptance of it. 'In' is more literal than 'with,' and points to 'the field of operation in which that abundance is manifested' (Alford). Here, as everywhere, the Apostle emphasizes the privilege of thanksgiving (comp. in this Epistle, chaps. i. 12; iii. 15, 17; iv. 2).

Ver. 8. **Take heed.** The word is usually rendered thus.—**Lest there shall be;** the peculiar form of the original is thus reproduced, marking an impending danger quite certain to come upon them.—**Any one.** This indefinite expression does not imply that Paul did not know who these false teachers were (comp. Gal. i. 7).—**Maketh you his booty;** not, 'rob you.' Ellicott: 'The false teachers sought to lead them away captive, body and mind; the former by ritualistic restrictions (ver. 16), the latter by heretical teaching (ver. 18).—**Through his** (lit., 'the') **philosophy and vain deceit.** The two terms apply to the same thing, as the original indicates; the 'philosophy' of the false teachers was 'vain deceit.' The article shows that the Apostle means 'not philosophy in itself and in general, however much it had, in its decay and according to its manifestation in that age, proven itself to the Apostle as folly in comparison with the wisdom of the gospel, but the definite speculation, known to his readers, which obtained in Colossæ and that region, and which consisted of Gnostic theosophy blended with Judaism (Essenism), designated by the name philosophy, on account of its ontological character, and in general, irrespective of its relation to the truth rightly so called; but perhaps put forward also by the false teachers themselves under this designation, which is the more probable, since Paul uses the word only in this passage' (Meyer). Comp. Introduction, § 2.—**After the tradition of men.** 'Such a description was peculiarly appropriate to a mystic theosophy like this of the Colossian false teachers. The teaching might be

oral or written, but it was essentially esoteric, essentially traditional. It could not appeal to sacred books which had been before all the world for centuries. The Essenes, the immediate spiritual progenitors of those Colossian heretics, distinctly claimed to possess such a source of knowledge, which they carefully guarded from divulgence' (Lightfoot).—**After the rudiments** (or, 'elements') **of the world.** 'Elements' is the proper rendering in 2 Pet. iii. 10, 12, but in Paul's Epistles (see marg. references) the term has a didactic sense: rudimentary instruction. The Fathers indeed explained this passage of the heavenly bodies as regulating festivals, but this is quite out of keeping with the fact that a mode of instruction is here referred to. The phrase suggests more than Jewish ritualistic observances, since 'world' includes the whole sphere of material things, and the Apostle is giving the category to which the false teaching belonged. To go back to rudiments was to show themselves children (comp. Gal. iv. 3).—**And not after Christ.** This is in contrast with all that precedes: Christ is source, substance, norm and end of Christianity. What is 'not after Christ' is rudimentary, not 'advanced;' all teaching that does not make Him the centre only serves to lead men captive. Culture apart from Him is an illusion and deceit.

Ver. 9. **Because in him** (in the Personal Christ, and in none other) **dwelleth** (now and permanently) **all the fulness of the Godhead** (comp. chap. i. 19) **bodily.** The emphasis rests on the word 'bodily,' which does not mean 'really,' or 'entirely,' or 'essentially,' but 'in bodily fashion,' pointing to Christ's human body, not to the Church or to the created world. The fulness of the Godhead dwelt in Him as the Eternal Word (chap. i. 19), and because of this when the Word became flesh (John i. 14) the fulness dwelt in Him 'bodily' (not strictly 'in His body'). The reference is therefore to the now glorified Christ, but could have no validity were He not the Eternal Word, since 'all the fulness of the Godhead' means all the perfections of Deity, *i. e.*, the Divine Essence. (In Rom. i. 20, 'Divinity' points rather to the Divine quality.) The various attempts to weaken the sense scarcely deserve mention. Some peculiar form of error taught at Colossæ is doubtless opposed by the language of the Apostle.

Ver. 10. **And ye are made full in him.** 'Ye are in Him, and being in Him ye are made full and continue thus.' This is closely connected with ver. 9; because of the fulness which dwells in Christ, those in fellowship with Him are made full. The divine gifts thus obtained are ample, hence they ought not to seek to supplement this sufficient supply by looking to other sources.—**Who is the head of all principality and power.** The repetition of these terms indicates that the false teachers presented the angels as mediators, or in manner which detracted from the sufficiency of Christ. This affirmation of the absolute superiority of Christ to the angelic world meets this error. Nor is this superiority simply one of position, since the head is in vital connection with the members, which derive their life from it; see marginal references.

Ver. 11. **In whom ye were also circumcised.** 'Also' belongs to the verb, not to ye, and a past fact is spoken of (comp. vers. 12, 13); hence 'were' instead of 'are.'—**With a** (not, 'the')

circumcision, etc. The absence of the article is rhetorical. 'This higher circumcision' is distinguished, as regards *first* its character, *secondly* its extent, and *thirdly* its author' (Lightfoot). — **Not wrought by hands**, contrasted with that 'wrought by hands' (see Eph. ii. 11); comp. marg. references. This circumcision of the heart consists: **in the putting off the body of the flesh**. (The phrase 'of the sins' is wanting in the best manuscripts, in other authorities, and is rejected, as a gloss, by all recent editors.) The word 'putting off' is rare (comp. ver. 15 and chap. iii. 9), implying both an unclothing and a putting away. The various reading and the context also point to the ethical sense of 'flesh' as the necessary one (see Excursus, Rom. vii.). But why is the word 'body' used? Paul never teaches that the body is the specifically fleshly (*i. e.*, sinful) part of our being, nor is the reference to the material earthly body an apt one; that body we do not put off at baptism. Hence it seems best to explain the phrase as referring to the organism of sin (comp. Rom. vi. 6; vii. 14). The figure of circumcision naturally suggests this expression. Meyer and others take 'flesh' in the ethical sense, but 'body' in the material sense; the body consisting of the flesh, in its depravity. But even these writers guard their explanation against the notion that the body is the source of sin; the same body becomes the temple of the Holy Spirit, is no longer 'in the flesh.' — **In the circumcision of Christ**. Parallel to the preceding clause; the E. V. ('by') is misleading. Of this circumcision Christ is the originating cause: 'Christ by union with Himself brings about the circumcision and imparts it to believers' (Ellicott). It is incorrect to weaken this into Christian circumcision, or to refer it to the circumcision of the child Jesus, or to regard the circumcision as directly wrought by Christ.

Ver. 12. **Buried with him**; a single past act is referred to, but as that act took place when they 'were circumcised,' etc., 'having been buried' is not a necessary emendation, and may lead to the false notion that baptism precedes 'the putting away of the body of the flesh,' etc. — **In baptism**; comp. Rom. vi. 3, 4. The fellowship with Christ finds its sign and seal in the rite of baptism, which, as then administered, had its external resemblance to the burial and resurrection of Christ. This resemblance is not exact, since fellowship in the death of Christ is the main thought, and the immersion does not of itself suggest this. The passage shows that immersion was the mode in the Apostle's mind; that he meant to represent it as the only mode is denied by most commentators. The agent in this burial is God, as the next clause indicates. — **Wherein**, etc. Some prefer to render 'in whom (as in ver. 11) ye were also raised together,' taking this clause as suggesting a further step. But it seems more natural to connect it closely with what precedes. The baptism signified and sealed a fellowship with the resurrection of Christ; comp. Rom. vi. 1-11. — **Raised with him**; 'not your material, but your spiritual resurrection is in the foreground: it is bound on, it is true, to *His* material resurrection, and brings with it in the background, *yours*; but in the spiritual, the material is included and taken for granted, as usual in Scripture' (Alford). — **Through your faith** (lit., 'the faith') in the operation (inworking) of God, who ('hath' is incorrect) raised him from the

dead. God's working is here set forth as the object of the believing, not as its cause. In this connection it was natural to characterize God as one 'who raised Him from the dead.' Only through faith in such a God as able and willing to raise us up spiritually can we partake in this new life.

Ver. 13. **And you, being dead**; when you were dead, while in this state; comp. throughout Eph. ii. 1. — **By** (or, 'on account of') **your trespasses**. The preposition 'in' is rejected by recent critical editors on sufficient authority; the phrase is then precisely as in Eph. ii. 1, where, however, 'sins' is added. Here the previous context naturally suggests the addition: **the uncircumcision of your flesh**. This is the spiritual application of a literal fact. They were Gentiles, as such uncircumcised; this external condition fitly indicated their depraved, carnal condition. 'Flesh' has its ethical sense, though not without an allusion to the physical flesh, their 'uncircumcision' was once the sign of their fleshly condition, but now they had received circumcision of the heart (ver. 11). — **You** (repeated in the Greek according to the best authorities) **did he quicken together with him**. It is God who quickens; comp. Eph. ii. 5. The reference here is the same as in 'raised with Him' (ver. 12), probably the future resurrection is slightly more prominent. — **Having forgiven us all our trespasses**. The manuscript authority for 'us' is decisive; 'our' is the proper rendering of the Greek article here, while 'having forgiven' points the act which necessarily preceded the quickening, God's act of reconciliation and justification, passed upon those who believe. The objective ground of this gracious forgiveness is set forth in ver. 14. As most commentators accept a change of subject in the close of this paragraph, some have placed the transition at this point; but it seems better to make the change coincide with the change in construction in ver. 14. Notice, however, that while God is still the subject, the language is strictly applicable only to God in Christ, so that the transition to Christ as the subject is easy.

Ver. 14. **Having blotted out**, *i. e.*, erased or cancelled, since the tense is the same as 'having forgiven.' But it does not follow that this act is contemporaneous. This refers to the objective redeeming work, which must precede the appropriation of it by believers who are thus forgiven. If referred to the same time, the forgiveness must be regarded as taking place (ideally) at the death of Christ. — **The handwriting of ordinances**, etc. The word 'handwriting' had the technical sense of a bond, obligating the signer against whom it was held. The bond in this case was the law, which was written in, took the form of 'ordinances,' *i. e.*, specific commandments. These, expressed in the Mosaic law, constituted an obligation that was against us, all men, Gentiles as well as Jews. To apply it to an unwritten law is to destroy the force of the figure, and to limit it to the ceremonial law is to weaken the thought of the entire passage. God's law, thus definitely expressed in ordinances, was the uncanceled moral obligation that bound all men. This God cancelled by the redeeming work of Christ. Some explain: 'the bond that was against us by its ordinances,' but to this there are several obligations, while the view given above is sustained by Eph. ii. 15. — **Which was contrary to us**. This is an emphatic expansion of 'against us'; 'doubt-

less to oppose more strongly the legation of the false teachers. 'It was hostile not merely in its direction and aspects, but practically and definitely' (Ellicott). — **And he hath taken it out of the way.** The change of construction justifies the insertion of 'He,' which will serve to indicate that Christ is now the subject. 'Hath taken' is literal and exact: the bond was removed and continues to be 'out of the way.' — **By nailing it to the cross.** 'By nailing' indicates more plainly that this was the method by which the bond was forever removed. 'It was the law rather than Christ, which was slain and done away with on the cross, because He bore the curse of the law, took away its condemnation. Men slew Christ, but the Lord slew the law on the cross; Gal. ii. 13; 2 Pet. ii. 24' (Braune). The figure need not be pressed in its details.

Ver. 15. **Having put off from himself,** or, 'having despoiled.' A third interpretation: 'having put off from Himself *his body*, he made a show of,' etc., confuses the metaphors, and is otherwise objectionable. The second view (comp. E. V.) agrees well with the context, but it is doubtful whether the word used has this sense; comp. chap. iii. 9 and ver. 11, where the corresponding noun occurs. Meyer, however, defends this view, taking God as the subject. The more exact sense: 'having put off from himself,' present difficulties. It cannot be applied to God, but in what sense can it be applied to Christ? In itself the phrase, **the principalities and the powers,** may refer either to all angelic powers, or only evil ones. But how can Christ be said to divest Him-

self of these, in either reference? The most satisfactory answer refers this to the victory over evil spirits: the powers of evil had power against Christ, as mortal in His flesh: He divested Himself of His flesh, by thus doing He divested Himself of them. Others include all spiritual powers, in view of the Colossian error (ver. 18), which 'associated the Jewish observances in some way with the worship of angels' (Alford); but this seems remote from the present train of thought. Lightfoot: 'The final act in the conflict began with the garden of Gethsemane; it ended with the cross of Calvary. The victory was complete. The enemy of man was defeated. The powers of evil, which had clung like a Nessus robe about His humanity, were torn off and cast aside forever. And the victory of mankind is involved in the victory of Christ. In His cross we too are divested of the poisonous clinging garments of temptation and sin and death.' — **He made a shew of them,** as victor displaying them as captives. — **With boldness.** 'Openly' does not fully express the sense, and is already indicated in the verb, confidently, in the assurance of victory. — **Triumphing over them in it.** This carries out the figure. 'Them,' *i. e.*, the principalities and the powers; 'in it,' *i. e.*, the cross, certainly not, 'in Himself' (E. V. margin). 'The Redeemer conquered by dying. See His crown of thorns turned into a crown of laurels. Never had the devil's kingdom such a mortal blow given to it, as was given by the Lord Jesus' (Henry). The symbol of sorrow and shame was the place of victory and triumph.

CHAPTER II. 16-23.

2. Two Special Warnings Enforced.

This brief section is both an application of the obligations resulting from the truths stated in vers. 9-15, and a warning against certain specific errors which threatened the practical Christian life of the Colossian believers. (a.) The first warning, against ritual prohibitions (vers. 16, 17), applies the truth of vers. 11-14; (b.) the second, against angel worship (vers. 18, 19), applies that of vers. 9, 10, 15. (c.) Both are enforced by recalling the fact that they died with Christ (vers. 20-23) and hence were freed from these earthly ordinances, which are utterly futile for ethical purposes (ver. 23). Chap. iii. 1-4 is closely connected with the last paragraph.

16 **L**ET no man therefore ^ajudge you in meat,¹ or in drink,² ^a Rom. xiv. 2, 3, 10, 13, 17; 1 Cor. viii. 8. or in respect ^b of a holyday,³ or of the ⁴ new moon, or of
17 the sabbath ^{days}: ⁵ ^cWhich are a shadow of things ⁶ to come; ^b Rom. xiv. 5; Gal. iv. 10. but the body *is* of Christ.⁷ ^c Heb viii. 5; ix. 9; x. 1.
18 ^dLet no man beguile you of your reward ⁸ in a voluntary ^d Ver. 4.
^ehumility ⁹ and worshipping of angels,¹⁰ intruding into those ¹¹ ^e Ver. 23.
things ^f which he hath not ¹² seen, vainly puffed up by his ^f Ez. xiii. 3; 1 Tim. i. 7.
19 fleshly mind,¹³ And not holding ¹⁴ ^g the Head, from which ¹⁵ all ^g Eph. iv. 15, 16.

¹ eating ² drinking ³ festival ⁴ a ⁵ a sabbath day
⁶ the things ⁷ Christ's ⁸ rob you of the prize
⁹ of his own will (*Greek* willing), by humility ¹⁰ worship of the angels
¹¹ dwelling in the ¹² *the best authorities omit* not
¹³ the mind of his flesh ¹⁴ holding fast ¹⁵ whom

- the body by ¹⁰ joints and bands having nourishment ministered, and knit together, ¹⁷ increaseth with the increase of God.
- 20 Wherefore if ^h ye be dead ¹⁸ with Christ from 'the rudiments ¹⁹ of the world, ^k why, as though living in the world, are ye subject ²⁰ to ordinances, ²¹ ('Touch not; taste not; handle not; ²² Which all are to perish with the using;') ^m after the commandments ²³ and doctrines of men? ⁿ Which things have indeed a shew of wisdom in ^o will-worship, and humility, and neglecting ²³ of the body; not in any honour ²⁴ to ²⁵ the satisfying ²⁶ of the flesh.
- ¹⁶ through the ¹⁷ being supplied and compacted
- ¹⁸ If ye died (*the best authorities omitting wherefore*) ¹⁹ or elements
- ²⁰ subjected ²¹ remove parenthesis to ver. 22.
- ²² Handle not, nor taste, nor touch ²³ harsh treatment
- ²⁴ but are not of any value (or honor) ²⁵ against (or, save to)
- ²⁶ satiety

Ver. 16. Let no man therefore judge you. 'Therefore' bases these practical admonitions on the positive truths set forth in vers. 8-15. 'Judge,' sit in judgment, condemning you if you do not respond to their demands. — In eating, or in drinking; the words occur in Rom. xiv. 17, referring to the acts of eating and drinking, not to food and drink. A few authorities read: 'and' instead of 'or.' This makes of the two a single category, while 'in respect of' introduces a second class. But the evidence for 'and' is not strong enough to warrant the substitution. The Mosaic law had prohibitions respecting food alone (Lev. vii. 10-27), forbidding wine to Nazarites (Num. vi. 3) and to priests in service (Levit. x. 9); hence the Phrygian ascetics had probably gone beyond the law (so Meyer, followed by most recent commentators). Comp. Rom. xiv. — Or in respect of a festival. The first term refers to yearly feasts, the second to monthly, the third to the weekly Sabbath; a sabbath day is the usual rendering of the plural form here used, and joined with two other terms in the singular number. The Jewish Sabbath was kept by many of the early Christians as well as the Lord's Day, and the practice was finally condemned at a council in Laodicea. It has been asserted that Paul's language is inconsistent with the lasting obligation of the Sabbath, in any form, on the Christian Church. But this is too sweeping. The Lord's Day is in a different position, has a fresh sanction, and should have its higher observance. The need of such a day is written in man's body, and experience proves that Christianity is the loser by the neglect of a religious observance of one day in seven. Here the Lord's own words hold good: 'The Sabbath was made for man, and not man for the Sabbath' (Mark ii. 27).

Ver. 17. Which are a shadow of the things to come. All the matters spoken of in ver. 16 are referred to; the whole system of prohibitions and festivals has a typical significance, pointing to 'the things to come,' namely, the new dispensation. Meyer limits this to the future kingdom of Christ after the Second Advent, but this deprives the next clause of its proper meaning. — The body

is Christ's, belongs to Him; the reality of these observances is found in the new dispensation. In this substantial reality there is a place for the Lord's Day, which is 'now to be a season of loftier joy, as it commemorates a more august event than either the creation of the universe, or the exodus from Egypt' (Eadie). On the thought in its details, comp. Heb. viii. 1-5; x. 1-18.

Ver. 18. Let no man. The singular number in these warnings does not point to a particular person, but gives emphasis. — Rob you of the prize. The figure, borrowed from the games, suggests an unfair decision of the umpire in awarding the prize; but it need not be pressed further than to mean depriving the Christian of his 'prize,' which is future blessedness, eternal life. The false teachers, by their errors, might prevent their obtaining this. — Of his own will, lit., 'willing.' This expression is very difficult to interpret satisfactorily. Some (among them, Lightfoot) explain: 'delighting in humility,' etc. But this is a harsh and unusual Hebraism, and the word 'willing' rarely, if ever, has the sense of delight. 'Willing,' or 'willingly,' as we must express it, a qualification of the verb 'rob you of the prize,' but three senses have been given it. (1.) Willingly, of his own choice or impulse; this is almost equivalent to 'arbitrarily,' and agrees best with the exact sense of the Greek word. The E. V. seems to have endeavored to give a similar thought. (2.) 'Desiring to do it,' which presses the word somewhat. (3.) 'Purposing to do it;' a sense that the word would bear, but not so natural as the first. The context referring to the human origin of the precepts of the false teachers (ver. 22) and to their 'will-worship,' etc., seems to favor (1), which gives emphasis to the purely human impulse. The methods they adopt to defraud you of the prize have their origin in their own choice, not in any objective truth. (On the exact sense of the word 'willing,' comp. my note in Lange, *Ephesians*, p. 42.) — By (lit., 'in,' pointing to the sphere of the actions) humility. The word, occurring elsewhere always in a good sense, in this chapter (comp. ver. 23) seems to point to something blameworthy: 'a false and perverted

lowliness, which deemed God was so inaccessible that He could only be approached through the mediation of inferior beings' (Ellicott).—**And worship of the angels.** This was the outward evidence of the false humility. The word 'worship' refers properly to the external rites of religion, and so get to signify an over-scrupulous devotion to external forms' (Lightfoot). It was at Colossæ that special worship was given in after days to the archangel Michael for an alleged miracle. Jewish influences might have led to this worship of the angels.—**Dwelling in,** or, 'taking his stand upon,' **the things which he hath seen.** The weight of authority has led recent editors to reject 'not;' and the sense 'intruding' is inappropriate with the reading. Of the two explanations given above, the former is preferable, both on lexical grounds, and from its aptness in this connection, pointing to the false teacher as continually poring over the visions ('which he hath seen'), his 'illusions,' but 'delusions' in their influence. The 'spiritism' of modern times naturally suggests an illustration of the meaning.—**Vainly puffed up;** puffed up with pride despite the show of humility, and that without ground.—**By the mind of his flesh.** As 'the flesh' has a body, so it has a 'mind'; 'the unrenewed nature is personified (comp. Rom. viii. 6), and its 'mind' is represented as causing the pride of the false teacher. There may be a reference to some favorite phrase of the errorists.

Ver. 19. **And not holding fast the Head** (Christ); comp. Eph. i. 22, etc. Not to hold Christ as Head is to let go of Him altogether. This is virtually the cause of the conduct described in ver. 18.—**From whom,** referring to Christ personally, as in Eph. iv. 16. 'Which' would point to Christ in this relation as Head.—**All the body;** including every member of it, not 'the whole body,' since the false teachers did not deny the unity of the Church, but slighted the fact that each member for himself must hold fast to the Head.—**Through the joints and bands.** 'Joints,' as in Eph. iv. 16, refers to the nerves and all those points of contact through which the common life passes; 'bands,' to all the ligatures which bind the parts of the body.—**Being supplied and compacted.** The first participle (comp. 'the joint of the supply'), derived from the leading of a chorus, suggests a generous supply; the second, occurring in the parallel passage, suggests solidity; both point to a continued process. It is not necessary to connect 'joints' with the first participle, and 'bands' with the second, although the former are chiefly means of supply, and the latter of solidity. In Ephesians the close connection of the parts is emphasized, here the vital connection with the Head.—**Increased with the increase of God;** effected by Him. 'God being the first cause of life to the whole, and carrying on this growth in subordination to and union with the Head, Jesus Christ' (Alford). 'The discoveries of modern physiology have invested the Apostle's language with far greater distinctness and force than it can have worn to his own contemporaries' (Lightfoot). The experience of eighteen Christian centuries have abundantly illustrated the pertinence and truthfulness of the figure, when thus enlarged, as applied to the members of the Church. Vital union with Christ for each is the essential matter; to be without this is to die; having it growth is not only possible, but certain.

Ver. 20. **If ye died,** as is actually the case, since they died **with Christ** (see references). When baptized their death with Christ was signified and sealed (comp. ver. 12). 'Wherefore,' though a correct gloss, is sustained by but one ancient manuscript, and the insertion of it can readily be accounted for.—**From the rudiments** (or, 'elements') **of the world;** see ver. 8. They died 'from' these, because they were separated from them. 'The law and all its ordinances were wiped out by the death of Christ (ver. 14), they who were united with Him in His death shared with Him all the blessings of the same immunity' (Ellicott). Here, as everywhere, the Apostle finds in the facts of salvation the motive for believers.—**Why, as though living in the world;** 'world' being used in its technical theological sense = 'in the flesh.' They were not yet re-lapsed into this state, but obedience to the false teachers would make them live as if they had.—**Are ye subjected to ordinances.** One word in the Greek, derived from 'dogma,' *i. e.*, decree. It is doubtful whether the exact sense is: subjected by yourselves, or by others; but the difference is mainly one of expression. It is a curious instance of change in language that 'subject to dogmas' would now refer to doctrines, whereas then it pointed to practical rules of life.

Ver. 21. **Handle not, nor taste, nor touch.** 'Nor' is almost = nor even. The E. V. mis-translates the first and last words, and improperly includes the verse in parenthesis. The climax is reached in 'do not even touch.' The prohibitions are specific in form, and refer to certain kinds of food and drink, as appears not only from the word 'taste,' but from vers. 16 and (especially) 22. Defilement by contact with impure objects may be included, but is not suggested by the context. This series of condemned prohibitions cannot be used in support of total abstinence from intoxicating liquors, except through culpable ignorance or dishonesty.

Ver. 22. This verse is parenthetical, and describes the character of the objects prohibited: **which all are to perish with the using:** all of them appointed to destruction by being used up. This language cannot be fairly applied to the prohibitions, since it is inapplicable. Nor can it be regarded as part of the statement of the false teachers, still less can moral corruption be intended. The view here advocated is accepted by the best recent commentators, and agrees with our Lord's own words in Matt. xv. 17; vii. 18, 19; comp. 1 Cor. vi. 13.—**After the precepts and doctrines of men.** This is to be joined with ver. 20, defining further the subjection to ordinances. 'Doctrines' is a term of wider signification than 'precepts;' but both are united here and described as 'of men,' in contrast 'with God's law and word in Christ, indeed with the law of Moses, beyond which they have gone' (Braune).

Ver. 23. **Which things,** a 'set of things which' (Ellicott), **have indeed a show of wisdom,** have the reputation of wisdom, but lack the reality; this being obviously the meaning. The Apostle thus describes the entire class of human precepts, to which the Colossian prohibitions belonged.—**In,** governing all three following nouns, points to the sphere in which this reputed wisdom manifests itself.—**Will-worship;** self-imposed arbitrary worship; comp. ver. 18.—**And humility;** external, ostentatious humility, hence only apparent.—**And harsh treatment of the body;** through

ascetic practices. 'Such mortification is based upon contempt of the creatures, or false views of matter as the seat of sin. The first substantive denotes the religious aspect of their conduct; the second, the ethical in relation to men; the third, the same as respects earthly things. In such ways they gained a repute of wisdom' (Braune). — But are not of any value against the satiety of the flesh, *i. e.*, to check its desires after full indulgence. This is, on the whole, the least objectionable explanation of this difficult passage. But 'flesh' must be taken in its full ethical sense, without limiting the phrase to grosser forms of sensual indulgence. For while chap. iv. 5 suggests these, ver. 2 points to earthly things in general as the objects of the 'flesh.' Ascetic rules cannot restrain these desires. The view above presented preserves a simple construction of the Greek, and is not open to serious lexical objections. 'Value' is a frequent sense of the word thus rendered, and the preposition (lit., 'to'), in this connection, may mean directed towards, *i. e.*, 'against.' Another view, favored by Meyer and many others is; 'not in any honor, *serviŋg only* to the satiety of the flesh.' This cannot be objected to properly as too strong, since experience shows that asceticism fosters carnality, in the wide Pauline sense. But it accepts a harsh construction, and makes an unnecessary ellipsis. Still more harsh is the view of Alford, who explains 'not in any honor' (to the body); and connecting the last clause with ver. 20: 'subjected to ordinances — to the satiety of the flesh. All interpretations

are false which take 'body' and 'flesh' in the same sense, and give a good meaning to 'satiety,' *i. e.*, a satisfying of the proper needs of the flesh. (The E. V. apparently gives this sense.) Nor can the clause be regarded as part of the view of the false teachers, since their words (in ver. 21) are too remote. Accepting the first view, and giving 'flesh' its full sense, we find here an appropriate close to the polemical portion of the Epistle: You died with Christ from the rudiments of the world, do not be subject to ordinances, which have no authority from Christ, and which with all their appearance of religion and morality, utterly fail to hinder the empire of the flesh. Depravity, sensuous always, and so often sensual, in its manifestations, is not checked thus. How and why it is overcome the Apostle proceeds to show in the next chapter. 'Asceticism degenerates into mere mechanical morality, casuistic hair-splitting about the divine law, an externalizing of self-discipline and self-exertion, a stirring up of spiritual pride. Under austerity respecting externals is concealed effeminacy with regard to heart-emotions, and in the unsparing treatment of the body the flesh is fondled' (Braune). The history of monasticism is a sufficient commentary. The connection between asceticism and the worship of angels seems a natural one. Monasticism and the adoration of the saints flourished together; and the devotees of modern 'spiritism' are not far removed, in locality and thought, from the fanatics about food and drink. Both alike minister to spiritual pride.

CHAPTERS III. 1.-IV. 6.

III. HORTATORY PART: LIVE AS THOSE SHOULD LIVE WHO WERE RAISED WITH CHRIST THE HEAD.

- (1.) Fellowship with the Exalted Christ the motive for the new life; vers. 1-4. (Transitive paragraph.)
- (2.) General exhortations; vers. 5-17. (Negative, vers. 5-11; and positive, vers. 12-17.)
- (3.) Special precepts as to household relations; chaps. iii. 18-iv. 1.
 - (a.) Wives and husbands (vers. 18, 19).
 - (b.) Children and parents (vers. 20, 21).
 - (c.) Servants and masters (chap. iii. 22-iv. 1).
- (4.) Concluding exhortation, in relation to prayer and conduct toward those without; vers. 2-6.

CHAPTER III. 1-4.

I. Fellowship with the Exalted Christ the Motive for the New Life.

This section is closely joined in thought with what precedes; hence some regard it as the conclusion of the polemical portion of the Epistle. But it is better to take it as the beginning of the hortatory part. Fellowship with the death of Christ presents an enforcement of the previous warnings; but fellowship with the Exalted Christ is the great motive to vital sanctification. The 'flesh' can be overcome, not by human prohibitions, but by this vital connection with Christ. The folly of angel worship is implied, but the main purpose is, by showing that Christian living depends on fellowship with Christ, to present a motive for the subsequent exhortations.

1 **I** F ye then ^a be risen ¹ with Christ, seek those things which ^a are ² above, where ^b Christ sitteth ³ on the right hand of ^b God. Set your affection ⁴ on things ² above, not on ^c things ² on the earth. ^d For ye are dead, ⁵ ^e and your life is hid ⁶ with ^c Christ in God. ^f When Christ, *who is* ^g our ⁷ life, shall appear, ⁸ then shall ye also appear ⁸ with him ^h in glory.

¹ were raised together ² the things that are ⁸ is, sitting
⁴ mind ⁵ died ⁶ or hath been hidden
⁷ or your (according to same authorities) ⁸ be manifested

a Rom. vi. 5; Eph. ii. 6; chap. ii. 12; Rom. viii. 34; Eph. i. 20.
b Phil. iii. 19; Rom. vi. 2; Gal. ii. 20; chap. ii. 20.
c 2 Cor. v. 7; chap. i. 5.
d 1 John iii. 2.
e John xi. 25; xiv. 6; Phil. i. 25.
f 1 Cor. xv. 43; Phil. iii. 21.

Ver. 1. If, as in chap. ii. 20, sets forth a fact, since then deduces an inference. The same fact has been presented in chap. ii. 12. — **Were raised together**; the passive implies God's agency, which is not suggested by the E. V. ('be risen'). The past tense points to the time of their baptism (comp. chap. ii. 12), which in the case of these adult Christians followed their faith in Christ. The rite was the sign and seal of their participation in the resurrection of Christ. But baptism and this raising are not identical. The latter is the reality of which the former is the sign. This being raised together with Christ implies ethical renewal of the believer, and hence it forms an appropriate motive to the exhortations which follow. God thus raises us with Christ, our ethical transformation is the necessary result; comp. Rom. vi. 5; Eph. ii. 6. — **Seek the things that are above.** (The phrase occurs in ver. 2 also, and the rendering is made to correspond; 'that' being preferable to 'which.') The emphasis rests on 'the things,' etc. To seek these is the necessary consequence and requirement of the fact previously stated. For these heavenly things are **where Christ is**, and we have been raised together with Him. — **Sitting on the right hand of God.** At the place of power and honor, after His humiliation, but 'sitting' there in assured rest after conflict and victory. (The E. V. overlooks the double statement.) The Ascension is presupposed (Meyer). The position of Christ, our personal Head and Lord, is the strongest motive to a life whose ends are heavenly. The contrast with earthly things is brought out in the following verse.

Ver. 2. **Set your mind** (not, 'affection'), etc. 'Seek' pointed to the outward conduct, this carries the injunction to the inward thought and controlling desire. Lightfoot: 'You must not only seek heaven; you must also think heaven.' — **The things that are on the earth.** Comp. Phil. iii. 19: 'earthly things'; 1 John ii. 15: 'the things that are in the world.' Those who place this paragraph in the polemical portion of the Epistle find here a reference to the false precepts about eating, etc. Of course the injunction gains force in its application to these ascetic rules, which are about things 'to perish with the using' (chap. ii. 22), but it should be limited to them. The tone henceforth is ethical, not controversial. 'The use of earthly things is not forbidden, but we are bidden, in the right use of the earthly, to mind and seek heavenly things' (Braune).

Ver. 3. **For** introduces an enforcement of the

preceding exhortation. — **Ye died**; in fellowship with the death of Christ (see marg. references); 'died from the rudiments of the world' (chap. ii. 20). Hence ye cannot go back to that previous mode of living. — **And your life is hid** (or, 'hath been hidden') **with Christ in God.** The past and present are combined in the thought: your true life was hid and remains hidden together 'with Christ,' and this permanent concealment was 'in God'; in Him, 'as the Father in whom is the Eternal Son (John i. 18; xvii. 21), and with whom He forever reigns (ver. 1), the life of which the Son is the essence lies shrouded and concealed' (Ellicott). 'Life' here means more than the future resurrection life; or rather, it includes all that is involved in that life. The life to be completed hereafter begins here. That life is unknown to the world, and in its fulness even to believers themselves (1 John iii. 2); but though 'hidden' it furnishes a motive for not living to the world. Being kept secure is not the thought suggested.

Ver. 4. **When Christ, who is our life.** The evidence in favor of the reading 'your' is strong (including that of Aleph, C, the best cursives, and the Vulgate), but is scarcely decisive against the Vatican manuscript and other weighty authorities. 'Your' might have been taken from the preceding verse. 'Christ,' occurring for the fourth time, is emphatic. 'Our' points to Christians in general, 'ye also' to the Colossians. Christ Himself is 'our life'; He is 'not merely a remote and separated Cause, but Impulse, Power, Object and Subject of the Life itself' (Braune); comp. marg. references. — **Shall be manifested**; not, 'appear.' This manifestation is contrasted with 'hath been hidden' (ver. 3); it will occur at the Second Advent. — **Then shall ye also.** See above. If 'your' is accepted in the previous clause, 'also' here must mean 'as well as Christ,' an idea expressed by **with him**, which has an emphatic position in the Greek. — **In glory**; comp. Rom. viii. 17: 'glorified with Him,' Lightfoot: 'The veil which now shrouds your higher life from others, and even partly from yourselves, will then be withdrawn. The world which persecutes, despises, ignores now, will then be blinded with the dazzling glory of the revelation.' Thus the motives for sanctification are drawn from the past, present, and future; but all from Christ; *ye were raised together with Him*; ye can now set your mind on Him at God's right hand; your future glory will begin in the day of His manifestation.

CHAPTER III. 5-17.

2. *General Exhortations.*

We find here, though in much briefer form, substantially the same exhortations contained in Eph. iv. 17-v. 21. The section may be thus divided:—

(1.) Negative precepts, answering to the fact that they died with Christ (vers. 5-11), concerning earthly pleasures and possessions (vers. 5-7), and social relations (vers. 8-11).

(2.) Positive precepts, answering to the fact that they were raised together with Christ (vers. 12-17); the exhortations are: to exercise Christian affection and forbearance, for Christ's sake (vers. 12-14), and to glorify Christ in grateful word and work (vers. 15-17).

While the contrast between the old man and the new (Eph. iv. 17-32) and the motive from the love of Christ (Eph. v. 1-21) appear here, the arrangement is more logical, and accords with the main theme of the Epistle. In Ephesians the thought of unity in Christ gives greater diversity to the exhortations; here the thought of Christ the one Head seems to arrange the precepts in accord with the fact of having died and rising again with Him.

5 ^a **M**ORTIFY¹ therefore ^b your members which are upon
the earth; ^c fornication, uncleanness, inordinate affec-
tion,² ^d evil concupiscence,³ and covetousness, ^e which is ⁴ idol-
6 atry: ^f For which things' sake the wrath of God cometh on
7 ^g the children ⁵ of disobedience: ⁶ ^h In the which ⁷ ye also
8 walked sometime,⁸ when ye lived in them.⁹ ⁱ But now ye also
put off all these; anger, wrath, malice, blasphemy,¹⁰ ^k filthy
9 communication ¹¹ out of your mouth. ^l Lie not one to another,
10 ^m seeing that ye have put off the old man with his deeds; And ⁱ
have put on the new *man*, which ¹² ⁿ is renewed ¹³ in knowl-
11 edge ¹⁴ ^o after the image of him that ^p created him: Where ^k
there is neither ¹⁵ ^q Greek nor ¹⁶ Jew, circumcision nor ¹⁶ uncir-
cumcision, Barbarian, Scythian, bond *nor* free: ¹⁷ ^r but Christ
is all, and in all.

12 ^s Put on therefore, ^t as the ¹⁸ elect of God, holy and beloved,
^u bowels of mercies,¹⁹ kindness, humbleness of mind,²⁰ meek-
13 ness, longsuffering; ^v Forbearing one another, and forgiving
one another,²¹ if any man have a quarrel ²² against any: even
14 as Christ ²³ forgave you, so also *do* ye. ^w And ²⁴ above all these
things ^x put on charity,²⁵ which is the ^y bond of perfectness.
15 And let ^z the peace of God²⁶ rule in your hearts, ^a to the

¹ Put to death ² lustfulness ³ shameful desire

⁴ or seeing that it is (*see notes*) ⁵ sons

⁶ A few ancient authorities omit on the sons of disobedience

⁷ Among whom (*or* in which) ⁸ once walked

⁹ the best authorities read these things ¹⁰ evil speaking

¹¹ abusive talking ¹² or who ¹³ being renewed

¹⁴ unto full knowledge ¹⁵ not ¹⁶ and ¹⁷ bondmen and freemen

¹⁸ omit the ¹⁹ mercy (*according to the best authorities*)

²⁰ humility ²¹ each other ²² complaint

²³ the Lord (*according to the best authorities*) ²⁴ or But

²⁵ love ²⁶ the best authorities read Christ

^a Rom. viii.
13; Gal. v.
24

^b Rom. vi. 13.
^c Eph. v. 3;
^d 1 Thess. iv.
5

^e Eph. v. 5.
^f Rom. i. 18;
Eph. v. 6;
Rev. xiii.
15.

^g Eph. ii. 2.
^h Rom. vi. 19,
20; vii. 5;
ⁱ 1 Cor. vi.
11; Eph. ii.
2; Tit. iii.
3.

^j Eph. iv. 22;
Heb. xii. 1;
James i. 21;
^k 1 Pet. ii. 1.
Eph. iv. 29;
v. 4.

^l Lev. xix. 11;
Eph. iv. 25.
^m Eph. iv. 22,
24.

ⁿ Rom. xii. 2.
^o Eph. iv. 23,
24.

^p Eph. ii. 10.
^q Rom. x. 12;
^r 1 Cor. xii.
13; Gal. iii.
28; v. 6;
Eph. vi. 8.

^s Eph. i. 23.
^t Eph. iv. 24.
^u 1 Thess. i. 4;
^v 1 Pet. i. 2;
^w 2 Pet. i. 10.

^x Gal. v. 22;
Eph. iv. 2,
32; Phil. ii.
1.

^y Mark xi. 25;
Eph. iv. 2,
32.

^z 1 Pet. iv. 8.
^a John xiii.
34; Rom.
xiii. 8; 1
Cor. xiii. 4;
Eph. v. 2;
chap. ii. 2;
1 Thess. iv.
9; 1 Tim. i.
5; 1 John
iii. 23; iv.
21.

^b Eph. iv. 3.
^c Rom. xiv. 17;
Phil. iv. 7.
^d 1 Cor. vii. 15.

is coincident in time with the 'putting off,' but in the workings of grace 'the initiative is with the new man and in virtue of the Divine power creating him' (Braune). 'New' is here, young, fresh; in Eph. iv. 24 the idea is that of newness. But there the former idea is suggested by the verb, here the latter by the following participle; so that no very marked distinction is implied. — **Which**, or, 'who.' The latter accords better with the personification. — **Being renewed**; continually, by the Holy Ghost. The new man which was put on is thus developed. — **Unto full knowledge**; possibly in contrast with the 'knowledge' (*gnosis*) of the false teachers. This perfect knowledge is the aim of the renewal. — **After the image of him that created him**. Comp. Eph. iv. 23, 24. Here, as there, there is an unmistakable allusion to Gen. i. 26, 27; hence to God (not Christ) as the creator. The entire phrase qualifies 'renewed,' not 'full knowledge.' That was the aim of the renewal, this is its *norm*. But the passage implies more than a restoration of the image lost by the fall. The first and the new creations are analogous: 'the Christian is the genuine man; Christianity is true, God-willed humanity' (Braune).

Ver. 11. **Where**, in the region of the new creation, in contrast with that in which the old man dwelt, **there is not** ('not only does the distinction not exist, but it cannot exist'; Lightfoot) **Greek and Jew**, no division as respects nationality, **circumcision and uncircumcision**, as respects religion, **Barbarian, Scythian**, as respects civilization ('Scythians, more barbarous than the barbarians'; Bengel), **bondman, freeman** (so Ellicott), as respects social condition. Comp. Gal. iii. 28. 'He perhaps does not say "bond and free," because these relations actually subsisted; but the persons in them were not thus regarded in Christ — no man is, as a Christian, bond nor free' (Alford). — **But Christ is all and in all**. 'But,' strongly adversative, presents the contrast with the world of carnal men, where all these distinctions not only exist, but are emphasized and control the conduct. The first 'all' is neuter, the second probably masculine: 'all things and in all persons.' Ellicott: 'Christ is the aggregation of all things, distinctions, prerogatives, blessings, and moreover is in all, dwelling in all, and so uniting all in the common element of Himself.' The order of the Greek places the word 'Christ' last for emphasis, and the entire clause is in accord with the theme of the Epistle: Christ the Head of all things.

Ver. 12. **Put on therefore**. Thus the positive precepts are introduced; 'therefore' points to ver. 10. 'For although the putting on of the new man as a fact, *has* historically occurred through the conversion to Christ, yet it has, according to the nature of the new man, its continued acts, which *should* occur, namely, through the appropriation of those virtues, which the new man as such must possess' (Meyer). — **As elect of God**. It is assumed that they belong to this class, and this is urged as a motive. The act of God chose them; and as His elect, they are further defined as **holy and beloved**. The terms are not parallel with 'elect,' nor are they vocatives. 'Holy' suggests the idea of consecration, rather than of sanctification, while 'beloved' (a participle, not an adjective) means beloved of God. 'The consciousness of this extraordinary privilege, of being the elect of God, who as such are holy and

beloved of God — how it must have affected the conscience of the readers and aroused them to the very virtues, corresponding with so high a position, which Paul here enjoins' (Meyer). No view of election which fails to do this, can be in accordance with the teaching of Scripture. — **Bowels of mercy**. The best authorities read 'mercy,' the figure is a common one in the New Testament, expressing the same idea conveyed by 'heart' in modern speech. Following this mention of the inmost seat of compassion, we find **kindness, humility**, 'which describe the Christian temper of mind generally, and this in two aspects, as it affects either (1) our relation to others, or (2) our estimate of self' (Lightfoot); then, **meekness, longsuffering**, which according to the same author 'denote the *exercise* of the Christian temper in its outward bearing toward others.' The former, the opposite of 'fierceness,' is mildness toward faults which are blameworthy, the latter is slowness to punish, quietness toward wrongdoing. See on Eph. iv. 2; comp. Gal. v. 22.

Ver. 13. **Forbearing one another, and forgiving each other**. The pronouns are different, as in Eph. iv. 32; the latter marking more strongly the relation of Christians as members of Christ. On 'forbearing,' see Eph. iv. 2. — **If** (as is probable) **any man have a complaint** (a cause of blame) **against any: even as the Lord forgave you**. The authorities vary: many of the best read 'the Lord'; most have 'Christ,' and two of the best have 'God.' This state of things renders it most probable that 'the Lord' was the original form, especially since the parallel passage (Eph. iv. 23) has 'God in Christ.' — **So also do ye**. In English we supply an imperative ('do'), but the grammatical ellipsis is that of a participle ('so also *doing* yourselves'). The mode of forgiveness is here spoken of ('even as,' 'so'); the ground of Christ's forgiveness is left out of view.

Ver. 14. **And** (or, 'but'; the same being slightly in contrast with what precedes) **above all these things**. Not simply 'in addition to,' nor 'above all,' in the colloquial sense, but 'over' as one puts on an outer garment or girdle, this figure being still in mind. Hence the E. V. properly supplies **put on** from ver. 12. — **Love**, lit., 'the love,' that well known Christian grace, described by the Apostle in 1 Cor. xiii. — **Which** (neuter in the Greek, yet referring to 'love,' not to the act of putting it on) **is the bond of perfectness**. Love binds together into one moral perfection all the Christian graces. 'Bond' is not = sum total, nor is the phrase = perfect love, nor to be explained as love which is the distinctive feature of perfection. 'Without love there is no perfectness; since this has its *conditio sine qua non* in the including of all its other parts in love' (Meyer). The principal grace is here named last, as if it were supplementary, because of the figure. To find here justification by works is to misconceive the whole Epistle.

Ver. 15. **And let the peace of Christ rule in your hearts**. The word 'rule' is more exactly: 'act as umpire,' a figure borrowed from the Grecian games. In Phil. iv. 7, 'the peace of God' occurs, and this passage was probably altered to conform. The idea is, however, substantially the same. It is from God, but Christ's gift (John xiv. 27), and is to be here understood in its widest sense. Those who accept 'rule' as the meaning of the verb, refer the precept more immediately to Christian concord. If the sense of

arbitrating, acting as umpire, is retained, then the reference is to internal conflict in which this peace decides. The word itself favors the latter view, the context the former. — **Unto which also.** 'Also' indicates that this is a reason for the previous exhortation, or wish. — **Ye were called in one body.** The 'one body' is the body of Christ, the Church; comp. Ephesians throughout. 'To have become through the call one body with the sharers in that call, and yet not to permit the holy moral disposition, for the sake of which one is called, to be the common controlling power of life, what a contradiction!' (Meyer.) — **And be (lit., 'become') ye thankful.** The adjective does not occur elsewhere, but the general thought is very frequent in the Apostle's writings. 'Become' suggests increase, constant advance toward a gratitude not yet attained.

Ver. 16. **Let the word of Christ dwell in you richly.** (The most ancient authorities vary here; but 'Christ' is well sustained.) 'The word of Christ' is the word which Christ has spoken, or caused to be proclaimed. For us the record of this 'word' is in the New Testament. 'In you,' not, 'among you;' but the personal indwelling involves the application to the body of believers, especially since social duties are so closely joined with this precept. 'Richly;' 'not with a scanty foothold, but with a large and liberal occupancy' (Eadie). — **In all wisdom.** This may be joined with what precedes, as in the E. V., or with what follows. The latter preserves the correspondence in the form of the clauses, and makes this phrase emphatic (comp. chap. i. 28, where the same words are grouped together). — **Teaching and admonishing one another.** Comp. Eph. v. 19. The two words have been variously distinguished as referring to instruction about faith and repentance, doctrine and practice, for intellect and heart. — **In psalms and hymns and spiritual songs.** See Eph. v. 19. The words refer (though not exclusively) to the Old Testament psalms, to hymns of praise to Christ, and to other poetic productions, the result of the indwelling of the Holy Ghost. Others say the three classes of religious poetry are, Scriptural, congregational, private. 'One another' does not imply responsive sing-

ing, though that was common. Singing took a large place in the early Christian worship; but the Apostle here refers to all the intercourse of Christians, in social assemblies, in the family, and not in the public service alone. — **Singing with grace.** Or, more literally, 'in grace,' Christ's grace. It should not be weakened into 'gracefully' or, 'thankfully.' The main question is, whether this explains 'teaching and admonishing,' or is another manifestation of the indwelling of the word of Christ. The former view teaches that the public and social singing should be hearty and religious. But the latter view is preferable: in addition to the public and social singing for mutual edification, there should be private praise to God. The one should express itself 'in psalms and hymns and spiritual songs;' the other may be without a sound in **your hearts**, but not the less singing. The evidence in favor of the reading, **to God**, is decisive.

Ver. 17. **And whatsoever ye do,** etc. This verse may be regarded as summing up all the preceding exhortations, or as a third manifestation of the indwelling of the word of Christ, or, better still, as an advance in thought: not only let His word dwell in you, but let your whole conduct find in Him its sphere and motive. — **In the name of the Lord Jesus.** Not by invoking Him at all times, but by making Him the centre of our lives, so that His name stands for the source of our strength, the guide in our duty, the keynote of our words, the end of our effort. — **Giving thanks to God the Father through him.** This is the manner in which all is done in the name of the Lord Jesus, namely, by living a life of constant gratitude to God the Father. Augustine: 'Both in His gifts and in His chastisements, praise Him, who either wins thee by giving, that thou mayest not want, or punishes thee when wandering that thou mayest not perish.' Such gratitude is 'through Him,' since what He is and has done as our Redeemer not only makes us grateful, but gives us a Mediator for the expression of our thanksgiving. The first human motive in the Christian life is gratitude for redemption, and it does not lose its power as we feel more and more how great a Redeemer the Lord Jesus is.

CHAPTER III. 18-IV. 1.

3. *Special Precepts as to Household Relations.*

This section agrees, not only in outline, but in detail, with the corresponding passage in Ephesians. The arrangement is identical, the precepts and motives in the main the same. Here, however, the relation of wife and husband is not enlarged upon, as in Ephesians. The fundamental thought of that Epistle would suggest a fuller treatment. From this nothing can be inferred as to which was first written. The precepts are as follows: —

(a.) To wives (ver. 18) and husbands (ver. 19).

(b.) To children (ver. 20) and parents (ver. 21).

(c.) To servants (vers. 22-25) and masters (chap. iv. 1).

Nowhere is the division of chapters more infelicitous than here.

18 ^a **WIVES**, submit yourselves unto your own husbands, ¹ Eph. v. 22;
 19 ^b as it is fit ² in the Lord. ^c Husbands, love *your* ^b Tit. ii. 5; 1
 wives, and be not ^d bitter ³ against them. Pet. iii. 1,
 20 ^e Children, obey *your* parents ^f in all things: for this is well Eph. v. 3,
 21 pleasing unto ⁴ the Lord. ^g Fathers, provoke not your chil- Eph. v. 25,
 dren *to anger*, ⁵ lest they be discouraged. 28, 33; 1
 22 ^h Servants, obey ⁱ in all things *your* masters ^k according to Pet. iii. 7,
 the flesh; not with eyeservice, ⁷ as menpleasers; but in sin- Eph. iv. 31,
 23 gleness of heart, fearing God: ⁸ ^l And ⁹ whatsoever ye do, do Eph. vi. 1,
 24 *it heartily*, ¹⁰ as to the Lord, and not unto ¹¹ men; ^m Knowing Eph. v. 24;
 that of ¹² the Lord ye shall receive the reward ¹³ of the inherit- Tit. ii. 9,
 25 ance: ⁿ for ¹⁴ ye serve ¹⁵ the Lord Christ. But ¹⁶ he that doeth Eph. vi. 4,
 wrong shall receive for the wrong which ¹⁷ he hath done: and h Eph. vi. 5,
^o there is no respect of persons. etc.; 1 Tim.
 IV. I ^p Masters, give unto *your* servants that which is just and vi. 1; Tit. ii.
 equal; ¹³ knowing that ye also have a Master in heaven. 9; 1 Pet. ii.

¹ to your husbands (*according to the best authorities*) ² as is fitting
³ or embittered ⁴ in (*according to the best authorities*)
⁵ omit, *to anger* ⁶ that they be not disheartened
⁷ Greek, eyeservices ⁸ the best authorities read the Lord
⁹ the best authorities omit and ¹⁰ work from the heart ¹¹ to
¹² from ¹³ recompense ¹⁴ the best authorities omit for
¹⁵ or serve ye ¹⁶ For (*according to the best authorities*) ¹⁷ that
¹⁸ *lit.*, the equality

Ver. 18. **Wives, submit yourselves**, etc. (The word 'own' is to be omitted; it was inserted to conform with the parallel passage.) Comp. the similar exhortation, with the basis of it, in Eph. v. 22-24: 'The husband is the head of the wife, even as Christ is the Head of the Church.' The Bible everywhere recognizes the relation as of this character (from Gen. ii. 18-24 to Rev. xxii. 17). Hence the submission is to be a loving one, with a Christian motive: **As is fitting** (as it should be) **in the Lord**. This means: as should be the case, in consequence of the fellowship with Jesus Christ.

Ver. 19. **Husbands, love your wives**. (The word 'your' is supplied several times in this section; it represents the Greek article with its possessive force; hence the italics of the E. V. are unnecessary.) 'Even as Christ also loved the Church, and gave Himself for it' (Eph. v. 25). This example and motive put a transforming power into the corrupt social life of the first century. The love commanded is more than the fancy or passion of youth. — **And be not bitter** (or, 'embittered') **against them**. 'This special warning concerns a foul blot in married life, when the husband, as head of the house, not as head of the wife, not in love to her, but ruled by "the old man," either shows bitterness in word or deed or in tone to the wife, should she be wanting in humility or submission, or have violated or disregarded the household right of the husband; or treats her with indifference, neglect, or harshness, without any fault of hers, from the cares and weariness of business, or the changing moods of

the flesh, or mere habit' (Braune). On the duties of husband and wife all other social duties rest. To make the marriage the less sacred, to encourage its dissolution, is like poisoning the wells of an entire community.

Ver. 20. **Children, obey your parents**. 'Obey' is stronger than 'submit' (ver. 18); the wife is to be consulted, her wishes considered; but children should 'obey,' whether they know the reasons for the command or not. In their earliest years children learn respecting God from their relation to their parents. If they do not learn to obey, the foundation of their ethics, as well as of their theology, is not properly laid. — **In all things**. This is the rule; exceptions are left out of view. Christian parents are referred to (Eph. vi. 1: 'in the Lord'), and Christian children are addressed, since this motive is added: **for this is well pleasing in the Lord**. (The received reading is poorly supported.) Such obedience is indeed well pleasing 'unto the Lord,' but the Apostle uses the phrase 'in the Lord,' in connection with these social precepts, to set forth the Christian character of the duty: 'as judged by a Christian standard, as judged by those who are members of Christ's body' (Lightfoot). Comp. Eph. vi. 1, 2.

Ver. 21. **Fathers**; as representing the ultimate household authority, and hence as especially needing this caution. — **Provoke not your children**; or, 'do not irritate your children.' 'To anger' is an unnecessary addition; the term used in Ephesians is different. Severe, unjust, capricious treatment is forbidden. — **That they be not disheartened**; this is the certain result of such treatment.

Bengel: 'a broken spirit, the bane of youth.' The child feels: I can never satisfy my father. Affection and confidence are destroyed, or at least cease to act as motives. Obedience becomes soulless, and the child loses its moral discrimination, and finally becomes reckless. The history of too many brought up in nominally Christian families. Comp. the positive precept; 'bring them up in the discipline and admonition of the Lord' (Eph. vi. 4). 'Our heavenly Father, the Father of our spirits, Himself carefully guards against our becoming disheartened under His chastisement, and nothing rejoices Him more than that "we cast not away our confidence;" and so also in the relations of parents and children, much depends upon our not being rendered morose by the faults, but taking courage as to final triumph' (Kieger).

Ver. 22. **Servants**, lit., 'bondmen,' slaves. See Eph. vi. 5, 6. — **In all things**. Peculiar to this passage. Here, as in ver. 20, it states the general rule; the limitations arise from the modifications of the relation, but chiefly from the superior commands of God. — **Masters according to the flesh**; in contrast with the higher Master; 'Lord' representing the same Greek word. — **Not with eyeservice**, lit., 'eyeservices.' In Ephesians, the singular points to the abstract spirit; the plural here, to the various manifestations of it. The word was coined by the Apostle to express the service which aims only to *seem* faithful. — **As menpleasers**. The motive must be a higher one than that of pleasing men. 'Eyeservices' are the natural result of being 'men-pleasers.' — **But in singleness of heart**. Duplicity is a vice engendered by slavery, but wherever one serves another for wages there is room for it. The Christian should render the service due another, with a desire to be, not merely to seem, faithful. — **Fearing the Lord**. (The reading, 'God,' is poorly supported.) The same word is translated 'master' in the beginning of the verse. Hence the thought is: your real Master (not 'according to the flesh') is Christ; your obedience is to be prompted, not by a desire to please men, but by a fear of the Lord Christ (ver. 24). Too often employers have been expected to act in a Christian, benevolent spirit, while the employées forgot their true Lord.

Ver. 23. **Whatever**, however small, **ye do**, in this relation, **work from the heart**. 'Do it' is inexact; the same word is not repeated. 'From the heart,' or, 'soul,' is equivalent to 'heartily,' but should be rendered in correspondence with Eph. vi. 6. 'With good heart, not from servile necessity, but of a free mind and choice' (Chrysostom). — **As to the Lord, and not to men**. Every thing should be done as for Christ, as service rendered for Him, in view of the relation to Him. 'And the relation to the human master should not, in this method of regarding it, be taken into the account at all, on the principle of not serving two masters' (Meyer).

Ver. 24. **Knowing**. Or, 'seeing that ye know.' The motive which has been alluded to throughout is plainly stated. — **That from the Lord, i. e., from Christ, the true Master of the Christian. — Ye shall receive the recompense**. Not pay or reward, but that which is a compensation for the present privations. — **Of the inheritance**. This is the compensation, the heritage of heaven, full salvation. Because it is an inheritance, it is not purchased by the privations or the good service for which it becomes a compensation. — **Ye serve**. The word 'for' is to be omitted; and the original may mean either 'ye serve,' or 'serve ye.' The latter is preferable, summing up in one phrase the contents of all the previous precepts. — **The Lord Christ, i. e., the Master Christ**.

Ver. 25. **For** (so the best authorities) introduces a proof of the preceding clause: either that they ought to serve Christ, or that the service is Christ's, according to the view taken of that clause. — **He that doeth wrong, etc.** The general principle is: 'whatsoever a man soweth, that shall he also reap' (Gal. vi. 7). But it is disputed whether it is to be applied to the conduct of the masters, or to the servants also. In the former case, it encourages the servants by the fact that their wrongs will be righted; in the latter, it includes the wrong-doing of the servants, their unfaithfulness, as well as the harsh, injurious treatment they suffered. As the admonitions have been addressed to the servants, it seems improper to limit a general statement so as to exclude such a warning here. — **And there is no respect of persons**. In Eph. vi. 9, this is applied to masters; but here, according to our view of the previous clause, it is a caution to the other class. It has an important application to the poor and to those employed by others. Men often talk and act as though God always took the part of the poor and of the laboring class. Yet this view makes Him a respecter of persons. Such a mistake will not aid in solving the serious problems of the 'labor question;' problems as real and in some respects as dangerous as those of slavery. But, as God has proven the adaptation of the gospel for all human relations, He will solve these problems also by means of the same gospel.

Chap. iv. 1. **Masters**. See Eph. vi. 9. — **Give** (supply on your part) **unto your servants that which is just and equal**; lit., 'the equality.' The latter word may suggest the thought of equality as brethren in Christ, since Christian motives are advanced throughout. But associated with 'just,' the reference seems to be to 'equity,' to fair, impartial treatment. The other explanation would limit the application to Christian slaves. In any case the justice and equity are those of God's law, not the narrower conceptions of human jurisprudence. Oppression is most severe, when it is legal. — **A master in heaven**; evidently 'Christ,' the 'Lord.' The recognition of Christ as Master is the fundamental principle in Christian social science.

CHAPTER IV. 2-6.

4. Concluding Exhortations.

This brief section contains special exhortations, but not addressed to special classes. The thoughts are familiar; ver. 6 alone is without a parallel in the Epistle to the Ephesians. The connection,

however, is not obvious. The precepts may have been suggested by the thought of Christian service in general, or they may be regarded as entirely supplementary. They are aphorisms in form, and have reference (a) to *prayer* (ver. 2), especially *supplication* for the Apostle (vers. 3, 4), and (b) to *conduct* toward those who were *not Christians* (vers. 5, 6). The duties enjoined have not lost their importance.

2 **C**ONTINUE¹ in prayer, and ^b watch in the same² ^c with ^a Luke xviii. 1; Acts i. 14; Rom. xii. 12; Eph. vi. 18; 1 Thess. v. 17, 18.
 3 thanksgiving; ^d Withal praying also for us, that God ^b Mark xiii. 33-37.
 would ^e open unto us a door of utterance,³ to speak ^f the mys- ^c Chap. ii. 7; iii. 15.
 4 tery of Christ, ^g for which I am also in bonds: That⁴ I may ^d Eph. vi. 19; 2 Thess. iii. 1.
 5 make it manifest, as I ought to speak. ^h Walk in wisdom to- ^e 1 Cor. xvi. 9; 2 Cor. ii. 12.
 6 ward them that are without, ⁱ redeeming the time.⁵ Let your ^f Matt. xiii. 11; 1 Cor. iv. 1; Eph. vi. 19; chap. i. 26; ii. 2.
 speech ^{be} always ^k with grace, ^l seasoned with salt, ^m that ye may ^g 1 Cor. xvi. 9; 2 Cor. ii. 12.
 know how ye ought to answer every man.⁶

¹ Persevere

² being watchful therein

³ for the word

⁴ in behalf of which

⁵ buying up the opportunity

⁶ each one

^g Eph. vi. 20; Phil. i. 7.
^l Mark ix. 50.

^h Eph. v. 15; 1 Thess. iv. 12.

ⁱ Eph. v. 16.

^k Ecc. x. 12; chap. iii. 16.

^m 1 Pet. iii. 15.

Ver. 2. **Persevere.** The word is a strong one (see references), describing an earnest persistence. — **Being watchful therein with** (lit., 'in') **thanksgiving.** Comp. Eph. vi. 18, as well as the injunction: 'watch and pray' (Matt. xxvi. 41, etc.). 'In,' repeated in the Greek, points in the first instance to the sphere of the watchfulness, and in the second to an accompaniment. Prayer should have three qualities: it should be assiduous, watchful, grateful (Thomas Aquinas). We can always be grateful for the privilege of prayer, whatever else we lack.

Ver. 3. **Withal praying for us also,** for himself, but also for Timothy, Epaphras, and his other companions, since the singular is used immediately after. 'Withal,' at the same time, while thus persevering in prayer (ver. 2). — **That** (indicating the purport and purpose of the petition) **God would open unto us a door for the word.** The figure is a natural one. In Eph. vi. 19, 'utterance' occurs; but here the reference is to the removal of the hindrances in the way of preaching the gospel, not to the opening of his mouth. — **To speak** (to this end that I may speak) **the mystery of Christ;** belonging to Christ, 'the Divine mystery included in the appearing and redeeming act of Christ, since the Divine decree of Redemption, concealed before it was made known through the gospel, was accomplished in the mission and work of Christ' (Meyer). On the word 'mystery,' comp. Eph. iii. 3, 4. — **In behalf of which I am also in bonds** (have been and am bound). The imprisonment still continued, limiting, but not destroying his activity; comp. Eph. vi. 20: 'I am an ambassador in a chain.' To his labors and trials in the gospel, this imprisonment was added, hence 'also.' He desired liberty, but not for its own sake. Freedom derives its value from the use made of it; it is not a sufficient end in itself.

Ver. 4. **That I may make it manifest.** This is the end of the speaking, or of the entire petition. They should pray that he might preach; but he should preach in order to make manifest

the mystery of Christ. — **As I ought to speak.** Comp. Eph. vi. 20; but there the reference is to his labors, while still imprisoned. Here the meaning is: 'as I ought to do it (namely, freely and unrestrainedly), so as best to advance and further the gospel' (Ellicott).

Ver. 5. **Walk in wisdom toward them that are without,** *i. e.*, unbelievers (see *grace* references). The emphasis rests on the phrase 'in wisdom,' the element in which the Christian should move in his conduct toward 'those without.' — **Buying up the opportunity.** See on Eph. v. 16, against the incorrect rendering of the E. V. The application here is more directly to opportunities of influencing unbelievers.

Ver. 6. **Let your speech** (lit., 'word') **be always with grace.** The first characteristic of Christian discourse, especially 'toward them that are without,' is here indicated: it should be 'with (lit., 'in') grace,' attractiveness, the result not of studying to please, but of Divine grace. — **Seasoned with salt.** The word 'seasoned' points to a permanent characteristic. 'Salt' preserves both from insipidity and corruption, and Christian speech should not be flat, but fresh and wholesome. The figure is a culinary one, not borrowed from sacrificial usage, still less from the notion of 'Attic salt,' which was corrupting enough. Stupid speech is wicked for Christians, since Christ's grace should suffice to season well their utterances. — **That ye may know** (indicating the result) **how ye ought to answer each one.** 'What' is presupposed; 'how' refers to the form. It should be specially adapted to the hearer ('each one'). The context shows that unbelievers are meant, although the rule holds good in all social intercourse. 'Sweetness and point,' adaptation to the hearer; these characteristics of Christian speech, when supported by a wise walk and watchfulness for proper opportunities, will give power to the words of the humblest believer. Alas, how much 'pious talk' is acrid and flat, inopportune and without tact.

18 ^p The salutation by the hand of me Paul.²⁵ ^q Remember my ^p bonds. ^r Grace *be* with you. Amen.²⁶

¶ Written from Rome to the Colossians by Tychicus and Onesimus.²⁷

²⁵ of me Paul with mine own hand ²⁶ *the best authorities omit Amen*

²⁷ *This subscription is correct, but spurious, as are all the others.*

¹ Cor. xvi. 21; ² Thess. iii. 17.
^q Heb. xiii. 3
^r Eph. vi. 24; Tit. iii. 16; ¹ Tim. vi. 21; ² Tim. iv. 22; Heb. xiii. 25.

Ver. 7. **The things concerning me**, etc. See Eph. vi. 21, with which this verse closely agrees (notice the emendations). — **Tychicus**; see Introduction to Ephesians, §§ 1, 2, 5. — **Fellow-servant**. This is peculiar to this passage; it gives prominence to the fact that Tychicus had shared with the Apostle in the service of the same Master. Bishop Lightfoot calls attention to the word 'fellow-servant,' as a customary form of address in the early Church on the part of a bishop, when speaking of a deacon, suggesting that this usage is owing to the Apostle's application of the term to persons whom he calls 'ministers' (Greek, *diaconoi*). — In the Lord qualifies both the preceding terms ('brother' needs no such qualification).

Ver. 8. **Whom I sent**, etc. See Eph. vi. 22, which is verbally identical, if we accept here the reading of the earliest authorities: **that ye may know the things respecting us**. The received reading (in the Greek) differs from this in but three letters; moreover the variations are such as would readily arise. The best Greek manuscripts nearly all read as in Ephesians. The Vulgate is on the side of the received text. Since the discovery of Aleph, which in its corrections presents the entire history of the change, critical editors have usually accepted 'ye' and 'our.' The weight of authority overbears the probability of an alteration to conform with Eph. vi. 22.

Ver. 9. **With Onesimus, the faithful and beloved brother**. The runaway slave, converted by the Apostle, and sent back to his master, Philemon, with the touching letter included in the New Testament. He is now recognized as 'the brother' in an Epistle to be publicly read at Colossæ and elsewhere (ver. 16); he is commended as trustworthy ('faithful') and presented as an object of affection ('beloved'). Such a return of fugitive slaves destroys slavery. — **Who is one of you**. This statement is of the greatest importance in determining questions respecting this group of Epistles, but its purpose was 'to commend the tidings and the joint-bearer of them still more to their attention' (Ellicott). 'How much native truth, courage, and beauty is there in Christianity, which enabled the Apostle to speak thus of a runaway slave, to the inhabitants of that city from which he had fled! What other religion in the world could have done this?' (Wordsworth.) — **They shall make known**, etc. Together they would give general intelligence respecting matters at Rome; Tychicus bore special tidings respecting the Apostle, which he was to tell to the readers of the Ephesian Epistle also (Eph. vi. 22). This clause is not a repetition of ver. 8, but an extension of it. Notice, that from the first Christian fellowship has been strengthened by the interchange of news respecting the work of the gospel.

Ver. 10. **Aristarchus my fellow-prisoner saluteth you**. A Macedonian from Thessalonica (Acts xx. 29; xx. 4; xxvii. 2), who was with Paul in Asia Minor, and probably not unknown

at Colossæ. He afterwards accompanied the Apostle to Jerusalem, and sailed with him to Rome, where, according to Philem. 24, he was a 'fellow-worker' with the Apostle, Epaphras being there termed 'fellow prisoner.' As the word means a prisoner of war, it may have here a figurative sense. He might have voluntarily shared the Apostle's captivity, or been temporarily confined in consequence of his intimacy with the latter. — **And Mark**. Doubtless the Evangelist; also named in Philem. 24. The name in all the New Testament passages seems to refer to the same person. — **The cousin of Barnabas**. 'Cousin' is doubtless the proper rendering, referring to the relation between children of brothers or of sisters, or of brother and sister. 'Barnabas was better known than Mark; hence the latter is named from the former' (Bengel). Notice the affectionate reference of Paul to Barnabas, here and Gal. ii. 13, after the collision and separation (Gal. ii. 11; Acts xv. 34). — **Touching whom** (*i. e.*, Mark, not Barnabas) **ye received commendations**. Probably written commendations (but this can only be conjectured), in any case 'received' before this Epistle reached them. — **If he come unto you, receive him**. The Gentile churches may have regarded Mark with suspicion in view of the separation of Paul and Barnabas occasioned by him. This command, rendered the more forcible by the change of construction, bespeaks for him a friendly welcome. The past failure was forgiven by the Apostle, he would have it forgotten by the churches.

Ver. 11. **And Jesus, who is called Justus** Otherwise unknown; not the person mentioned in Acts xviii. 7, since the latter was a proselyte, not a born Jew, and moreover was called 'Titus Justus.' — **Who are of the circumcision**. These three companions of Paul were Jews. Many disconnect this clause from what precedes, and render: 'Of those who are of the circumcision, only these are my fellow-workers,' etc. This is undoubtedly the correct sense, since others, who were not Jews, had labored with him and been a comfort. But this view makes the grammatical connection (in the Greek) very difficult. — **These only**, etc. This indicates the general antagonism of the Jewish Christians; comp. Phil. i. 15. — **Such as** (of such a kind as) **have been a comfort unto me**; 'have proved a comfort unto me.' A touching allusion to the trials he encountered from the Judaizers. Others, not of the Jews, had been a comfort to him. The verse does not necessarily imply that others of the Jews had been 'fellow-workers unto the kingdom of God,' and yet not a comfort unto him. The use of the term 'fellow-worker' seems to oppose this view.

Ver. 12. **Epaphras** (see chap. i. 7), **who is one of you** (see ver. 9), etc. His salutations could not be omitted. Evidently he was a Gentile by birth. — **A servant of Christ Jesus**. 'This title, which the Apostle uses several times of himself, is not elsewhere conferred on any other individ-

ual, except once on Timothy (Phil. i. 1), and probably points to exceptional services in the cause of the gospel on the part of Epaphras' (Lightfoot). — **Always striving**, etc. See chaps. i. 29; ii. 1. The wrestling prayer was due to the zeal of Epaphras and to the danger of the Colossian Church. — **That ye may stand**, etc. The purpose and purport of the 'prayers,' 'Stand' points to firmness and constancy, and is further explained by the phrase: **perfect and fully assured in all the will of God**. (The rendering, 'fully assured,' is sustained by decisive external evidence.) 'Perfect' points to maturity, 'fully assured,' to a permanent state (Greek, perfect participle) of confident persuasion; 'in all the will of God' may be more exactly explained: 'in every thing that is the will of God,' and indicates the sphere of their completeness and confidence. (Others with less propriety join this phrase with the verb.) The petition of Epaphras takes its tone from the errors which endangered the Church he had founded.

Ver. 13. **For I bear him witness**. The Apostle confirms the message, as an attesting witness. — **Hath much labor for you**. 'Zeal' is poorly supported, but was substituted for 'labor,' since the latter is an unusual word in the New Testament. It is in keeping with the previous figure ('striving') and suggests the putting forth of energy, whether inward or outward. Here both are probably referred to. Some have thought that this verse was designed as an answer to those who might misinterpret the absence of Epaphras from his flock. — **Them in Laodicea, and them in Hierapolis**. See Introduction, § 1. 'Certainly Epaphras had labored also in these neighboring cities as founder of the churches, or at least as an eminent teacher' (Meyer). The same danger threatened these churches: comp. chap. ii. 1.

Ver. 14. **Luke, the beloved physician**; undoubtedly the Evangelist, not to be confounded with Lucius (Acts xiii. 1), this being a shorter form of Lucanus. He was a Gentile, being distinguished from those 'of the circumcision' (ver. 11). As he accompanied Paul from Cæsarea to Rome (Acts xxvii.), hence the mention of his name does not decide where the Epistle was written. He probably attended the Apostle as a 'physician,' at least the first hint of his personal presence is given (Acts xvi. 10) about the time Paul was suffering from his unknown malady (Gal. iv. 13, 14). He may have been known at Colossæ, but his gospel could scarcely have been known there, if indeed it was written so early. The word 'beloved' is emphatic ('the physician, the beloved one'), giving prominence to his relation to Paul. — **Demas**; comp. Philem. 24; 2 Tim. iv. 10. The latter notice tells of his desertion of the Apostle. 'The absence of any honorable or endearing mention here may be owing to the commencement of this apostasy, or some unfavorable indication in his character' (Alford).

Ver. 15. **Salute the brethren that are at Laodicea**. A natural message, owing to the proximity of the two places; see Introduction, § 1. — **And Nymphas**; evidently an inhabitant of Laodicea, thus singled out. It is most natural to regard the name as masculine, but it may be that of a woman. The Vatican manuscript favors the feminine form, and reads 'her' in the added clause. But the reading 'their' is the more probable one, 'his' and 'her' being corrections made to avoid the difficulty of the plural pronoun after

a singular noun. Westcott and Hort, as usual, follow the Vatican manuscript. — **The church that is in their house**; see above. On these household churches, see Rom. xvi. 5, etc. 'Their' refers to Nymphas and his family, but 'the Church' does not include all the believers at Laodicea; nor may we suppose that this was a small community of Christians in the neighborhood of that city. A certain number of the Laodicean believers met for worship at the house of Nymphas, and for reasons, unknown to us, a special greeting is sent to them.

Ver. 16. **And when this** (lit. 'the') **epistle hath been read among you**. The tense used must be thus rendered in English; there is no necessary reference to public reading. — **Cause**, etc. This was a natural injunction, in view of the nearness of Laodicea, and the common danger threatening both churches. — **Ye also read that from Laodicea**. This phrase has occasioned a multitude of conjectures. All theories that do not refer it to a letter written *by* the Apostle Paul must be rejected. The language points to him as the author, not to the Laodiceans, nor to some other Apostle or teacher. Renewed investigations of the uncanonical Epistle to the Laodiceans make it even more certain that *this* cannot have been written by the Apostle, but is a stupid forgery. See especially the full Excursus of Bishop Lightfoot, *Colossians*, pp. 281-300.

The only theories which are tenable are, (1) that the Epistle to the Ephesians is referred to; (2) that the letter to Laodicea has not been preserved. No other of the known Pauline Epistles can be referred to.

(1.) The first theory is held in three forms: (a.) The Ephesian Epistle was an encyclical letter, and a copy was left by Tychicus at Laodicea, on his way to Colossæ. This is the view which is growing in favor, and especially since the weight of Aleph has been thrown against the words 'in Ephesus' in Eph. i. 1. (See Introduction to Ephesians, § 1.) (b.) That a special copy of that Epistle was made for Laodicea, and to be left there by Tychicus. This is possible, but lacks any positive proof. (c.) That the Epistle to the Ephesians (so-called) was originally sent to Laodicea (so Conybeare and Howson, Lewin, etc.). This seems least probable.

(2.) The other view, that the Epistle to Laodicea has been lost exists in two forms: (a.) That the lost letter was wholly of a temporary and local nature, and hence not of a character to be preserved as canonical Scripture; (b.) that the letter was one 'which possibly from its similarity to its sister Epistle, it has not pleased God to preserve to us' (Ellicott). The Apostle might have written many letters, which have been not preserved, so that this theory is not inadmissible. But as three letters of such a high character were sent at this time, it is unlikely that an unimportant one was added. The fact that the Colossians were to read the other Epistle, is against the theory that it was not preserved on account of its similarity. If different enough to be read, it would have been deemed worthy of preservation. The most probable view is therefore that which accepts the limited encyclical character of the Epistle to the Ephesians, and regards it as here referred to.

Ver. 17. **And say to Archippus**; 'our fellow-soldier' (Philem. 2); possibly a son of Philemon. Bishop Lightfoot thinks it probable that he was

a resident of Laodicea, and hence singled out here. But Philem. 2 indicates a residence with Philemon, whatever relationship existed between them. Where he was associated with the Apostle can only be conjectured.—**Take heed to the ministry**, etc. As to the nature of this ministry, we know nothing whatever; and as little as to the reason for sending the exhortation in this public manner. Archippus might have been a 'deacon,' though the word does not necessarily suggest this; or he may have been the most prominent elder in the Colossian congregation. Some find a reproof here, but it is rather a caution. Whether it was occasioned by the danger threatening the Church, or by something in Archippus himself is uncertain. Meyer rightly calls attention to the anti-hierarchical tone of this verse; the New Testament Church was an evangelical Church of the people.—**Didst receive in the Lord**. At the time of his setting apart to his office. 'In the Lord' is not to be explained as 'from the Lord,' or, 'through the Lord,' but points to 'the sphere of the *reception* of the ministry; in which the recipient lived and moved and promised at his ordination; not of the ministry itself' (Alford). The whole phrase furnishes a motive for the exhortation.—**That thou fulfil it**; fully perform its duties. (Some render: 'take heed that thou fulfil the ministry,' etc., but this is harsh and unnecessary.) Official gifts bring responsibility, both to Christ and to His people. What we receive in the Lord, but increases the need of watchfulness on our part.

Ver. 18. **The salutation of me Paul with mine own hand**; comp. 1 Cor. xvi. 21; 2 Thess. iii. 17,

which are in the same words, and Gal. vi. 11, which resembles this. The rendering here given agrees with that of the E. V. in the first passage. These autograph salutations were to attest the genuineness of the document, as is shown in 2 Thess. iii. 17; comp. the salutation of the amanuensis in Rom. xvi. 22.—**Remember my bonds**. The connection between the autographic salutation and this clause is natural: the chain which bound him was probably on the right hand, hindering his use of the pen. These bonds were occasioned by his preaching the gospel to the Gentiles: 'A touching exhortation, speaking vividly to the hearts of his readers, and breathing patience, love, and encouragement' (Ellicott). It is not so much a request for sympathy as an appeal to be heard and obeyed, since he as 'the prisoner of Christ Jesus on behalf of you Gentiles' (Eph. iii. 1) should command a hearing for his message in behalf of Christ. For himself he is 'more concerned about the preservation of his person in triumphant fellowship with the Lord, for His sake and that of His Church, than for release or for the alleviation of his imprisoned condition' (Braune).—**Grace be with you**. (Here also the word **Amen** is poorly supported: comp. Eph. vi. 24. The subscription is not genuine, but was naturally added in conformity with vers. 7-9.) See references for this brief form of the benediction; all the instances are in the later Epistles. Brief as it is, this blessing is all-comprehensive: that the grace of God in Christ was all-sufficient need not be proved at the close of an Epistle whose theme is: Christ the Head of all things.



W. H. B. & C.

From photographs.

THESSALONICA.

INTRODUCTION TO THE EPISTLES OF PAUL TO THE THESSALONIANS.

THESSALONICA, now known under the abbreviated name Saloniki or Salonica, was in ancient times known as Emathia, Halia,¹ and finally Therme, a name like our Bath, Wells, or Spa, common to a number of towns which possessed hot medicinal springs. It is situated at the head of the Thermaic gulf² which deeply indents the Macedonian shore, and it covers the irregular slope which runs, not very steeply, up from the water's edge to the crest of the hill which 'forms a semicircular barrier round the upper extremity' of the gulf. With a rich district behind, and the open sea in front, Thessalonica rapidly became one of the most important Mediterranean ports.³ Its position, being at once suitable for commerce and capable of defence, attracted the eye of Cassander, who in the year 315 B.C. rebuilt and enlarged the town, and gave it the name of his wife, Thessalonica, a sister of Alexander the Great.⁴ The subsequent prosperity of the city justified the wisdom of its founder. When the Romans divided Macedonia into four governments, Thessalonica was made the chief city of the second province, and ultimately it became the metropolis of the whole. At the time of Paul's visit it enjoyed the rights of a free city, being governed by seven politarchs,⁵ who, though responsible to the Roman proconsul, were elected by the citizens themselves.

Into this politically and commercially important city the feet of Paul were guided by the great Roman road (*Via Egnatia*), which connected the region to the north of the Egean Sea with Rome. The Epistle affords evidence (ii. 9) that he quickly found employment, and felt himself at home among the working-men and tradespeople of Thessalonica. This coincides with the fact that one of the staple manufactures of the city was and is goat's-hair cloth. The sound that follows the ear as one walks through the streets of Saloniki to-day is the wheezing straining vibration of the loom and the pendulum-like click of the regular and ceaseless shuttle. Those who know anything of a weaving population will cordially concur in the remark of Mr. Davies, 'that the sedentary and indoor occupation of a very large proportion of the inhabitants, who spent their days at the haircloth looms, or in plying the needle or the carding-bow, may ... given to the working-classes of Thessalonica that particularly thoughtful and serious ... which is always found associated with sedentary trades.'

¹ So called from its situation on the sea.

² To which, as Herodotus (vii. 21) remarks, it gives its name.

³ Although no harbour was built till the time of Constantine.

⁴ There are other accounts of the origin of the name. See Smith's *Dict. of Geog.*; or Lewin's *St. Paul*, i. 225.

⁵ Luke (Acts xvii. 6) uses this official title, which is confirmed by the inscription on the arch of Augustus, giving the names of the politarchs in office when the arch was erected. See Davies' *St. Paul in Greece* for an admirable account of Thessalonica. Comp. Thucyd. i. 61.

Another allusion in the Epistle (i. 8) reminds us that not only must such a city have had especial attraction for Paul, as likely to give a favourable hearing to his Divine message, but that its commercial and seafaring population would rapidly diffuse what they themselves might receive. Every ship that left the harbour, and every empty wagon that returned inland, carried some account of the riot at Thessalonica, and the extraordinary man who had been the unwitting occasion of it. But though in three weeks' time Paul founded here the second Christian church that rose on the European continent, those on whose aid he might naturally have counted, his own fellow-countrymen, made it so dangerous for him and Silas to remain, that the brethren 'immediately sent them by night to Berea' (Acts xvii. 10). Although, therefore, the population was largely Jewish,¹ the Epistle bears evidence of being written to a church composed almost exclusively of Gentile Christians (ii. 14). There are no allusions to the tenets of Judaism or to the facts of Jewish history, nor are there any references to the Old Testament either in the way of illustration or of proof. The account Paul gives of his preaching among them (i. 9, 10) precisely tallies with the report given of his address to the Athenians (Acts xvii. 22, 23); and shows that in introducing the Gospel to Gentiles, he was at that time accustomed to announce the coming judgment, to proclaim Jesus as raised from the dead to be the Judge of the world and the Saviour of all who believed in Him.²

OCCASION AND OBJECT OF THE FIRST EPISTLE.

The immediate occasion of the penning of the First Epistle was the return of Timothy from Thessalonica (iii. 6), whither he had been sent by Paul, who, when he found he could not *himself* return to see and encourage his young converts, did the next best thing, and sent Timothy (iii. 1, 2). Paul had heard how severely they were being tried; how some were striving to discredit the apostle, and persuade those who had accepted his Gospel that he was a mere strolling sophist such as often turned up in Greek towns, and that money or some even meaner object was his sole aim in preaching to them; how others were adopting the rougher method of ill-treatment, inflicting social penalties on those who persisted in refusing to acknowledge the gods of Greece and do as others did. It might not have been impossible to prejudice the minds of some against Paul, and to suggest the reflection, 'Have we not been somewhat hasty in giving in our adhesion to this Jew who has suddenly appeared among us from nobody knows where? He bore no letters of commendation, and is evidently in bad odour with his own countrymen, who ought to know most about him.' As to the insinuation that he might find preaching a profitable mode of earning a livelihood, that was so easily refuted that no prudent enemy would have made it. Timothy must have smiled when he returned from Thessalonica and reported to Paul, 'Some of them say you are covetous, and that you find it an easy kind of life to stroll round and see foreign parts, and get kept by harder-working men.' Such an insinuation the Thessalonian Christians could not have seriously harboured, because they themselves had seen him walking lame from the wounds he had received at Philippi in prosecut-

¹ The modern population is reckoned at nearly 90,000, and is usually distributed in almost equal proportions among Jews, Greeks, and Turks. The Jews, who own upwards of 20 synagogues, use the Spanish language, and are descended from the exiles who were driven out of Spain by Ferdinand and Isabella. The Greeks are chiefly sailors and fishermen. The Bulgarians employ themselves with agriculture and the rearing and training of horses.

² Many interesting details regarding the history of the church in Thessalonica, and many beautiful drawings of its ecclesiastical buildings, are given in *Byzantine Architecture*, by Ch. Texier and R. P. Pullan (London, 1864). Further information will be found in Tafel's *De Thessalonica ejusque agro Dissertatio geographica* (Berlin, 1839).

ing this easy, remunerative, sauntering life of his; they had looked with shame at the unhealed cuts on his face and head, at his torn, soiled, much-mended clothes. Still Paul was anxious 'lest by one means or other the tempter should have tempted them, and his labour be fruitless;' and his joy on hearing from Timothy that they were standing firm is so intense, that he cannot forbear at once sitting down and telling them what deep gratification and pleasure their steadfastness gave him. 'Now we live, if ye stand fast in the Lord.' 'What thanks can we render to God again for you for all the joy wherewith we joy for your sakes before our God?' To express this joy and thankfulness, and to encourage them in well-doing, is his object in writing.

DATE OF THE FIRST EPISTLE.

The date of the Epistle is arrived at in the following way. It was during his second missionary journey, probably in the year 52, that Paul founded the church of Thessalonica. Immediately thereafter he went to Berea, thence to Athens, and finally to Corinth, where he remained for a year and a half or two years. That the Epistle was written before he left Corinth we gather from the fact that after leaving Corinth, Silas does not appear in company with Paul; as well as from the circumstance mentioned in the Epistle itself (iii. 6), that it was written immediately after the return of Timothy from Thessalonica (Acts xviii. 5). But as the Second Epistle was also written while Silas was yet with Paul, that is, before they had left Corinth, the First Epistle could not have been written towards the close of their residence there. Between the date of the First Epistle and the departure of Paul from Corinth, an interval must be left sufficient to admit of the growth of those fresh complications and abuses which called forth the second letter. Yet this interval need not have been more than a month or two. The other data which the letter itself furnishes are these: Paul speaks of his visit to Athens as past (iii. 1); he names Athens and does not say 'here' or 'in this city,' as he would have done had he been writing from it. (The subscription, therefore, which informs us that he wrote 'from Athens,' is unwarranted and misleading.) Again, he had twice endeavoured to return to Thessalonica before he wrote¹ (ii. 18); time had elapsed sufficient to admit of their faith being spoken of not only in their immediate neighbourhood, but in more remote places (i. 8); sufficient also to admit of some of their number having died. A few months would seem a sufficient time to allow of these events, and we shall therefore be probably not far wrong if we conclude that the First Epistle was written some time during the year 53, and probably in the early part of it.

GENUINENESS OF THE FIRST EPISTLE.

That this Epistle is genuine, there can be no reasonable doubt. It is mentioned as Paul's as early as the middle of the second century; and towards the close of that century it is frequently quoted. In itself also, in its tone and style, it bears the well-known marks of the apostle, easy to discern but difficult to imitate. The affectionateness, the delicacy of rebuke and exhortation, the personal though not egotistic allusions, the heaping up of word upon word and clause upon clause, identify it as from the dictation of Paul. It may be difficult to define what an author's key or tone is; but this, even more than the substance of his utterances, often serves to identify a production as his; and in this letter it is the tone of Paul we hear throughout. 'The fineness and delicacy of touch with which the apostle's relations towards his Thessalonian converts are drawn—his yearning to see them, his anxiety

¹ It should be observed, however, that both these attempts to revisit Thessalonica had been made while he himself was still in Athens.

in the absence of Timothy, and his heartfelt rejoicing at the good news—are quite beyond the reach of the clumsy forgeries of the early Church. In the second place, the writer uses language which, however it may be explained, is certainly coloured by the anticipation of the speedy advent of the Lord—language natural enough in the apostle's own lips, but quite inconceivable in a forgery written after his death, when time had disappointed these anticipations, and when the revival or mention of them would serve no purpose, and might seem to discredit the apostle. Such a position would be an anachronism in a writer of the second century.'—Lightfoot in Smith's *Dictionary*.

CHARACTERISTICS OF THE EPISTLES.

These Epistles being, so far as we know, the first written by Paul, and probably the earliest of extant Christian writings, have some peculiarities, which should be noticed. In the first place, there is little of what is known as distinctively Pauline doctrine. Five years elapsed between the writing of these letters and the composition of the great doctrinal and ecclesiastical Epistles to the Romans, Galatians, and Corinthians. Accordingly, we here find matters of a somewhat different kind treated. Emphasis is laid on the Christian graces of purity, quietness, and industry, because by their very acceptance of the Gospel (see notes) the Thessalonians were unsettled and rendered liable to the characteristic Greek vices of indolence and excitability, if not of licentiousness. The difficulties about circumcision and the law had no place in the minds of the Thessalonians, and as yet Paul had not been driven by these difficulties to elaborate his doctrine of justification, and develop all that was from the first involved in his conception of faith. The fulness of doctrinal statement and explanation which we find in the later Epistles of Paul we owe, proximately, to the Judaizing Christians, who found it difficult to rid their minds of the ideas to which they had become habituated by the use of the Mosaic law and ceremonial. But as yet these difficulties had not found any such expression as endangered the Church's welfare, although Paul had already encountered manifestations of the Judaizing spirit which must have seemed to him ominous of evil. Among the Gentiles of Thessalonica, however, he preached the broad and fundamental doctrine of a final judgment, and of the Lord's resurrection and second coming in connection with this judgment. And to these topics, with their necessary corollaries of faith in Christ and His coming, and a holy life, he still confines himself in writing to the Church he had thus founded. 'There are many reasons why the subject of the second advent should occupy a larger space in the earliest stage of the apostolical teaching than afterwards. It was closely bound up with the fundamental fact of the Gospel, the resurrection of Christ, and thus it formed a natural starting-point of Christian doctrine. It afforded the true satisfaction to those Messianic hopes which had drawn the Jewish converts to the fold of Christ. It was the best consolation and support of the infant Church under persecution, which must have been most keenly felt in the first abandonment of worldly pleasures and interests. More especially, as telling of a righteous Judge who would not overlook iniquity, it was essential to that call to repentance which must everywhere precede the direct and positive teaching of the Gospel. "Now He commandeth all men everywhere to repent, for He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He raised Him from the dead" (Acts xvii. 30, 31).'—Lightfoot in Smith's *Dictionary*.

As a safeguard, however, against our making too much of the difference between these Epistles and the later ones, we should bear in mind that these are written to a

very young Gentile church, whose difficulties were as yet more of a moral than a doctrinal kind. Further, we do not know what Paul had taught them by word of mouth, and can only gather that at least in some directions his instructions had been of a nature to preclude the necessity of further teaching on these points. And thirdly, whether he had communicated to the Thessalonians the distinctively Pauline doctrines or not, there is evidence in these Epistles that they already had a place in his own mind. *E.g.*, the compact statement in 2 Thess. ii. 13, 14, could only have proceeded from a mind which held the whole Pauline scheme of salvation, and had been much occupied in considering its various parts.

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

CHAPTER I. 1-12.

*Salutation—Thanksgiving for the Faith of the Thessalonian Church under
Persecution, Assurance of Compensation, and Prayer for the perfecting of
their Faith.*

1 PAUL, and Silvanus, and Timotheus,¹ unto the church of
the Thessalonians in God our Father, and the Lord Jesus
2 Christ: Grace unto you, and peace, from God our Father, and
3 the Lord Jesus ^aChrist. We are bound to thank God always a 1 Thes. i. 1.
for you, brethren, as it is meet, because that your faith groweth
^bexceedingly, and the charity² of every one of you all toward
4 each other ^caboundeth: so that we ourselves glory in you in
the churches of God, for your patience and faith in all your
5 ^dpersecutions and tribulations that ye endure; *which is* a mani- d 1 Thes. i. 8,
ii. 19.
e Phil. i. 28;
f Ps. lxxii. 1.
fest³ ^etoken of the righteous judgment of God, that ye may be
counted worthy of the kingdom of God, for which ye also
6 suffer: seeing⁴ *it is* a righteous thing with ^fGod to recompense f Heb. vi. 10.
7 ^gtribulation to them that trouble you; and to you who are
troubled rest with us, when the Lord Jesus shall be revealed
8 from ^hheaven with his mighty angels,⁵ in flaming ⁱfire, taking g Rev. vi. 10;
Rom. ii. 5,
xii. 19.
h Mat. xxiv. 30.
i Ex. iii. 2,
xix. 18;
Mal. iv. 1;
Heb. xii. 29.
k Rom. i. 28.
l Isa. ii. 10,
xix. 16.
vengeance on them that know not ^kGod, and that ^oobey not
9 the ^gspel of our Lord Jesus Christ: who shall be punished
with everlasting destruction⁷ from the presence of the ^lLord,
10 and from the glory of his power: when he shall come to be
glorified in his ^msaints, and to be admired in all them that
11 believe, (because our testimony among you⁸ was believed,) in m Isa. xlix. 3;
Zech. xiv. 5;
Jo. xvii. 10;
Phil. i. 20.
that day. Wherefore⁹ also we pray always for you, that our
God would count you ⁿworthy of *this* calling, and fulfil all the
good pleasure of *his* ^ogoodness,¹⁰ and the work of faith with
12 power; that the name of our Lord Jesus Christ may be glori- n Lu. xxi. 36.
o Rom. xv. 14;
Gal. v. 22;
Eph. v. 9.
fied in you, and ye in him, according to the grace of our God
and the Lord Jesus Christ.

¹ Timothy

² love

³ omit manifest

⁴ if indeed

⁵ angels of his power

⁶ and on them that

⁷ who shall suffer punishment, eternal destruction

⁸ to you

⁹ To which end

¹⁰ every good pleasure of goodness

4 Father; ³ knowing, brethren beloved, your ^d election of God. ^{d 2} Thes. ii. 13.

5 For our gospel came not unto you in word only, but also in power, and in the ^e Holy Ghost, and in much assurance; as ye ^e Ch. ii. 1; ¹ Cor. ii. 4.

6 And ye became followers of us, and of the ^f Lord, having ^{f 1} Cor. xi. 1.

7 ^g Ghost: so that ye were ⁵ ensamples ⁶ to all that believe in

8 Macedonia and Achaia. For from you sounded out ⁷ the word of the Lord not only in Macedonia and Achaia, but also in every ^h place your faith to Godward is spread abroad; so that ^h Rom. i. 8.

9 we need not to speak any thing. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true ⁱ God;

10 and to wait for his Son from ^k heaven, whom he raised from the ^l dead, *even* Jesus, which delivered ⁸ us from the ^m wrath to come. ⁹

^o Heb. x. 34, ¹¹ xii. 2; ² Cor. vi. 10.

ⁱ Gal. iv. 8; ^{Acts} xi. 21, ^{xiv.} 15; ^{Jo.} xvii. 3; ^h Tit. ii. 13; ^{Acts} i. 11; ¹ Rom. i. 4. ^{m 2} Thes. i. 8.

³ or, our God and Father

⁴ Knowing, brethren, beloved of God, your election ⁵ became

⁶ an ensample ⁷ hath sounded out ⁸ who delivereth ⁹ coming wrath

CONTENTS. It is merely for convenience' sake the first three chapters are divided. They really form one paragraph or section. Throughout them Paul is seeking to give utterance to the same general idea and the same sentiments. He wishes to express to the Thessalonians his continued and strong affection for them, and to make them aware of the joy he derives from hearing of their steadfastness in the faith; and he also seeks to encourage them, both by these expressions of thankfulness and affection, and also by reminding them of their initial confidence that his preaching was really the word of God, and of his manner of life among them, well fitted as it had been to deepen their conviction that he was God's messenger. He opens the Epistle with a burst of affectionate acknowledgment, owning that he ceaselessly thanked God for the proofs they gave that his preaching had not been in vain.

Ver. 2. We. This probably refers, as in ii. 18, iii. 1, to Paul himself.—Give thanks to God. So Paul begins most of his Epistles, but here the causes of the thankfulness are more fully enlarged upon. He welcomes the tidings brought him by Timothy, and subjects him to no cynical cross-examination. It is always a pleasure to him to praise, to recognise merit, to fan the smoking flax.—Always for all of you. 'Forgetting none; such is our never-failing habit' (Jowett).

Ver. 3. Work of faith, *i.e.* that which faith does or effects; its fruit or product. Every living thing, plant or animal, has its specific product or work, its thing to do. That which faith does is to make us 'walk worthy of God who hath called us unto His kingdom and glory' (chap. ii. 12); as the *faith* Paul refers to was their belief in this call.—Labour of love, *i.e.* the fatiguing and devoted toil in the service of others, which was dictated by the love they had for one another, to which Paul again alludes (iv. 9) in terms of strong admiration and praise. Opportunities of

sympathy and service could not be wanting in Thessalonica. Jewish employers would pay off Christian workmen; wives who had shown attachment to the new faith might be divorced. Possibly, however, the *labour* alluded to is that which Paul specifies in chap. v. 12.—Patience [endurance] of hope in our Lord Jesus Christ. The Thessalonians were distinguished by the vivid expectation they cherished of the second coming of the Lord, and this expectation enabled them to display an unwavering constancy in persecution. Their hope that the Lord would speedily appear raised them above both the desires and fears of this transitory present. The three graces, faith, love, hope, are commonly grouped together by Paul, comp. v. 8, iii. 10-13; 1 Cor. xiii. 13; Col. i. 4, 5. Faith maintains us in our right relation to God; love maintains us in our right relation to men; hope steadies, directs, and elevates our own life. Faith is employed about the past, the historical manifestation of God and His will in Christ; love finds its opportunity in the present; hope is the light of faith turned upon the future.—In the sight of our God and Father. These words may be construed with 'remembering,' as in chap. iii. 9; or they may be intended to express that, in the exercise of the graces mentioned, the Thessalonians regarded God's presence and judgment, comp. chap. iii. 13.

Vers. 4, 5. Knowing your election, a further reason for his thanksgiving. Paul knew that God had chosen as well as called those to whom he writes. He knows this by the following sign: that our gospel came not unto you in word only, etc.; his call seemed to carry with it power to move them, and enable them to obey it, the Holy Ghost entered with it into them, and much assurance or a full conviction of its truth was wrought in them. [It should be mentioned that many interpreters understand these three terms as

descriptive not of the effects in the hearers, but of the characteristics of the apostle's preaching. But comp. chap. ii. 13.]—**As ye know what manner of men we were among you.** Paul had concluded from the manifest effects of the word upon them that they were God's elect, even as they had concluded, from his zeal in preaching it, that he believed it to be the word of God. The *know* of this clause has a reference to the knowing of ver. 4.

Ver. 6. And ye became followers [imitators] of us. They had seen in Paul proof that the word was God's word, and they themselves became imitators of Paul, so giving proof that the word of God worked effectually in them also. The point of resemblance between himself and them which had chiefly struck Paul, was the joyful spirit in which they endured the affliction consequent on their reception of the Gospel. But as in all else, so in this it was Jesus who was the captain of salvation, the leader in faith and joyful endurance (Heb. xii. 1-4); and therefore, in imitating Paul, it was the Lord they really imitated and were conformed to.

Ver. 7. Ye became an example. The whole congregation is regarded as a unit; the word being in the singular, according to the Vatican MS. 'The true followers became themselves in turn patterns for others.'—**All that believe, i.e.** all the believers, whether their conversion preceded or followed that of the Thessalonians.—**In Macedonia and Achaia.** These two provinces at this time included the whole of Greece, the former being the northern, and the latter the southern portion of it.

Ver. 8. For. Paul proceeds to confirm and amplify the assertion of ver. 7.—**Hath sounded out the word of the Lord.** The word rendered *sounded out* is used in Ecclus. xl. 13, with the added definition 'like a great thunder.' The word of the Lord, or the Gospel, was received by the Thessalonians with a faith so eager and genuine, and manifested its power by results so striking, that the attention and inquiry of the whole population of Greece were awakened, and all thus became more or less acquainted with the Gospel; comp. *Introduction* to this Epistle.—**In every place.** Not strictly speaking, but from all places with which Paul had communication (and the communication between Corinth and all parts of the Roman world was constant); perhaps even from Rome, through Aquila and Priscilla, he was hearing of the interest occasioned by the remarkable faith of the Thessalonians. Paul himself had not yet been out of Greece since leaving Thessalonica; but wherever he did go he found himself anticipated by the tidings regarding the Thessalonian believers, so that he 'needed not to speak anything.'

Ver. 9. For they themselves, i.e. the inhabitants of the various places he visited, and who might have been expected to be unacquainted with Paul and his mission and past career; these persons to whom he intended to introduce himself, themselves related to him his ministry and mode of life in Thessalonica, and its success.—**What manner of entering in.** The circumstances in which the Gospel had been preached to them, the character of the preaching, and the reception given to it.—**How ye turned to God from idols.** They were acquainted not only with the fact that Paul had preached in Thessalonica, but also with the results of his preaching. The effect had been greater among the Gentile than among the Jewish population (Acts xvii. 4). To 'turn to God' from whatever has kept us from Him, to turn because we believe in Him and love Him, and mean to listen to, study, and obey Him, this is conversion. Conversion implies repentance, i.e. turning away from sin; and faith, i.e. turning to God in Christ. The intention, more or less conscious, with which the Thessalonians turned to God, is described in the following words, in which the two grand features of their Christian life are signalized: 'to serve the living and true God, and to wait for His Son from heaven.' 'To serve God' is a comprehensive expression including the various acts, thoughts, and feelings, whereby a godly person seeks to please God.—**Living and true,** in contrast to the idols which are 'nothing in the world' (1 Cor. viii. 4), and 'are by nature no gods' (Gal. iv. 8).

Ver. 10. To wait for his Son from heaven. The second coming of our Lord was one of the most important and familiar topics, both in His own teaching and in that of His apostles. The expectation of this coming was inculcated as the proper attitude for a Christian; the hope of it enabled them to endure suffering and loss, and prompted them to diligence and unworldliness. The time of the second coming was left uncertain, that it might be considered possible any day, and that thus each generation might live in the apprehension of its close proximity, and feel its chastening and stimulating influence. '*Latet ultimus dies, ut observetur omnis dies*' (Augustine). The Christian who profoundly loves his Lord cannot but say daily, 'Come, Lord Jesus.'—**Whom he raised from the dead.** This is inserted either as proof of the Sonship of Jesus, or to show that His coming from heaven was rendered possible by His resurrection.—**Who delivereth us, i.e.** our Deliverer.—**The coming wrath.** The terrible judgments which were predicted as coming on the world, and through which the wrath, i.e. the punitive justice, of God should be felt (see v. 9; 2 Thess. i. 7-10).

CHAPTER II. 1-12.

Paul appeals to the Thessalonians themselves as able to testify to his Boldness, Straightforwardness, and Disinterestedness, while resident among them.

1 **F**OR yourselves, brethren, know our ^a entrance in unto you, ^a Ch. i. 5, 9.
 2 that it was not in ^b vain; ¹ but even ² after that we had ^b 1 Cor. xv. 10,
 suffered before, and were ³ shamefully entreated, as ye know, at ¹⁴ Gal. ii. 2,
 Philippi, we were ^c bold in our God to speak unto you the ^{iii. 4.}
 3 gospel of God with ⁴ much ^d contention. For our exhortation ^c Eph. vi. 19.
 4 was not of ^e deceit, ⁵ nor ^f of uncleanness, nor in guile: but ^d Phil. i. 30;
 as ⁷ we were ^g allowed of ⁸ God to be put in trust with the ² Cor. i. 8.
 gospel, even so we speak; not as pleasing ^h men, but God, ^e 2 Pet. i. 16;
 5 which trieth our hearts. For neither at any time used we ^f 2 Cor. vii. 2;
 flattering words, as ye know, nor a cloak of covetousness; God ^{Phil. i. 15, 16.}
 6 is witness: nor of men sought we glory, neither of ⁹ you, nor ^g 1 Tim. i. 12.
 yet of ⁹ others, when we might have been ⁱ burdensome, ¹⁰ as the ^h Gal. i. 10;
 7 apostles of Christ. But we were gentle among you, even as a ¹ Cor. iv. 3.
 8 nurse cherisheth her ¹¹ children: so, being affectionately
 desirous of you, we were willing to have imparted ¹² unto you,
 not the gospel of God only, but also our own ^l souls, because
 9 ye were dear unto us. For ye remember, brethren, our labour
 and travail: for ¹³ labouring ¹⁴ night and day, because we ^m Acts xviii. 3,
 would not be chargeable ¹⁵ unto any of you, we preached unto ^{xx. 34;}
 10 you the gospel of God. Ye are witnesses, and God also, how ² Thes. iii. 8.
 holily, and justly, and unblameably, we behaved ourselves
 11 among ¹⁶ you that believe: as ye know how we exhorted and
 comforted, and charged every one of ⁿ you, as a father doth his
 12 children, that ye would walk worthy of God, who hath called ¹⁷
 you unto ¹⁸ his ¹⁹ kingdom and ^o glory.

¹ hath not been vain	² omit even	⁸ had been	⁴ amidst
⁵ is not of delusion	⁶ nor yet	⁷ according as	
⁸ have been approved by	⁹ from	¹⁰ or, have used authority	
¹⁴ her own	¹² to impart	¹⁸ omit for	¹⁴ working
¹⁶ that we might not be burdensome	¹⁹ his own	¹⁶ to	¹⁷ calleth
¹⁸ into			

^o Heb. xi. 16;
 Rom. v. 2;
 Eph. i. 4-6.

CONTENTS. In chap. i. 9 Paul had alluded to two features of his visit to Thessalonica, the power which had characterized his preaching, and the conspicuous effects of it in the mind and life of those who believed: in the present paragraph he expatiates on the former of these, and enlarges on the latter in vers. 13-16. He appeals to the Thessalonians themselves as witnesses of his blameless life, his freedom from avarice and indolence, his affectionate demeanour, and his confidence in the truth and value of the message which he had been commissioned to deliver. Similar self-defensive paragraphs occur elsewhere in his Epistles, especially in the Epistles to the

Corinthians, and throw welcome light on Paul's character and mode of life. In the instance before us, his aim is not so much to defend himself against the aspersions of those who questioned his authority or disinterestedness, as to confirm the faith of the Thessalonians, which might perhaps not be proof against the insinuations of his unscrupulous enemies.

Ver. 1. **For yourselves know.** What I say of our preaching I do not say without warrant, nor need I rest it on the testimony of others, for yourselves are my witnesses.—**That it hath not been vain.** This is generally supposed to refer not to the effects but to the essential character of

the preaching; as if Paul had said, It was not rapid and unreal and powerless. But the tense of the verb indicates that the word 'vain' involves in Paul's mind something still existing; therefore not a quality attaching to the preaching itself, but to its effects; as if he had said, It has not been useless and inefficacious. Without this reference to the effects of his preaching, it is impossible to give its proper significance to the verb (cp. iii. 5; 1 Cor. xv. 10).

Ver. 2. **But.** We should expect that this word would introduce a logically exact opposition to the preceding clause, and that Paul would proceed to narrate the results of his preaching. Instead of doing so, he speaks of his fearlessness in preaching, and permits his readers to infer the results. Such breaks in the consecution of his thoughts are not infrequent in Paul's writing.—**After that we had suffered.** Paul appeals to his voluntary and continued endurance of suffering, and to his braving of perils, in proof that his cause was a good one, worth suffering for; and that he was disinterested in advocating it, as he expected nothing but danger and hardship in its prosecution. There was much in Thessalonica to alarm and silence him: there was that which produced in his own spirit much commotion and perturbation; but amidst this inward disturbance his wrestling faith triumphed, and by leaning on God he derived courage sufficient for the emergency.—**The gospel of God,** so called because the message comes from God, and because He also originates the salvation of which it speaks. It is God's message to the heathen, showing them how to escape from the judgment to come. Elsewhere (chap. iii. 2; Gal. i. 7) it is called 'the Gospel of Christ;' or (Eph. i. 13) 'the Gospel of your salvation;' or (Eph. vi. 15) 'the Gospel of peace.'

Ver. 3. **For.** Paul proceeds to show that his manner of preaching was in keeping with the fact that the Gospel he preached was from God. It was not a private idea or invitation of his own, but a message with which God had entrusted him. This they might be sure of, from what he states in the following verses; vers. 3 and 4 intimating his ordinary habit, the succeeding verses referring to his practice at Thessalonica.—**Not of delusion.** Even in these early days, as in our own, there were men who insinuated that the apostles were the victims of a simple-minded credulity, the dupes of 'cunningly-devised fables.' Delusion could not have stood the test to which Paul has referred in the preceding verse.—**Uncleanness** seems here to mean any impure, sordid motives; though the remark of Jowett, that 'there existed, in the age of the apostles, a connection between the form of spirituality and licentiousness,' must be kept in mind.—**Guile.** Paul's preaching was sincere; he spoke because he believed. He had no ends to serve, for the attainment of which he needed to use deceit (cf. 2 Cor. ii. 17 and iv. 2).

Ver. 4. **Approved by God.** This expression indicates a selection on the part of God of men suitable for the work which He designed to do. Paul was chosen to be an apostle, because of a natural fitness for the office. But it is not on any natural fitness Paul leans for his authority, but on God who gave him his commission. And he refers to this here, not for the sake of magnifying his own gifts, but for the sake of

bringing out his responsibility to God. We speak as men responsible to God, and are thereby preserved from unworthy motives.—**Who trieth.** God, who at first approved of Paul as fit for the office, continues to prove him throughout the whole course of his discharge of its functions.

Ver. 5. **Nor** introduces proof that he had not striven to please men; for he who seeks to please men, flatters them, which Paul had not done.—**Nor a cloak of covetousness.** In Greece some men made handsome incomes by teaching new systems of philosophy; but Paul's preaching was in no sense a means of making money. Timothy must have smiled or laughed aloud when he reported to Paul: They say you are a strolling sophist, living on the earnings of harder-worked men, and greedy of money.—**God is witness.** 'The Greek commentators pertinently remark, that, in what men could judge of, he appeals to his readers; but, in what they could not so distinctly recognise, he appeals to God' (Ellicott). Somewhat similarly Cromwell declares to his first Parliament: 'That I lie not in matter of fact, is known to very many; but whether I tell a lie in my heart, as labouring to represent to you what was not upon my heart, I say, the Lord be judge.'

Ver. 6. **Nor of men sought we glory.** It was natural for persons who could not believe in any motives more disinterested than those which commonly animate men, to refer Paul's conduct to that which undoubtedly does produce many of the greatest actions—viz., love of glory and power, of pre-eminence. His Epistles show that he frequently felt it incumbent on him to clear himself from these misconstructions. He does so here, by reminding the Thessalonians that he had not taken the position he might among them.—**We might have been burdensome as the apostles of Christ.** We might have stood upon the dignity of our office, and have required those acknowledgments, in respect, submission, and pecuniary aid, which are fairly due to the apostles of Christ. In the other passages in which Paul speaks of not being burdensome to his converts, he means that he did not lay on them the burden of maintaining him; but here he primarily refers to his not having exacted the submission which he might have demanded. This is shown as well by what precedes as by the following verse; but the idea that he did not stand upon his office involves the idea that he did not demand to be supported by his disciples, and accordingly in ver. 9 he passes to this thought. He might have allowed respect to be shown him in the form of providing for his daily wants; but he did not seek such or any glory.

Ver. 7. **But** introduces the positive side of Paul's account of his demeanour.—**Gentle,** not severe, distant, official, imperious.—**Among you,** with some allusion to the familiarity of his converse with them; he made himself their equal.—**Nurse,** i.e. nursing mother. Paul had aimed only at their good, and not at his own advantage, and had therefore put up with affronts and indignities, had borne their slowness, had looked for no immediate reward or acknowledgment, had watched and worked for their regardless of results to himself.

Ver. 8. **So,** i.e. in like manner as the nursing mother.—**Not the gospel of God only, but our own souls also.** So genuine and cordial was the

love of Paul and his companions for the Thessalonians, that they did not merely deliver their message as officials seeking to discharge a responsibility laid upon them, but they were willing to sacrifice their lives for them, if need were. This willingness manifested itself in the self-denying and excessive toil of which Paul proceeds to speak.

Ver. 9. **Toil and travail.** These words, and the expression 'night and day,' are intended to bring out strongly the very hard and exhausting labour in which Paul was involved by his desire to support himself while ministering in the Gospel to the Thessalonians. That Paul did not mean to impose on the ministers of Christ in general a law of self-maintenance, is sufficiently obvious from his treatment of the whole subject in 1 Cor. ix. He saw reason to adopt it as his own usual rule (though he sometimes accepted pecuniary assistance, 2 Cor. xi. 8), but spoke of his own practice as exceptional, not normal, and emphatically asserted the right of the labourer to his hire—a notable proof of Paul's sagacity and freedom from bias in judgment.

Ver. 10. Paul gives a general summary of the character of his demeanour in Thessalonica as a minister of Christ.—**Justly, i.e. righteously.—That believe.** The reason of this addition is not obvious; probably it is inserted as a general term for the church on the members of which his activity had been mostly spent, and from whom if from any he might have been expected to accept or exact contributions.

Ver. 11. **As ye know.** An expansion and further confirmation of the preceding verse. He particularizes the carefulness he had shown for

individuals. — **Exhorted, and comforted, and charged.** Using in each case the kind of admonition which seemed most appropriate, exhorting, or kindly encouraging, or solemnly and earnestly adjuring.—**Every one of you.** This shows that the successes of the apostles were not easily won, that converts were not made in masses, but by the slow, toilsome, affectionate application of the Gospel to individuals, one by one. Without this personal and individual dealing, the public preaching of the Gospel comes to little.—**As a father.** Paul fitly compares himself now to a father, as, above, the mother was the more suitable comparison. Eadmer says of Anselm: 'He was to those in health a father, to the sick a mother—rather, to healthy and sick, father and mother in one.'

Ver. 12. **That ye would walk worthy of God.** This was the object of Paul's exhortations. He found that men could profess to accept God's calling and yet live very much as they had done before; that they needed to be told to walk worthy of God. And it is a consideration which helps those who are seeking holiness, that God has associated them with Himself; as men are helped by their position to live up to it, and as children naturally strive to be worthy of their parents, so those who know God and are connected with Him are stimulated to higher efforts. This stimulus is imparted by the character in which God appears as calling men to **His own kingdom and glory.** This exhibits the ungruoging nature of His kindness, the intimacy with Himself to which we are united, and the dignity that is put upon those who respond to His invitations.

CHAPTER II. 13-16.

Paul appeals to their Endurance of Persecution in proof of the Genuine Efficacy of their Reception of the Word of God.

13 **F**OR this cause also thank we ¹ God without ceasing, because, when ye received the word of God which ye heard of ^a us, ye received ² it not *as* the word of men, but (as it is in truth) the word of God, which effectually ³ worketh also in you ⁴ that ^b believe. For ye, brethren, became followers ⁴ of the churches of ^c God which in Judæa are ⁵ in Christ Jesus: for ye also have suffered like things of your own countrymen, even as ⁵ they *have* of the Jews; who both killed ⁶ the Lord Jesus and their own ^d prophets, and have ⁷ persecuted us; and they ⁸ please ^e not God, and are contrary to all men: forbidding us to speak ⁹ to the ^e Gentiles, that they might be saved, to fill up their ^f sins alway: for ¹⁰ the wrath is come ¹¹ upon them to the ^g uttermost.

^a Rom. x. 14-17.
^b Eph. i. 19.
^c Acts xx. 28; 1 Cor. i. 2.
^d Acts vii. 52; Mat. xxiii. 31; Heb. x. 33.
^e Lu. xi. 52; Acts xiii. 50, and passim.
^f Gen. xv. 16; Mat. xxiii. 32.
^g Mat. xxiv. 6, 14.

¹ better, we also thank ² embraced
⁴ are in Judæa ⁶ killed both
⁹ hindering us from speaking ⁸ omit they
³ omit effectually ⁴ imitators
⁷ omit have ¹¹ came
¹⁰ but

CONTENTS. Paul again gives thanks for the reception which the Thessalonians had accorded to his preaching, and finds evidence at once of the efficacy of the word and of the reality of their acceptance of it, in their manner of enduring the persecution which their change of faith had evoked. They had thus become conformed in experience to the churches in Judæa and to the first followers of Christ, who together with their Master Himself had suffered persecution.

Ver. 13. **For this cause**, referring to what follows. His thankfulness was no doubt intensified by the apparent unlikelihood that the word of a stranger, a Jew, without wealth or influence, without letters of commendation, without even a good command of Greek and a good accent; of a man still limping from the wounds he had received at Philippi, should be received as the word of God. There is no evidence that miracles were wrought at Thessalonica, though prophesyings soon became common, and certainly Paul had to flee as any unwelcome political agent or detected charlatan might have had to flee; yet his word was accepted as the word of God. Why?—**Which effectually worketh also**. Paul felt an indescribable joy when he found that his simple scheme of deliverance from evil, his gospel, *worked*; that it not only looked well on paper, but actually made men holy and courageous. How tame and poor all other modes of spending his life must have seemed when once he had tasted this joy!

Ver. 14. **For** introduces evidence of the actual working of God's word in the believing Thessalonians. This evidence was that they had been persecuted by their own countrymen. This persecution was of itself a testimony to the reality of their Christianity. 'If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you.' But Paul has probably also in view the manner in which they bore this persecution, else he would scarcely have used the word 'imitators.'—**Your own countrymen**—the Greeks of Thessalonica.

Ver. 15. **Who killed both the Lord Jesus**. As the unbelieving Thessalonians had persecuted their Christian townsmen, so had the Jews persecuted Jesus, and the prophets and the apostles. They had 'driven out' the apostles, and endeavoured to prevent them from preaching salvation to the Gentiles. Various reasons have been assigned to account for this outburst against the

Jews: as, that the Jews were the real instigators of the Thessalonian persecution; or, that some persons were seeking to persuade the Thessalonians that the Gospel was wholly a Jewish affair; or, that the converts might be thinking it strange that if this new religion were true, it should be so ill received by the Jews, God's people. But the slight digressive outburst seems to have been occasioned simply by Paul's desire to show how the Judæan Christians had suffered at the hands of the Jews.—**Contrary to all men**—jealous that salvation should be for the world and not for themselves only. Comp. Tacitus, *Hist.* v. 5, 'adversus omnes alios hostile odium.'

Ver. 16. **Hindering us from speaking**—or, seeing that they hinder us; this clause specifying the chief instance in which the Jews incurred the displeasure of God and showed their narrow hatred of their fellows.—**To fill up**. It was not the Jews' intention that this conduct of theirs should fill up the measure of their sins, but it was God's purpose that thus their probation should come to an end. 'The Jews were always blind and stubborn; but when they slew their Lord, and drove forth His apostles, they filled up the measure of their iniquities' (Ellicott). 'In the beginning of sin and evil it seems as if men were free agents and had the power of going on or retreating. But as the crisis of their fate approaches, they are bound under a curse; and the form in which their destiny presents itself to our minds, is as though it were certain, and only a question of time how soon it is to be fulfilled' (Jowett).—**Always**. The whole career of the Jews has ever been contributing to this result.—**But**. The result of their conduct is contrasted with their intention.—**The wrath, i.e.** the wrath consequent on their entire sinful history.—**Is come upon them**. Paul sees the punishment as if it had already fallen. To the apostle, reading the future in the present, the state of Judæa at any time during the last thirty years before the destruction of the city, would have been sufficient to justify the expression, 'wrath is come upon them to the uttermost' (Jowett).—**To the uttermost**. The phrase which these words represent may mean *at last*. Some suppose that it signifies that the wrath had now reached its extreme bound, and would at once pass into infictive judgments. Probably our own Version conveys the true sense, that the wrath which had been often previously manifested in premonitory calamities, was now to exhaust its whole force upon them.

CHAPTER II. 17—III. 13.

Paul describes the Feelings he had towards the Thessalonians after he had left them.

17 **B**UT we, brethren, being taken from you¹ for a short time
in presence, not in heart, endeavoured the more abund-
18 antly to see your^a face with great desire. Wherefore we would ^{a Ch. iii. 10.}
have come unto you (even I Paul) once and again; but Satan

¹ *better*, having been bereaved by separation from you

19 ^b hindered us. For what *is* our hope, or joy, or crown of ^c rejoicing? ² *Are* ³ not even ye ⁴ in the presence of our Lord
20 Jesus Christ at his coming? For ye are our glory and joy.

CHAP. III. I. Wherefore, when we could no longer forbear, we
2 thought it good to be left at ⁵ Athens ^d alone; and sent
Timotheus, ⁶ our brother, and minister of God, and our ^e fellow-
labourer ⁷ in the gospel of Christ, to establish you, and to
3 comfort you concerning your faith; ⁸ that no man should be
moved by these afflictions: for yourselves know that we are
4 appointed ^f thereunto. For verily, when we were with you, we
told you ^g before that we should suffer tribulation; ⁹ even as ¹⁰
5 it came to pass, and ye know. For this cause, when I ¹¹ could
no longer forbear, I sent to know your faith, lest by some
means the tempter have tempted ^h you, and our labour be in
6 ⁱ vain. But now, when Timotheus came ¹² from you unto us,
and brought us good tidings of your faith and charity, and that
ye have good remembrance of us always, desiring greatly to see
7 us, as we also *to see* ^h you: therefore, brethren, we were com-
forted over you in all our affliction and distress by your faith:
8,9 for now we live, if ye stand fast in the Lord. ^l For what
thanks can we render to God again for you, for all the joy
10 wherewith we joy for your sakes before our God; night and
day praying exceedingly ¹³ that we might see ¹⁴ your face, and
11 might ^m perfect that which is lacking in your faith? Now God
himself and our ⁿ Father, and our Lord Jesus Christ, direct our
12 way unto ^o you. And the Lord make you ¹⁵ to ^p increase and
abound in love one toward another, and toward all *men*, even
13 as we ¹⁶ *do* toward you: to the end he may stablish your hearts
unblameable in ^q holiness before God, even our Father, ¹⁷ at the
coming of our Lord Jesus Christ with all his saints.

^b Rom. i. 13, xv. 22;
^c Acts xvi. 6;
^d 2 Cor. ii. 17, xi. 14, xii. 7.
^e Phil. iv. 1;
^f 2 Cor. i. 14.

^d Acts xvii, xviii;
^e 1 Thes. iii. 6.
^e 1 Cor. iii. 9;
Phil. ii. 15-22.

^f 1 Pet. ii. 23, iv. 12;
^g 2 Tim. iii. 12.
^g Acts xiv. 22.

^h 1 Cor. vii. 5;
ⁱ 2 Cor. xi. 3.
ⁱ Gal. iv. 11.

^h Phil. i. 8.

^l Phil. iv. 1.

^m Col. i. 28.
ⁿ 2 Thes. ii. 16.

^o Acts xx. 1.
^p Ch. iv. 10;
^q 2 Cor. ix. 8;
Phil. i. 9.

^q Phil. i. 10;
² Thes. ii. 17.

² boasting, *or* glorying ³ or, *are* ⁴ ye also ⁵ left behind in
⁶ Timothy ⁷ our brother and fellow-labourer with God
⁸ exhort you for your faith's sake ⁹ are to be afflicted ¹⁰ as also
¹¹ I too ¹² But Timothy having just now come
¹³ very exceedingly ¹⁴ that we may see ¹⁵ But you may the Lord make
¹⁶ we also ¹⁷ our God and Father

CONTENTS. This paragraph is remarkable chiefly as a manifestation of the ardent affection which Paul felt for his churches. It was with pain he absented himself from them, with difficulty he was prevented from returning, with delight that he looked forward to the time when he should be permitted to revisit them. And while absent from them, he was dependent for his happiness on the reception of good tidings of their continuance in faith, love, and patience. This tidings he received through Timothy, and in the joy of this good news his own sorrows and hardships were forgotten. He was thrown into an ecstasy of thankfulness and of love, and could find no words strong enough to express either his

gratitude to God for their steadfastness or his earnest longing for their further progress, and that he himself might be the means of perfecting as he had been of beginning their faith.

Ver. 17. *But we.* The 'we' is emphatic, equivalent to 'so far as concerns us;' and Paul is induced to speak of his own feelings towards them, apparently for the sake of removing any bitter feeling which the Thessalonians might have harboured regarding his absence during their troubles. If he could not give them the comfort of his presence, he would at least give them the comfort of knowing that he would fain be with them if he could.—*Being taken from you; or,* having been bereaved by our separation from

you.—**For a short time.** Inserted to show how immediately the longing to see them again super-vened upon his departure.—**The more abundantly.** The comparative form of the adverb does not necessarily imply that there was any definite comparison in the writer's mind; yet he probably meant that his absence had intensified his affection, and that his longing to see them was 'more abundant' than his love had been while he was in Thessalonica.

Ver. 18. **Even I Paul.** In saying 'we would have come,' Paul includes Silas and Timothy, and by this appended clause he means to emphasize his own strong personal longing to revisit his friends. It was not a mere desire to send an official deputation, but the longing of an individual affection.—**Once and again.** It was not a passing impulse, but a steady, constant yearning.—**But Satan hindered us.** How Satan did so, whether by stirring up the Jews in Thessalonica so that Paul dared not return, or by causing troubles which required Paul's presence elsewhere, or by the infliction of sickness, we do not know. But this plain matter-of-fact statement shows us that Satan does what he can to hinder the progress and welfare of the Church, and is therefore well called Satan, the Adversary. 'Without here entering into controversy, it seems not out of place to remark, that the language of the New Testament, if words mean anything, does ascribe a personality to the tempter so distinct and unmistakable, that a denial of it can be only compatible with a practical denial of scripture inspiration. To the so-called charge of Manichæism, it is enough to answer that if an inspired apostle scruples not to call this fearful being "the god of this world" (2 Cor. iv. 4), no sober thinker can feel any difficulty in ascribing to him perverse powers and agencies of a frightful extent and multiplicity' (Ellicott).

Ver. 19. **For.** Paul accounts for his earnest desire to revisit Thessalonica. I thus earnestly long to see you, for there is nothing which affords the same prospect, or the same present enjoyment, or the same substantial satisfaction, as my Christian children in your church.—**Our hope.** The brightest point in our future is your acceptance as true Christians by the Lord Jesus Christ at His coming.—**Crown of boasting.** As the victor can point to his garland in proof that he has fought a good fight, so the apostle felt thorough satisfaction in the Thessalonians as evidence that his labours had not been in vain. The expression seems to be borrowed from the Septuagint Version of Ezek. xvi. 12.—**Ye also.** Ye, as well as other churches, similar expressions being used to the Philippians and Corinthians.

CHAP. III. ver. 1. **Wherefore.** Because of your vehement but thwarted desire to see you.—**When we could no longer forbear.** When the longing to see or at least to hear of you became uncontrollable.—**To be left behind at Athens alone.** The natural interpretation of these and the following words is that Timothy was sent from Athens. In the narrative given in the 17th and 18th chapters of Acts, however, no mention is made of Timothy's arrival at Athens, and it might be inferred from chap. xviii. 5 that he first overtook Paul at Corinth. But that narrative does inform us that Paul gave directions that Timothy should come to him *with all speed*, and also that Paul *waited for him at Athens*. The

obvious inference is that Timothy did overtake Paul while yet in Athens, and was immediately sent back to Thessalonica, the apostle's desire to hear of his friends there being stronger even than his desire for Timothy's company. Silas apparently was also despatched on some similar mission, and the two overtook Paul a second time at Corinth, as related in Acts xviii. 5 and 1 Thess. iii. 6. It is just possible that Paul may have countermanded his first order that Silas and Timothy should follow him with all convenient speed, and may thus have turned them back to Macedonia before they reached Athens. But this supposition does not so well agree with the words 'left behind' and 'sent;' and the other arrangement, proposed above, seems unobjectionable.

Ver. 2. **Our brother and fellow-labourer with God.** This reading is doubtful, but is preferred by the most discriminating editors. The reading followed by the English Version is more natural and presents less difficulty. But the expression 'fellow-labourer with God' is supported by 1 Cor. iii. 9. Paul bestows these commendatory titles on Timothy partly from his affection for his young assistant, partly to illustrate still further his love for the Thessalonians, which enabled him to part with so dear and valuable a companion. It has been justly observed, that the fact of Paul's sending Timothy on this mission sufficiently refutes the charge of timidity and weakness which has sometimes been brought against this young disciple. See also Phil. ii. 19-22.—**Exhort you concerning your faith.** Paul's fear was that the faith of the recent converts might fail under the persecution to which they were exposed. Timothy was sent in the interest of their faith, to explain to them that the troubles in which they were involved were no proof that their faith was foolish, and to encourage them to maintain it.

Ver. 3. **For yourselves know.** Expected tribulations can be no trial to faith, however they may try our sincerity and integrity. From the first God declares to His people that they may count upon trial; and therefore when trial comes they cannot be inclined to suppose that God is forgetful of them. 'Seeing that afflictions are appointed to us, and we appointed to them; seeing there is a decree of God concerning them, a decree as to the matter of them, as to the manner of them, as to the measure of them, as to the time of them, when they shall commence, how far they shall advance, how long they shall continue; seeing everything in affliction is under an appointment, how meek and humble, how patient and submissive, ought the Christian's spirit to be under them, and with what steadiness of expectation may and ought he to look up to heaven for a sanctified use and improvement of them!' (Burkitt).

Ver. 4. **We told you before.** Paul had not sought to win adherents to the faith by veiling the hardships of the Christian life. It is better that beginners should count the cost and deliberately enter the Christian course, than that they should find themselves involved in difficulties they did not contemplate. As a kindly physician sometimes judges it prudent not only to promise to his patient ultimate restoration, but also to tell him the phases his disease will pass through previous to its removal, so that when he sees new symptoms arising, or feels his strength failing, he may not be alarmed, but may recognise this as

all foreseen as leading on towards health: thus Paul had dealt with the Thessalonians.

Ver. 5. **For this cause**, *i.e.* on account of these afflictions which had fallen upon you.

Ver. 6. **But Timothy having just now come.** That this letter was written immediately after Timothy's return with the good news he brought regarding the Thessalonian Christians, might be gathered from the warmth of its tone.—**Good remembrance**, a remembrance which was hearty and spoke well for their spiritual condition; for had they not continued to relish the teaching inaugurated by Paul, they would not have thought frequently about him nor have longed to see him again.

Ver. 7. **We were comforted.** The tidings which Paul received of the steadfastness of his Thessalonians under trial, enabled him to endure his own troubles with greater equanimity. Their continued faith showed him that his former labours and trials had not been in vain, their affection and sympathy cheered him, and their uncomplaining endurance was a fresh stimulus to his own patience.

Ver. 8. **For now.** '*Now* refers to the change of feeling occasioned by the arrival of Timothy' (Jowett). It is equivalent to *in these circumstances, in this condition of things*, that is to say, if ye stand fast in the Lord, we live.—**We live**, *i.e.* we have the full strength and enjoyment of life: this is enough for us; we no longer feel cramped and depressed by our own troubles.

Ver. 9. **For.** Paul goes on to explain the intensity of feeling and life produced in him by the news he had heard. It was 'joy' that flooded his soul with fresh life: a joy so abundant that no thanksgiving could adequately express it.—**Before our God.** His was a joy which naturally carried him into the presence of God; his exultation over the Thessalonians was all suffused with gratitude to God, who had wrought in them this triumphant increasing faith.

Ver. 10. The good tidings which Paul had received did not quench but rather intensified his desire to see them. From this intense longing we get a glimpse into the joys of the apostolic life; and see with what gladness and refreshment the first preachers must have turned to those with whom their efforts had been certainly successful, and in whom they saw promise of the new faith becoming triumphant.—**And might perfect that which is lacking in your faith.** They had made advances, but had not yet attained perfection. So long as Christians are in this life, there

is room for growth, and those who have made greatest proficiency are precisely those who may most hopefully be stimulated to further attainment. The deficiencies in the faith of the Thessalonians were probably such as could be removed by instruction. Already their faith was genuine, rightly based, and masculine, but it needed that enlightened knowledge of duty and of the truths of Christianity which tends to a mature and full-orbed character.

Ver. 11. **May God himself.** *Himself* is added to give emphasis to the appeal to God; may He whose power cannot be baffled by Satan as my efforts have been, may He whose purposes stand fast and who overrules all human affairs, bring me to you.—**And our Lord Jesus Christ.** Christ is conjoined with God as the object of prayer and as the disposer of persons and events. Divine rank and Divine power are thus ascribed to Him. The circumstance that a verb in the singular follows these two nominatives (God and our Lord Jesus Christ) is certainly worthy of remark, and has commonly been considered as proof that in the apostle's mind the Father and Jesus Christ were looked upon as one God. It exhibits them as one source of energy.—**Direct our way unto you.** Three or four years elapsed before this prayer was answered.

Ver. 12. **But you may the Lord make to increase.** Whatever becomes of us and of our prayer, whether we are allowed to come to you or not, may you be tended by the Lord. As the beginnings, so the increase of love is from the Lord. 'Love is of God.' And because it is the 'bond of perfectness' and 'the fulfilling of the law,' Paul prays that they may abound in love. It is the soil out of which all Christian grace can grow, it contains in itself the germ of all other grace, it is greater than even faith or hope: 'God is love,' and the Spirit of Christ is the Spirit of love; and therefore Paul, desiring that his converts be established unblameable in holiness, prays that they may abound in love.

Ver. 13. **The coming of our Lord Jesus Christ.** This Paul looks forward to as the time when those who are holy shall be acknowledged and manifested as such; and beyond which there is no fear of falling away. His prayers for them reach to that point but not beyond.—**With all his saints.** Christ is to appear with all His holy angels (Matt. xxv. 31; 2 Thess. i. 7), and at His appearing His saints are at once to join Him (Matt. xxiv. 31; 1 Thess. iv. 16, 17). Probably both angels and men are included in the present expression.

CHAPTER IV. 1-8.

Exhortation to Holiness of Life.

1 **F**URTHERMORE then, we beseech you, brethren, and exhort *you* by¹ the Lord Jesus, that as ye have² received of us how ye ought to walk and to please^a God,³ so ye would^a abound more and more.⁴ For ye know what commandments

^a Col. i. 10, ii. 6.

¹ in ² omit have ³ insert as indeed ye are walking ⁴ abound yet more

3 we gave ^b you by the Lord Jesus. For this is the will of ^c God, ^d even your sanctification, that ye should abstain from ^d fornication: that every one of you should know how to possess his ^e vessel ^b in sanctification and ^f honour; not in the lust of concupiscence, even as the Gentiles ^g which ^h know not ^g God: 6 that no man go beyond and defraud his brother in any ^h matter: because that the Lord is the ⁱ avenger of all such, ⁱ as we also have forewarned ^j you, and testified. For God hath 8 not called us ^k unto uncleanness, but unto ^k holiness. He therefore that despiseth, despiseth ^l not man, but ^l God, who hath also given unto us ^m his Holy ^m Spirit.

^b to possess himself of his own vessel ^e insert also ⁷ who
⁸ the ⁹ in all these things ¹⁰ also told you before
¹¹ God called us not ¹² rejecteth, rejecteth ¹³ who also gave unto you

CONTENTS. As in all his Epistles Paul at least concludes with a strenuous and full inculcation of moral duties, so here he reiterates to the Thessalonians those precepts and warnings which he had seen to be needful while he was himself among them. Not less than in other Greek cities was there a danger in Thessalonica that sins of impurity might stain the character of the young Christian community. Very earnestly therefore does Paul entreat them to keep themselves pure from such sins, to avail themselves of the natural safeguard against unchastity, and to revert always to the consideration that it was their holiness and purity from all defilement which God intended when He called them.

Ver. 1. **Furthermore then.** More literally, *as to what remains, or for the rest*: 'marking an approach towards the conclusion of the Epistle, though not necessarily a very near approach' (Vaughan).—**In the Lord.** Only as the organ of the Lord does Paul presume to exhort them; and only as believers united to Christ, and living in Him, does he expect that they will listen to his admonition.—**As ye received.** Paul views it as a possible thing that they may know to do good, and do it not. Many persons, like the son in the parable, seem to think that their knowledge of duty, and recognition of it in conscience, is some sort of compensation for their non-performance of it. The Thessalonians, however, were walking as Paul had directed them; but he knew the tendency there is to be content with a half-completed course, to allow some sin to remain because much has been cast out, to weary before the whole work is accomplished, and therefore he is bent upon having them 'abound yet more.'

Ver. 2. **For ye know.** I give you no new code of morals, but beseech you to live up to the instructions I formerly gave you. I refer you to my original teaching, 'for ye know,' etc.—**By the Lord Jesus.** It was the Lord Jesus who moved the apostle to deliver these commandments. Christ was the agent in the matter.

Ver. 3. **For this.** The reason why the precepts had been given and were to be kept, was that God desired their sanctification.—**The will of God.** It is this which God desires and intends when He calls you by the Gospel. What God wills and intends, He also makes provision for:

hence the encouragement the Christian has in knowing that all his efforts after holiness are in accordance with that will which accomplishes all it designs.—**That ye abstain from fornication.** This is the particular virtue in which their sanctification was to be manifested. And here and elsewhere emphasis is laid upon purity of life, because licentiousness was bred in the bone of the converts from heathenism, and fornication was in Greece considered a venial transgression.

Ver. 4. **That every one of you should know to possess himself of his own vessel.** This is a positive duty in the matter of sanctification, as the preceding clause declared the negative duty. They were to abstain from fornication; and, that they might do so, each was to possess a wife of his own. As to the Corinthians (1 Cor. vii. 2), Paul says, 'To avoid fornication, let every man have his own wife.' The word 'vessel' is indeed susceptible of the meaning 'body,' as well as that of 'wife'; but that it here has the latter sense is clear—1st, from the meaning of the word translated in the Authorised Version 'possess.' This word does not mean simply 'possess,' but 'acquire possession of,' and could, therefore, be used only for a wife (as in point of fact it is commonly so used, as in Ecclus. xxxvi. 29, in E. V. 24), and not of a man's own body. 2d, From the emphasis which the apostle lays on the words 'his own' (inadequately rendered in the Authorised Version)—an emphasis which is intended to contrast 'his own vessel' with the public and indiscriminate concubinage referred to in the preceding clause; and also with the wrong inflicted on other men by adultery, against which he proceeds to warn them. Let every man get a wife of his own, that thus neither the public prostitute nor another man's spouse may be a temptation to him. If we suppose the apostle to mean 'body' when he uses the word 'vessel,' it is not easy or possible to account for the emphatic words 'his own.'—**In sanctification and honour.** Let every man acquire and keep his own wife with motives and in a way of which he need not be ashamed. Impurity and shame are always connected with ill-regulated appetites and lawless passions; men are therefore to marry that they may be pure and without shame. Readers of the Apocrypha will

^b 1 Cor. xv. 1.
^c Eph. v. 17.
^d Acts xv. 29;
 1 Cor. vi. 18;
 Col. iii. 5.
^e 1 Pet. iii. 7;
^f Heb. xiii. 4.
^g 1 Cor. vii. 2.
^h Rom. i. 21-
 32; 2 Thes.
 i. 8.
ⁱ Eph. v. 6;
 Col. iii. 6.
^j 1 Pet. i. 14;
 Lev. xi. 44.
^k Lu. x. 16;
 Jo. xii. 48.
^l 1 Cor. vi. 19.

find in the marriage, and especially in the nuptial prayer of Tobit, some illustration of this passage.

Ver. 5. **Not in the lust of concupiscence.** Marriage is to be contracted not for mere bodily gratification, but to gratify purer feelings and yearnings. Married people are so to live that they may be mutually conscious that with them marriage is an honourable estate, with nothing in it that makes them ashamed, and that it promotes their sanctification.—**Who know not God.** Those who know not God cannot be expected to have the same ideal of holiness and purity. They have not heard the words, ‘Be ye holy, for I am holy;’ neither have they become acquainted with perfect holiness in the incarnate God. Every Christian, therefore, must feel how much more is required of him than of the heathen. Increased knowledge is increased responsibility.

Ver. 6. In this verse Paul continues the same subject, and does not pass to the sin of covetousness. ‘Another aspect is presented to us of sins of the flesh; the wrong done to our neighbour’ (Jowett). This is at once manifest when the proper rendering is given to the words ‘in the matter.’ It is *the* matter of which Paul has been speaking, to which he still refers, the matter of unchastity; and as he has said of this, that they are to abstain from fornication, and chastely use its natural remedy, so now he denounces adultery—and this, not on account of its impurity, but because it is a violation of our neighbour’s rights. It was in this light also that Nathan presented to David his great sin, selecting a parable which illustrated not its impurity, but the heartless selfishness which could inflict so gross an injury on one who might naturally have looked to the king for protection.—**That no man go beyond or defraud.** The first of these terms denotes a contemptuous neglect of the rights of other men; the other, a greedily overreaching of others for our own pleasure or advantage, both of which elements enter into the sin of adultery. Let no man thus practise upon his brother and pique himself on befooling a credulous or easy husband, for the adulterer has to do not only with man, but with One who cannot be taken in, and from whom there is no hiding.—**The Lord is the avenger of all these things.** In all such matters God is the

avenger. Men may not be able to vindicate their own rights, or inflict the just and righteous punishment for irreparable injury; but the Lord has an eye on every such case, and will both bring to light the hidden things of darkness, and cause the offender to feel that it is himself he has befooled. As nothing is more emphatically asserted in the Word of God, nothing is more legibly written on the lives of men, than that sore and sure retribution waits upon sins of the flesh.

Ver. 7. **For God called us not unto uncleanness.** Paul returns to the idea of the third verse, the idea that such sins were antagonistic to God’s purpose and work in Christians. If we profess to be responding to God’s call, let us clearly understand what it is; what we must abandon, and what we must seek. It is a call from one moral condition to another.

Ver. 8. **He that rejecteth, i.e. he who contemptuously or negligently refuses to listen to these injunctions and warnings.—Not man.** Not me, the apostle who conveys this message to you. I do not deliver these moral precepts on my own authority. They are the commandments of God. Frequently men make the human medium through which light is conveyed to their conscience, an excuse for not attending to it. It is only—they persuade themselves—the crotchet of an enthusiast, the pardonable anxiety of a parent, the impertinent advice of an officious person; but, rejecting what conscience endorses, they condemn not men but God.—**Who also gave unto you his Holy Spirit.** The fact that to all believers God gives the Holy Spirit, should both encourage them to persevere in seeking holiness, and should deter them from such sins as are specially offensive to the Spirit, whose peculiar title is ‘Holy.’ This gift should further bind Christians by the evidence it affords that, whatever they make of God’s call, God is in earnest about it, and faithfully carries out His part. Sins of the flesh are specially antagonistic to the Spirit’s work; they mock all a man’s nobler aspirations, and make indulgence the end of life, and whatever refinement and apparent susceptibility to what is good they leave on the surface, underneath the whole nature is rotten, feeble, coarse.

CHAPTER IV. 9-12.

Exhortation to Brotherly Love and Industry.

9 **B**UT as touching brotherly ^alove, ye need not that I write
 10 unto you: for ye yourselves are taught of ^bGod to love
 one another. And ¹indeed ye do it toward all the brethren
 which ²are in all Macedonia: but we beseech you, brethren,
 11 that ye increase more and more; ³and that ye study ⁴to be
 quiet, and to do your own business, and to work with your own
 12 ^chands, as we commanded ^dyou; that ye may walk honestly ^e
 toward them that are ^ewithout, and *that* ye may ⁶have lack of
 nothing.

^a Heb. xiii. 1;
¹ Pet. iii. 8;
 Gal. vi. 10;
² Pet. i. 7;
^b Jo. vi. 45;
¹ Jo. ii. 27.

^c 2 Thes. iii.
 6-12.
^d 2 Thes. iii. 10.
^e Col. iv. 5;
¹ Tim. iii. 7.

¹ For

⁴ to make it your ambition

² who

⁵ becomingly

³ to abound yet more

⁶ and may

CONTENTS. The connection between the two subjects of this paragraph, brotherly love and quiet industry, is somewhat obscure. It may be that those who had abandoned their ordinary callings, and were spending their time in idle expectation of the Lord's coming, or in a gossiping and meddling interference with other men's affairs, were deadening their own brotherly love, and were tempting their more industrious neighbours to abuse and recrimination. The connection of the whole paragraph with the preceding lies probably in the suggestion made by ver. 6 of the subject of brotherly love.

Ver. 9. **Brotherly love is love to the 'brethren,'** *i.e.* to Christians, who had received the spirit of adoption and power to become the sons of God. As the great motive of Christ's coming was love for us, so the great object of His coming was to enable us to love God and one another; to set us right with God and men. And He effects this by first of all knitting us to Himself. By loving Him we get into sympathy with all who love Him, and we also contract His own way of looking at men. So that where religion makes men severe rather than tender, censorious rather than meek and hopeful, proud rather than lowly, uncharitable in feeling and act rather than considerate and helpful, their religion is a failure (1 John iv. 20, etc.).—**Ye need not that I write unto you.** Paul insinuates his exhortation to further attainment, by giving them credit for what they have already achieved.—**For you yourselves are taught of God.** You need no one to teach you, for you yourselves are already taught—taught directly by Him whose ministers we are, taught by Him whose teaching not only enlightens conscience but animates the will, so that the result of His teaching is apparent in your conduct.

Ver. 10. **For indeed ye do it.** Proof of the preceding clause.—**All the brethren who are in all Macedonia.** 'Which implies a lively intercourse with the Christians in Philippi, Berea, and perhaps at small scattered stations, offshoots from the central churches.'

Ver. 11. **Make it your ambition to be quiet.** The Greeks were naturally restless and ambitious. Juvenal in a well-known passage (iii. 76) satirizes their unsteadiness, their flying from one pursuit to another, their readiness to engage in anything which promised remuneration without hard work, 'to open schools for grammar, or rhetoric, or geometry, or drawing, or wrestling; to tell the will of heaven, or to dance upon the tight-rope; to administer medicines or charms.' They were especially ambitious of municipal offices, in which their ready tongue might save them from hard labour, and give them an opportunity of intermeddling with other men's affairs. This natural excitability and idleness of the Greeks had found nourishment in the expectation which the Thessalonians had apparently formed regarding the

speedy approach of the end of the world; and probably also in the circumstance that they were called to a heavenly citizenship which might seem to exonerate them from earthly drudgery, and to a brotherhood from which they might expect to receive support. That some of the Thessalonians were 'walking disorderly' and refusing to work, and acting as 'busybodies,' we read in the Second Epistle. These were in all probability persons who wished to be regarded as spiritual, eager for the Lord's coming, capable advisers and instructors of other men. To these Paul says, Let your ambition lead you not to a flighty, excited, bustling, indolent life, assuming to be superior to, but in reality dependent on, the labour of other men, but to a tranquil, steady, unostentatious engagement in your own ordinary occupations.

Work with your own hands. From this it may probably be inferred that the bulk of the Thessalonian converts were labouring men or mechanics.—**As we commanded you.** Even while yet with them, Paul had seen symptoms of the restlessness which afterwards developed into what he could only call disorderly conduct—symptoms so significant that the same injunctions to a quiet demeanour and industrious pursuance of their ordinary callings were even then necessary.

Ver. 12. **That ye may make walk becomingly toward them that are without.** This is 'the regular designation of those who were not Christians; a designation which merely defines without passing any judgment on their condition. (See 1 Tim. iii. 7; Col. iv. 5; 1 Cor. v. 12, 13.) It is probably derived from the expressions 'without the camp,' 'without the synagogue;' and conveys the idea of exclusion not simply from the Church, but from all that satisfies man. Comp. Rev. xxii. 15. As the passages just referred to show, Paul was ever solicitous (as Peter also was, 1 Pet. ii. 12-19) that Christians should so excel in the domestic virtues, in the common decencies and courtesies and duties of life, as to afford the heathen no occasion to upbraid, or despise, or suspect them. A decorous and irreproachable demeanour, excellence in the virtues which the world acknowledges, diligence in the public service, these things commend the religion which enjoins them.—**And may have lack of nothing.** Ellicott prefers to render these words 'may have need of no man,' that is to say, may, by working with your own hands, be independent of the support other men can afford you. This meaning suits the context very well, but the common rendering is the more natural, and equally suits the context; and the difference between the two renderings is practically inappreciable. Paul desires that they may mind their own business, and work with their own hands, so as to be independent; and to keep the reproach of uselessness and laziness from blotting their religion.

CHAPTER IV. 13-18.

Comfort for the Bereaved concerning the Prospects of the Departed.

13 **B**UT I¹ would not have you to be ^a ignorant, brethren, con- ^a Rom. i. 13;
 cerning them which are asleep; ² that ye sorrow not, ¹ Cor. x. 1,
 14 even as others which ³ have no hope. For if we believe that ^{xii. 1.}
 Jesus died, and rose again, even so them also which sleep ⁴ in
 15 Jesus will God bring with ^b him. For this we say unto you by ^b 1 Cor. xv. 20;
 the word of the ^c Lord, that we which are alive *and* remain ⁵ ¹ Rom. viii. 11.
 unto the coming of the Lord, shall not prevent ⁶ them which are ^c 1 Cor. xv. 51;
 16 asleep. For the Lord himself shall descend from ^d heaven with ² ² Cor. xiii. 3;
 a shout, with the voice of the archangel, and with the ^e trump of ¹ ¹ Cor. vii. 10,
 17 God: ⁷ and the dead in ^f Christ shall rise first: then we which ^{12.}
 are alive *and* remain shall be caught ⁸ up together with them in ^d Mat. xxiv. 30;
 the clouds, to meet the ^h Lord in the air: ⁸ and so shall we ever ^{Acts i. 11.}
 18 be with the ⁱ Lord. Wherefore comfort one another with these ^e Ex. xix. 16;
 words. ¹⁶; Mat.
¹⁷; Mat.
^{xxiv. 31;}
¹ Cor. xv. 52.
^f Rev. xiv. 13;
¹ Cor. xv. 13.
^g Rev. xi. 12,
^{xii. 5.}
^h Mat. xxv.
^{1. 6.}
ⁱ Jo. xii. 26,
<sup>xiv. 3, xvii.
 24.</sup>

¹ Now we ² *or*, those who are falling asleep ³ as the rest who
⁴ *or*, those also who fall asleep ⁵ who are living, who are being left over
⁶ shall in nowise precede ⁷ with voice of archangel, and with trump of God
⁸ into *the* air

CONTENTS. Paul had preached to the Thessa-
 lonians the doctrine of the Second Coming of
 Christ, and they had apparently taken up the
 impression that the Lord was very soon to return.
 When, therefore, one and another of the Christians
 who were looking for Christ's coming, died, their
 friends became perplexed and anxious about their
 condition and prospects. They seem to have
 been afraid that the dead would not witness nor
 partake in the glory of Christ's appearing. It is
 to remove these misapprehensions that Paul
 writes this paragraph of instruction and comfort.

Ver. 13. **We would not have you to be ignorant.** 'A phrase by which St. Paul frequently introduces a new and important topic.' See references. — **Them which are asleep.** Death is called sleep by Pagan as well as by Christian writers, and it is therefore probable that the euphemism was first suggested by the stillness and repose, and cessation of intercourse with outward things, which characterize both conditions. What we know of sleep is, that it is a state in which there is no consciousness of the objects of sense; and this is a chief characteristic of death. But to the Christian the resemblance is fuller and more significant. No sleep lasts for ever, else it is not sleep; a waking follows every sleep. And so death is called a sleep, to remind us that it is not a final cessation of life, even in the case of the body, but only a transitory state out of which body and soul shall together arise. And secondly, what sleep is to our day's work, death is to our life's work. The frame that is worn by toil or wasted by disease lies back into the arms of death, and all its weariness is over, all its pain forgotten. Under shelter of that

insensibility the man is rehabilitated and revived from all that has worn him out.—**That ye sorrow not.** These words do not merely forbid such sorrowing as the hopeless indulge in, but all sorrowing. They who look for no resurrection sorrow for the dead, but ye are not to do so. To bewail their condition is wholly out of place, though to utter our own grief and bewail our own loss is natural and fit.—**No hope.** Here and there an individual among the heathen speaks of death as the 'interruption, not the extinction of life' (Seneca), or is driven by the death of a noble friend to hope for a life beyond (Horace, *Odes*, i. 24), but at the best that future life is shadowy, colourless, cold, and unattractive (Propertius, *El.* iv. 7). The fact is, that without the knowledge of the resurrection of the body, the hope of immortality and the notions of a future life must be dim, perplexed, and vacillating.

Ver. 14. **For if we believe.** Paul goes on to explain the reason of the hope which should be entertained regarding departed Christians. It is founded on the universal and fundamental Christian belief that Jesus died but rose again. The argument is more fully drawn out in 1 Cor. xv., in which passage, as here, Paul proceeds upon the fact of Christ's resurrection, and from it infers the certainty of that of His people. In this argument is involved the important principle that Jesus Christ is the Head and Representative of His people, in such a sense that in His human history we see the history and experience of each Christian acted out in all its essential parts. The members cannot be separated from the Head in any important part of His destiny. In His triumphant return they must

share.—**Who sleep through Jesus**, *i.e.* they who by the intervention of Christ are now peacefully awaiting resurrection. It will be observed that while Paul uses the consolatory word ‘sleep’ when he speaks of believers, he uses the word ‘died’ when speaking of Christ. He does so because between the death of Christ and that of His people there was an essential difference; the one being an endurance of the curse, the other being exempt from this sting. Christ ‘tasted death for every man,’ and by the infallible chemistry of His love drew out of each man’s cup the poison, so that it became a sleeping draught.—**Will God bring with him**, *i.e.* with Jesus.

Ver. 15. **By the word of the Lord.** The account of the Lord’s Second Advent which follows is one of those revelations which human reasoning could not even help the apostle to predict. It must be revealed directly. Some spiritual truths Paul reached by the growth of his own experience; and the Spirit worked imperceptibly along with and sustained his own inquiry and knowledge; but there were also some matters which could not be so discovered or discerned, and these could only be revealed by a wholly and directly supernatural enlightenment. Among these was the Lord’s Epiphany. The occurrence of this expression here, reminds us that the possibility of mistake is precluded in what follows.—**We who are living, who are being left over**, *i.e.* we, whoever we may be, who are alive at the coming of the Lord. ‘Is St. Paul speaking here of his own generation only? or are the living at a particular time put for the living in general, these being spoken of in the first person by way of contrast with the dead from whom they are parted? We may consider “*we who are living*” as a figure of the living in general, just as “*they that are asleep*,” though primarily referring to the dead in the Thessalonian Church, is also put for the dead in general’ (Jowett). The ‘we’ embraces along with the apostle all the Christian Thessalonians at that time alive; if, therefore, the expression implies that Paul expected that he would live till the reappearance of Christ, it equally implies that he expected that all the Thessalonians would survive till that time; which no one is hardy enough to maintain. That the words Paul uses are susceptible of a meaning which would imply that he expected to live till the Lord came, is evident from the circumstance that some of the Thessalonians, with whom Greek was the mother tongue, did so understand his words. But that Paul himself did not mean them to be so understood is evident from his distinct affirmation to this effect in the Second Epistle; which apparently was written chiefly for the purpose of correcting this false impression, and the disorders occasioned by it. What the words do imply is the possibility, but not the expectation, that some or all of them might see the day of the Son of man before dying. The beginning of the following chapter shows that Paul was unwilling to speak definitely of the times and seasons; and the Second Epistle shows that the one point on which he was confident was that other events must occur before the second coming. ‘A living man naturally classes himself with the living, in contradistinction to those who are dead. We do not read it as an express assertion that St. Paul himself would certainly be among the living at the

Advent of Christ. At present he belonged to that division of the human race; he knew not but that he might still be so at that great epoch, of which the day and hour are known only to the Father, but which each generation of the Church ought to be constantly expecting. The Second Epistle expressly corrects the false inference that St. Paul here predicts an immediate return of Christ; and, by implication at least, the idea that he himself presumes upon living to behold it’ (Vaughan).—**Shall in no wise precede**, *i.e.* shall not anticipate or be beforehand with; ‘shall not arrive into the presence of the Lord, and share the blessings and glories of His advent, before others’ (Ellicott).

Ver. 16. **For.** Things shall not happen as you fear, because the following is the order in which the last things are to take place.—**The Lord Himself shall descend from heaven.** The emphatic ‘Himself’ seems intended to dismiss from the minds of the Thessalonians the idea that the living could of themselves make any use of their apparent superiority to the dead, and so, while yet their friends slept, enter the joy of the Lord. On the contrary, it is not they who are to hasten to the Lord, but the Lord *Himself* who is to come to them; and, as he goes on to say, the first intimation of His coming shall be the signals given not to the living but to the dead. The shout which the dead hear shall be the first note of warning to the living. The wider meaning is, however, not to be overlooked. ‘It shall not be a mere amelioration, gradual or sudden, of the condition of the Church or of the world; not a mere displacement of evil or triumph of good, not a mere crisis of human affairs, issuing in times of universal blessing and happiness; it shall be a personal coming’ (Vaughan).—**With a shout, with voice of archangel, and with trumpet of God.** The word here rendered ‘shout’ is literally ‘word of command,’ being the common and technical term for the military word of command, or for the loud cry of the boatswain giving time to the rowers. The word of command here referred to is to be given by the archangel, summoning, in a form of words which it is idle to conjecture, the dead to awake out of sleep and to arise; or rather, the expression ‘with the trumpet of God,’ seems to indicate that the summons or signal is to be given not in a form of words but as by a military bugle, the various calls of which are understood by the army. The whole representation, the angelic host with their archangelic leader, the trumpet ‘sounding louder and louder,’ the descent of the Lord Himself, finds its original in the descent of God upon Mount Sinai (Ex. xix. 16).—**The dead in Christ**, *i.e.* those who died believing in Christ, and thus in true spiritual union with Him.—**Shall rise first.** Before anything else transpires, and especially before the living are gathered to the Lord. ‘The first act of the last drama is the resurrection of the dead, who are to meet Christ; the second, the gathering to them of the inhabitants of the earth’ (Jowett).

Ver. 17. **Then.** Immediately after the dead in Christ have risen.—**Shall be caught up together with them in the clouds.** This Ascension of the Church to her Lord presupposes the ‘change’ spoken of by Paul in 1 Cor. xv. 52. The bodily ascent will be a token of the new conditions into which the body has passed, and will serve to

identify the glorified body of the believer with that of Christ. But, as Luther remarks, this passage is of a symbolical kind, and we must not press each expression to its exact literal significance. The general idea of a gathering to the Lord is conveyed, but a literal representation of all the details here mentioned would fail to furnish us with an accurate picture of what will actually take place. 'Such an attempt is like painting a picture of the scenes in the Apocalypse, which, the moment they are brought together, are seen to have a prophetic and symbolical meaning, not an artistic unity' (Jowett).—**Ever with the Lord.** It is this which fills the Christian's future and makes heaven for him. The restoration to lost friends is much, but is enhanced by the introduction to Christ and everlasting

residence with Him. Whatever may be the physical relations and conditions by means of which these words shall be accomplished, they beget the hope that we shall be sensible that the influence of Christ pervades all we have to do with, and especially our own soul.

Ver. 18. **Wherefore.** There being no ground for your supposing that your dead friends will suffer any disadvantage from dying before Christ comes.—**Comfort one another with these words.** Paul scarcely expects that mourners will themselves remember in their grief that which should alleviate it; but he calls upon their fellow-Christians to assume the office of comforter. And that no one may excuse himself on the score of having no consolation to offer, he gives them wherewithal they may mitigate the bitterness of bereavement.

CHAPTER V. 1-11.

Exhortation to Sobriety and Watchfulness, founded on the Suddenness of the Lord's Coming, and on their Character as Children of Light.

1 **B**UT of the times and the ^aseasons, brethren, ye have no ^aActs i. 7.
 2 need that I write¹ unto you. For yourselves know
 perfectly that the day of the ^bLord so cometh as a thief in
 3 the ^cnight. For when they shall say, Peace and ^dsafety, then
 sudden destruction cometh upon them, as travail upon a
 4 woman² with ^echild; and they shall not³ escape. But ye,
 brethren, are not in darkness, that that⁴ day should overtake
 5 you as a thief. Ye are all the children of ^flight, and the chil-
 dren of the day:⁵ we are not of the night,⁶ nor of darkness.
 6 Therefore, let us not sleep, as *do* others;⁷ but let us watch and
 7 be ^gsober. For they that sleep, sleep in the night; and they
 8 that be drunken, are drunken in the night. But let us, who⁸
 are of the day, be sober, putting⁹ on the ^hbreastplate of faith
 9 and love; and for an helmet the hope of ⁱsalvation. For God
 hath not appointed us to ^kwrath, but to obtain salvation by our
 10 Lord Jesus Christ, who died for us, that, whether we wake or
 11 sleep, we should live together with ^lhim. Wherefore comfort
 yourselves together,¹⁰ and edify one another, even as also
 ye do.

^b Joel i. 15, ii. 1; 2 Thes. ii. 2; 1 Cor. i. 8; Phil. i. 6, 10.
^c Mat. xxiv. 43; 2 Pet. iii. 10; Rev. iii. 3.
^d Jer. vi. 14; Ezek. xiii. 10; 1 Sam. xxx. 16.
^e Jer. xiii. 21; Ps. xlviii. 6.
^f Lu. xvi. 8; Jo. xii. 36.
^g Eph. v. 8; Rom. xiii. 12; 1 Pet. iv. 7, v. 8.
^h Isa. lix. 17; Rom. xiii. 12; Eph. vi. 11; 1 Jo. iii. 3; Tit. ii. 12, 13.
ⁱ 2 Tim. ii. 20; 1 Thes. i. 10.
^j Rom. xiv. 8; 1 Thes. iv. 14; Rom. vi. 5.

¹ that it be written ² her that is ⁸ in no wise ⁴ the
⁵ For all ye are sons of light and sons of day. ⁶ of night ⁷ the rest
⁸ as we ⁹ having put on ¹⁰ comfort one another

CONTENTS. Having spoken so definitely of the Lord's coming, Paul anticipates that the Thessalonians will inquire the time of this great consummation. He therefore reminds them that they are already aware that the time is uncertain, the coming sudden; but that it need not alarm them who are prepared for it and desire it. They have, he says, an affinity for that day, living now on those principles which it is to assert and enforce. And from this he takes occasion to exhort them to the conduct which becomes persons who expect their Lord, and who believe themselves to be destined to partake of His glory.

Ver. 1. **But of the times and seasons.** When our Lord spoke to His disciples of the coming of the Son of man, they naturally felt a desire to

know when it should take place; and Paul, not without reason, supposes that a similar desire may be stirring in the minds of those to whom he has announced the same event. Paul therefore passes to this subject, and with instinctive courtesy and skill turns their minds from useless inquiries to profound moral truths. 'Times and seasons' became a common expression, giving a greater completeness than either word alone would give; but probably the distinctive meaning of each word was lost sight of. If they are to be distinguished, 'times' refers to the periods into which history is divided, 'seasons' to the eras at which seasonably occur those great events which give a new momentum to the history.—**Ye have no need that it be written to you.** People are more likely to receive information when their informant presumes they know it already. Paul's reason for this presumption probably was that he himself had previously told them that the time of the Lord's coming was unrevealed (comp. 2 Thess. ii. 5).

Ver. 2. For ye yourselves know, and therefore do not need to be reminded; this itself being, however, the most delicate and yet most effectual reminder. **Perfectly**—literally, with perfect accuracy; and perfectly accurate knowledge on this point is, that there can be no perfectly accurate ascertainment of the date of the Lord's coming.—**The day of the Lord.** 'Neither the day of death to individuals, nor the time of the destruction of Jerusalem, nor in the common sense the end of the world. More truly should we say that the apostle meant all these, ere they had separated themselves from the indistinct future. It was the day spoken of by the prophet Joel, referred to by Saint Peter in the Acts, and prophesied of by Christ Himself' (Jowett). The expression originated with the prophets, who used it of those times when God specially manifested Himself in judgment.—**As a thief in the night.** That is, without warning (comp. Luke xii. 39; and Rev. iii. 3), or when least expected, as described in the following verse.

Ver. 3. When they shall say. When 'unbelieving and unthinking' men are persuading themselves that there is no cause for apprehension, then destruction comes upon them suddenly.—**As travail upon her that is with child.** This is the usual expression in Scripture for great anguish, but the point of the comparison in this passage seems to be the suddenness of the pang. The woman is seized as she travels, or sits at table, or lies asleep—the suddenness being all the more striking because she thinks she is prepared for it. The inevitable nature of that pain may also be in the apostle's mind, and may have suggested the following clause.

Ver. 4. But ye, brethren, are not in darkness, that that day should overtake you as a thief. There is nothing appalling to the Christian, in the suddenness of the Lord's coming, for to those who are waiting and longing for Him, He cannot come as a thief and find them unprepared. The full light of day is no surprise to those who have been eagerly watching for the morning. It is anticipated, longed for, welcome. Those are 'in darkness' who have not accepted what Christ, the Light of the world, taught; who do not accept His life as their example, nor believe in those principles which it exemplifies; who do not think of God as holy, loving, and near; but who have desires to fulfil, which for their fulfilment require

that the knowledge of God and of ourselves which Christ brought into the world be held in abeyance. He who feels he can get on better without those ideas and principles and that connection with God which Christ has brought to light, he who feels that all he is most concerned about would thrive much better in a world that shut out Christ,—this man is 'in darkness.' And as he needs and counts on this darkness for the fulfilment of all his schemes and hopes, the return of Christ to enforce the principles He revealed in His first coming is distasteful, unreckoned on, destructive. With Christians it is not so, because they are 'not in darkness;' what they are, Paul proceeds to state.

Ver. 5. For all ye are sons of light and sons of day. As 'the children of this world' are those who wholly belong to it; as 'the son of perdition' is the man of whom perdition is the most striking feature, who is bound over to perdition, as that with which he is identified; so 'the children of the light' are those who are produced by the light, who belong to it, and live in it as their element. They are what they are because they have accepted Christ as the Light, and have learned from Him the truth about God, sin, life, and all that concerns them. They have gladly faced what is thus revealed to them, and desire to act upon it.—**Not of night nor of darkness.** They who are of darkness make nothing of the light which shines in the first 'day of the Lord,' of the truth disclosed by His first coming. They have not 'comprehended' that light, have not set their faces to it, and let it become life to them.

Ver. 6. Therefore, let us not sleep. There is a conduct appropriate to every position. Our position as children of light implies a certain corresponding wakefulness. We are the children of light because we live in Christ; it follows that we look and long for His appearing, and do not sleep as other men may who do not desire or expect His coming.—**Watch and be sober.** The best commentary on these words is the exhortation of our Lord: 'Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man' (Luke xxi. 34-36).

Ver. 7. They that sleep, sleep in the night. Every man has a natural shame of being found asleep in the day-time, no matter what good excuse he has for it, however exhausted and unwell he may be. If even nature thus teaches us to be ashamed of sleeping through the hours God gives us for wakeful work, let us, who are of the day, watch.—**They that are drunken, are drunken in the night.** Or at least should be, and in most countries are, so ashamed of themselves as to court darkness. When a man begins not only to exceed at night, when weariness or conviviality might tempt him, but, even before the day's work is well begun, is found unfit for any duty, he is, humanly speaking, hopeless. Peter thought it enough, when those who were filled with the Spirit at Pentecost were supposed to be drunk, to remind their accusers that it was but the third hour of the day.

Ver. 8. **Putting on the breastplate of faith and love.** His exhortation to sobriety and watchfulness has suggested to him his favourite image of the soldier, or here specially the sentinel, whose commander may come at any moment, who is set between two 'days' looking back to one sudden irruption of God into this world, and looking forward to another. It is defensive armour, therefore, that Paul specifies; armour for watching in, rather than for fighting. For watching, 'faith' is manifestly the most essential piece of the Christian panoply. The faith intended is a firm persuasion in the truth of Christ's first coming, and in its meaning for us, a constant close application of Christ to all our life and habits in the expectation of His return. All through this faith there must be 'love' interwoven; as the breastplate was not all of stiff and hard, though friendly steel, but was laced with softer stuff that made it lie more kindly to the breast, and, instead of weakening, made it tougher and more available for all uses. Thus, when a man looks to Christ and finds how his whole life is covered by Christ, a strong love of Him mingles with this faith, and makes it so dear to him, and fits it so closely in to his most vital affections and interests, that he can wear it always, that it warms and supports instead of chilling and wearying him; and instead of desiring to rid himself of this faith as a thing unnatural and put on, the love that is in it has made it so congenial that he thinks not ever to put it off.—**As an helmet the hope of salvation.** Undoubtedly it is the assurance that eternity is ours which best defends us against the temptations of this present world. It is hope that actually purifies (1 John iii. 3). The Christian's best defence is the deep-seated, heart-held hope that he shall be with Christ and partake in that very blessedness which satisfies Him.

Ver. 9. **For.** Paul shows the reasonableness of this hope.—**God hath not appointed us to wrath.** The truest parallel to this expression is that of Peter (1 Pet. ii. 8), where he speaks of the disobedience of the rejecters of Christ, and adds, 'whereunto also they were appointed,' set apart,

as it were, in the purpose of God to this end. This end was also the eager choice of their own will; though how these two determining motives both find room we cannot tell. Paul speaks assuredly of the election of the Thessalonians (1 Thess. i. 4), because he had witnessed the fruits of it, in their turning from idols to serve the living God. The 'wrath' spoken of is the manifestation of the Divine anger against sin in the coming and judgment of Christ. Having negatively described their destiny, Paul goes on to describe it positively.—**To obtain salvation.** Other passages extend the meaning of 'salvation' (see chap. iv. 7), but here the leading idea in the apostle's mind is escape from the destruction with which the unbelieving world was to be visited; though this involves, as he immediately shows, life with Christ.

Ver. 10. **Who died for us.** How salvation is obtained through Jesus Christ, Paul here explains. Christ died for our sake, and especially to secure for us this grand advantage, viz. **that whether we wake or sleep, we should live together with him.** Recurring to the anxieties of the Thessalonians regarding their deceased friends, he reminds them that the very object of Christ in dying was to secure to His people a life which no death could interrupt or destroy. Those who have died before His return suffer no disadvantage, for He has secured that whether we wake or sleep, whether, *i.e.*, we live or die, we should live with Him. It should be remarked that Paul does not here throw any light on the present state of the Christian dead, unless by inference; what he thinks and speaks of is their blessedness when Christ returns.

Ver. 11. **Wherefore.** There being such good grounds for hopefulness about the departed, comfort one another.—**Edify.** 'From the frequent application of the term *house* or *temple* to Christians collectively (as 1 Cor. iii. 16, *Know ye not that ye are the temple of God?*) and individually (as 1 Cor. vi. 19, *Know ye not that your body is the temple of the Holy Ghost?*), the figure of building is naturally used to express their improvement and advancement in the life of God' (Vaughan).

CHAPTER V. 12-28.

Concluding Exhortations to Unity, Prayer, and Holiness.

12 **AND**¹ we beseech you, brethren, to ^aknow them which ^a
^blabour among you, and are over ³you in the Lord, and
 13 admonish you; and to esteem them very highly in love for
 14 their work's sake. *And*⁴ be at peace among ^cyourselves. Now
 we exhort you, brethren, warn ⁵them that are unruly, comfort
 the ^dfeeble-minded, support the ^eweak, be patient toward all
 15 *men*.⁶ See that none render ^fevil for evil unto any *man*; but
 ever follow that which is ^ggood, both among yourselves, and to
 16, 17 all *men*.⁷ Rejoice ^hevermore. Pray without ⁱceasing.

¹ Now ² those who ³ preside over ⁴ omit *And* ⁵ admonish
⁶ omit *men* ⁷ both toward one another and toward all

^a 1 Cor. xvi. 18;
 Phil. ii. 29.
^b 1 Tim. v. 17;
 Heb. xiii. 17.
^c Mk. ix. 50;
 Rom. xii. 18;
^d 2 Cor. xiii. 11;
 Col. iii. 15.
^e 1 Sa. xxxv. 4.
^f 1 Cor. ix. 22;
^g 2 Cor. xi. 29;
^h Rom. xii. 17;
ⁱ 1 Pet. iii. 9;
^j 1 Cor. xiv. 1;
 Rom. xii. 21;
 3 Jo. 11.
^k Phil. iii. 1,
 iv. 4.
^l Lu. xviii. 1;
 Rom. i. 9;
 Eph. vi. 18.

18 In every thing give ^k thanks: for this is the will of God in ^k Ps. cvii. 8, 43;
 19 Christ Jesus concerning you. Quench not the ^l Spirit. Eph. v. 20;
 20, 21 Despise not ^m prophesyings. Prove ⁸ all ⁿ things: hold fast Phil. iv. 6.
 22 that which is good. Abstain from all appearance ⁹ of evil. ^l Eph. iv. 30;
 23 And the very God of ^o peace ¹⁰ sanctify you wholly: and I pray Heb. x. 29;
 God your whole spirit, and soul, and body, be preserved blame- ² Tim. i. 6.
 24 less unto the coming ¹¹ of our Lord Jesus Christ. Faithful ^m 1 Cor. xiv. 1;
 25 he that calleth ^p you, who also will do *it*. Brethren, pray for Acts xv. 32.
 26, 27 us. Greet all the brethren with an holy ^q kiss. I charge ⁿ 1 Jo. iv. 1.
 you by the Lord, that this epistle be read unto all the holy ^o Rom. xv. 33;
 28 brethren. The grace of our Lord Jesus Christ *be* with you. ² Cor. xiii. 11;
 Amen. Phil. iv. 9.

⁸ But prove ⁹ from every form ¹⁰ And may the God of peace himself
¹¹ and may your spirit, and soul, and body, be preserved whole without
 blame in the coming

CONTENTS. As Paul's custom was, he concludes this Epistle with a number of practical injunctions suitable to the circumstances of those to whom he writes, and more or less connected with one another.

Ver. 12. The transition from the last paragraph to this is easy. Having exhorted them to comfort one another, he naturally passes on to inculcate the duty of attending to those whose special work it was to instruct and edify them.—**To know.** 'That is, *to appreciate*, not to be unaware of their real work' (Vaughan).—**Those who labour among you, and preside over you and admonish you.** All three functions belong to the same office. Those who presided over them were the same persons who instructed them: ruling and teaching were the two grand divisions of ecclesiastical labour. But if not in Thessalonica, in other churches, symptoms soon appeared of a separation of the ruling from the teaching elders. See 1 Tim. v. 17.

Ver. 13. **To esteem them very highly in love.** There was required not merely an outward deference and submission, but an affectionate regard. Little good can be effected in a church in which the ministers are neither respected nor loved. But this respect and love must have a real object, must be excited and maintained by the efficiency of the ministry: as Paul says, it is to be **for their work's sake.** 'On account both of the importance of the work (Heb. xiii. 17) and the earnest and laborious manner in which it was performed; comp. Phil. i. 22, ii. 30' (Ellicott).—**Be at peace among yourselves.** This suitably follows on the foregoing admonitions. Do not quarrel with your rulers, nor let their actions produce among you a factious spirit. This ecclesiastical organization is new, it brings you into new and delicate relations with persons of various education and habits; there will be difficulties and great need of patience, forbearance, yieldingness of spirit; but see that you live at peace.

Ver. 14. **Brethren.** The counsels of this verse are addressed not to the ministers alone, nor to the people alone, but to all.—**Unruly.** The connection would lead a reader to suppose that this referred to those who rebelled against the authority

of the elders or presiding ecclesiastical officials; but the similar expressions in the Second Epistle, iii. 6, 7, 11, would seem to indicate that those are meant who had abandoned their ordinary occupations from misapprehensions regarding the coming of the Lord. It may, however, have a wider reference to all who did not live consistently with the Christian rule.—**The feeble-minded.** Those timid persons who were dismayed by the persecutions which had overtaken the young Church, or who were downcast by the loss of friends through death. An example of such comforting of the feeble-minded is given in Heb. xii. 1-13.—**Support the weak.** Undoubtedly ¹ means the weak in soul, 'whether through defect of faith, bondage of conscience, or instability of principle,' a class of persons with whom Paul himself had much to do, and who are largely found in even the oldest Christian communities. How are we to treat the scrupulous, conscientiously bigoted, slow, obstructive, little-minded members? Are we to leave them out of account and override their prejudices? We are to *support*, or, as the word means, *hold to* them. We are to befriend and consider them. They are not to be left behind or made no account of; they are not to be abandoned, but the van must wait upon the weaklings and encourage them into strength. To them, as to all, we are to be *patient*, or long-suffering, putting up with much provoking narrowness and obstinacy and misapprehension of Christian principle.

Ver. 15. **See that none render evil for evil.** Ellicott objects to the remark of Jowett, that 'it is not strictly true to say that Christianity alone or first forbade to return evil for evil. Plato knew that it was not the true definition of justice to do harm to one's enemies.' But there can be no doubt that Jowett might have proved his statement by referring not only to the commonly-cited passage from the *Republic* (i. 335), but to a much more striking passage in the *Crito*, where Plato represents Socrates as distinctly repudiating the popular opinion that justice consists in harming one's enemies and doing good to one's friends: '*Soc.* To render evil for evil, is it right, as the many say, or not? *Cr.* Certainly not. *Soc.* We

must not then do wrong or do evil to any man, whatever we suffer from men. . . . I know that few do think this, and few will think it. . . . But this is what I long ago held and still do hold, that to do wrong and to return wrong to any one is never allowable, nor to protect oneself from wrong by doing wrong.' It is only apparently and not really that Xenophon (*Mem.* ii. 6) represents Socrates as relapsing into the popular view. But the opinion of Socrates met with little acceptance. And Isocrates, a representative moralist, maintains that 'it is equally disgraceful to be outdone by one's friends in benefits or by one's enemies in injuries' (*Isoc. ad Demon.* c. 26). We must not however forget that some heathen exemplified, often in striking circumstances, the forgiveness of injuries (see Lykurgus' treatment of Alkander related by Plutarch, *Lyk.*), and it may be admitted as probable that had Socrates or Plato elaborated any complete system of morals, this virtue would have found a place in it; 'anyhow, Christianity may claim this peculiar merit, that it has set up that type of conduct as a general law for every man, which among the ancients was admired as the exceptive virtue of the few' (Blackie's *Four Phases of Morals*, p. 283). Buddha and Confucius more nearly approached to the Christian law of forgiveness; but until Christ by His life and death showed it to be the law for God and man alike, no teacher, however he may have had glimpses of the truth, could hopefully promulgate it as a duty.—**That which is good.** 'In the sense of *kind and beneficent*' (Vaughan).

Ver. 16. **Rejoice evermore.** 'It is a scandalous misprision, vulgarly admitted, concerning religion, that it is altogether sullen and sour, requiring a dull, lumpish, morose kind of life, barring all delight, all mirth, all good humour; whereas, on the contrary, it alone is the never-failing source of true, pure, steady joy; such as is deeply rooted in the heart, immovably founded in the reason of things, permanent like the immortal spirit wherein it dwelleth, and like the eternal objects whereon it is fixed' (Barrow). This precept supposes that it is possible for us to obey it. To know that it is God's will that we should always rejoice, that we should resemble Himself in this as in all that inward purity which causes joy, goes far to fill us with the happiness here enjoined. It is a profound remark of Leighton's, and worthy of note here, that 'all spiritual sorrows, of what nature soever, are turned into spiritual joy: that is the proper end of them; they have a natural ten'ency that way.'

Ver. 17. **Pray without ceasing.** One of the Greek commentators (Theophylact) remarks that the apostle now shows how we may continually rejoice, viz. by continuing in prayer and thanksgiving. We obey this precept when our prayers are not fitful and intermittent, but steady and persistent; when we are careful to lay all our concerns before God, and when day is linked to day in our life by a regular recurrence to Him as our Guide and Father. Paul does not mean that we should employ our whole time in prayer, but that we should not omit those times of devotion we have resolved upon, nor forget to bring any matter before God, nor relax our earnestness through any disappointment or decay of faith—should, as Barrow says, 'with assiduous urgency drive on the intent of our prayers, never quitting it, or desisting, till our requests are granted, or

our desires are accomplished.' The words do not refer to the spirit of prayer but to the practice of it, although it is of course true that unless the spirit of prayer be maintained, the practice also will be fallen from. 'In thy prayers wait for God, and think not every hearty prayer can procure everything thou askest. . . . A little omission of any usual exercise of piety cannot happen to thee without some loss and detriment, even though it be upon a considerable cause' (Jeremy Taylor).

Ver. 18. **In every thing give thanks.** 'For example, (1) in the use of God's gifts: Acts xxvii. 35, *He took bread and gave thanks to God in presence of them all.* (2) In the enjoyment of social converse: Acts xxviii. 15, *whom when Paul saw, he thanked God and took courage.* (3) In acknowledgment of special blessings: 2 Cor. i. 11, *that for the gifts bestowed upon us by the means of many persons, thanks may be given by many on our behalf.* (4) Generally in reference to God's dealings with us both in providence and grace: Eph. v. 20, *giving thanks always for all things unto God*' (Vaughan).—**For this is the will of God.** It is doubtful whether these words refer to the three foregoing clauses or only to the last-mentioned. Nor is it obvious why Paul makes the remark. Had he meant that everything that happens to us is God's will in Christ Jesus towards us, this would have been a good reason for our giving thanks for it. Could we learn to see in each hardship and disappointment another step towards the perfect fulfilment of God's gracious purposes towards us, we could then give thanks for all that happens. But his words will hardly bear this meaning. Probably therefore he reminds his readers that it is God's will they should be thankful because he was impressed both with the supreme importance of the duty and with the prevalent neglect of it. 'If we had to name any one thing which seems unaccountably to have fallen out of most men's practical religion altogether, it would be the duty of thanksgiving. It would not be easy to exaggerate the common neglect of this duty. . . . To most of us there is hardly a quarter of an hour in our lives more tedious, idle, aimless, unsatisfactory, than what we call our thanksgiving' (Faber's *All for Jesus*, pp. 216, 254).

Ver. 19. **Quench not the Spirit.** The Spirit being first revealed as a cleansing fire and an enlightening flame, is spoken of as being *extinguished*, when His influence is resisted either by sensual and worldly living, or 'by a studied repression and disregard of its manifestation, arising from erroneous perceptions and a mistaken dread of enthusiasm' (Ellicott). The succeeding clause, 'despise not prophesyings,' shows that it is the extraordinary manifestations of the Spirit's operation which Paul chiefly has in view. Writing from Corinth, where the gift of prophesying was not uncommon (1 Cor. xiv.), he was alive to all the dangers which accompanied these spiritual gifts. Especially he saw that there was a tendency to undervalue the exhortations given by those who were under an extraordinary spiritual influence. These 'prophesyings' (*i.e.* not predictions, but utterances of this supernatural kind) might be undervalued either by those who heard or by those who uttered them. Afraid of being singular, afraid of the sneer of unbelievers, afraid of the responsibility of taking a lead in the

Church, they might repress the Spirit in them, for 'the spirits of the prophets were subject to the prophets.' And this inspired preaching might be undervalued by those who heard it proceeding from the lips of men they knew to be uneducated or weak in business affairs.

Ver. 21. **Prove all things.** Neither in regard to these manifestations of the Spirit's presence, nor in any matter, were they to be led by prejudice and appearances and first impressions, but they were to put things to the proof, to test them. Rules for doing so are furnished by the Apostle John (1 John iv. 1-8). In Corinth some Christians enjoyed a special gift of 'discernment of spirits' (1 Cor. xii. 10). The Thessalonians were to judge by the moral quality of the prophesings, or of whatever else came before them. And this moral discernment was to result in a practical choice, as expressed in the two following clauses.—**From every form of evil.** This does not mean, as the Authorised Version might lead a reader to suppose, 'abstain from everything which has the appearance of being evil,' for he has just counselled them to look deeper than appearances. Having tested all things by their real character, they are to abstain from evil of every form. Even though it had the appearance of good, even though it was in the form of pretended spiritual wisdom or zeal for Christ, they were to abstain from it.

Ver. 23. **The God of peace.** A term occurring towards the close of many of the Epistles—see references. Perhaps the title varies slightly in meaning according to the context in which it is found; sometimes pointing rather to the inward peace which the all-seeing and self-reliant God ever enjoys, sometimes again rather to the communication of this quality to His creatures by bringing them into harmony with Himself and with one another.—**Sanctify you wholly.** Both in this and in the succeeding clause the emphasis lies on the completeness of the work of sanctification. The members of the Thessalonian Church were not to suppose that this new religion they professed consisted merely or mainly in certain rites or observances. It called them to holiness, a sanctity of conduct from which no part of their life might be exempted, a sanctity of person in which their whole nature must partake. This completeness, this harmonious advance of every element of Christian character, is the difficulty. Generally a man's character grows only in one direction; attentive to public duties, he neglects those that are domestic; zealous in every good

cause, his vanity increases with every success; master of his appetites, he fails to control his temper; and so forth.—**Spirit and soul and body.** 'Had he a distinct thought attached to each of these words? Probably not. He is not writing a treatise on the soul, but pouring forth from the fulness of his heart a prayer for his converts. Language thus used should not be too closely analyzed. His words may be compared to similar expressions among ourselves,—*e.g.*, "with my heart and soul." Who would distinguish between the two?' (Jowett).

Ver. 24. **Faithful is he that calleth you.** He hath called you to holiness (chap. iv. 7), and He will enable you to fulfil His call. He does not mock you; He is in earnest. He abideth faithful; as surely pledged to make you holy as you are commanded to become so. There is a promise implied in His call; and with God to promise is to perform.

Ver. 25. **Pray for us.** The frequency with which Paul asks the prayers of the churches is worthy of remark (Eph. vi. 19; Col. iv. 3; and note on 2 Thess. iii. 1).

Ver. 26. **Salute all the brethren.** To whom was this addressed? Probably to the office-bearers of the church, to whom the letter would be delivered; although in the parallel passages (see references) the members were to salute one another. But in this case Paul sends his own salutation, which it would be sufficient to read without actually delivering.—**An holy kiss.** 'The oriental custom of kissing in their greetings is here enhanced with Christian characteristics; it is to be an holy kiss . . . no idle, meaningless, and merely pagan custom of salutation' (Ellicott).

Ver. 27. **I charge you by the Lord.** Why this vehemence of adjuration? Was there a danger that the letter would not be read? No better reason can be given than that Paul's affectionate anxiety for the spiritual welfare of his converts broke out in this earnest request that his counsels should be delivered to them all. It is, however, matter of congratulation that in this, the first of Paul's extant Epistles, there should occur this urgent injunction that what he had written should be publicly read. Bengel remarks that what Paul so urgently enjoined is precisely that which the Church of Rome as earnestly prohibits.

Ver. 28. **The grace.** That is, the free favour, the unmerited kindness. This is the usual closing benediction with which Paul concludes his letters.

INTRODUCTION TO THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

IN the Introduction to the First Epistle it has been already shown that the Second was written towards the close of the apostle's stay in Corinth. There is additional evidence of this in certain allusions in the Epistle itself. In chap. iii. 1, 2, Paul speaks of serious opposition to his work, which agrees with what is related of the latter part of his stay in Corinth (Acts xviii. 9, 12). In chap. i. 4 his language implies that already the Gospel had been preached and received not only in Corinth, but in the surrounding district. The writer seems also to allude to the First Epistle in chap. ii. 15; and the main object of his now writing seems to be to correct misapprehensions regarding the Second Advent which had arisen from a misconstruction of his former communication. It has been supposed by Ewald that this, which we call the Second Epistle, preceded that which has now the first place; but so obviously does the second presuppose the first and fit into it as its supplement, that this is not at all likely to become a prevalent opinion. Many such objections to the received opinion regarding the order, and still more regarding the genuineness of the Epistles, are perpetuated solely by being answered. In themselves they have no claim to republication.

This Second Epistle was addressed to the Thessalonians for the purpose of removing the misunderstanding about the Second Advent which had been created by the First Epistle, and of putting an end to the somewhat scandalous practical conclusions which some members of the Church had drawn from it. From the manner in which Paul had spoken of the second coming of Christ, the impression had been produced that this great event was close at hand, so close that it was useless to engage in business. Paul was learning how extremely difficult it is to convey one's meaning precisely to any other mind, how many people there are in the world who cannot see the truth that lies broadly on the whole of what is said, but who always run away with a single phrase, lifting it out of its connection, pushing it to one of its literal meanings, and shutting their eyes to everything else. Paul had used the phrase, 'we who are alive and remain unto the coming of the Lord,' and he has now to write another letter to explain that he did not mean that the world was to last only another month or two. Mortifying, no doubt, it must have been to Paul to be obliged to explain words which to himself seemed so intelligible; yet he shows no sign of irritation, but opens this Second Epistle with as much polite, and gracious, and gentle kindness, as sincere and delicate compliment, as warm and paternal an affection as he had uttered in his First Epistle.

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

CHAPTER I. 1-12.

Salutation—Thanksgiving for the Faith of the Thessalonian Church under Persecution, Assurance of Compensation, and Prayer for the perfecting of their Faith.

1 **P**AUL, and Silvanus, and Timotheus,¹ unto the church of
 2 the Thessalonians in God our Father, and the Lord Jesus
 3 Christ: Grace unto you, and peace, from God our Father, and
 4 the Lord Jesus ^aChrist. We are bound to thank God always ^{a 1}Thes. i. 1.
 for you, brethren, as it is meet, because that your faith groweth
 5 ^bexceedingly, and the charity² of every one of you all toward
 6 each other ^caboundeth: so that we ourselves glory in you in
 7 the churches of God, for your patience and faith in all your
 8 ^dpersecutions and tribulations that ye endure; *which is a mani-*
 9 *fest* ^etoken of the righteous judgment of God, that ye may be
 10 counted worthy of the kingdom of God, for which ye also
 11 suffer: seeing ^f*it is a righteous thing with* God to recompense
 12 ^gtribulation to them that trouble you; and to you who are
 troubled rest with us, when the Lord Jesus shall be revealed
 13 from ^hheaven with his mighty angels,⁵ in flaming ⁱfire, taking
 vengeance on them that know not ^kGod, and that ^lobey not
 14 the gospel of our Lord Jesus Christ: who shall be punished
 15 with everlasting destruction⁷ from the presence of the ^lLord,
 16 and from the glory of his power: when he shall come to be
 glorified in his ^msaints, and to be admired in all them that
 believe, (because our testimony among you ⁿwas believed,) in
 17 that day. Wherefore⁹ also we pray always for you, that our
 God would count you ^oworthy of *this* calling, and fulfil all the
 good pleasure of *his* ^pgoodness,¹⁰ and the work of faith with
 18 power; that the name of our Lord Jesus Christ may be glorified
 in you, and ye in him, according to the grace of our God
 and the Lord Jesus Christ.

^b Lu. xvii. 5;
 Mat. xvii. 20.
^{c 1} Thes. iii. 12.
^{d 1} Thes. i. 8,
 ii. 19.
^e Phil. i. 28;
 Ps. lxxii. 1.
^f Heb. vi. 10.
^g Rev. vi. 10;
 Rom. ii. 5,
 xii. 19.
^h Mat. xxiv. 30.
ⁱ Ex. iii. 2,
 xix. 18;
 Mal. iv. 1;
 Heb. xii. 29.
^k Rom. i. 28.
^l Isa. ii. 10,
 xix. 16.
^m Isa. xlix. 3;
 Zech. xiv. 5;
 Jo. xvii. 10;
 Phil. i. 20.
ⁿ Lu. xxi. 36.
^o Rom. xv. 14;
 Gal. v. 22;
 Eph. v. 9.

¹ Timothy ² love ⁸ *omit* manifest ⁴ if indeed
⁵ angels of his power ⁶ and on them that
⁷ who shall suffer punishment, eternal destruction ⁸ to you
⁹ To which end ¹⁰ every good pleasure of goodness

CONTENTS. Paul informs the Thessalonians of the emotions of gratitude and righteous pride which the increase of their faith and love had stirred in him. He promises, and shows that their faithful sufferings themselves promise, a glorious recompense at Christ's coming; and prays that their faith and character generally may be perfected and made fit for this glorious destiny.

Vers. 1 and 2, see notes on the First Epistle.

Ver. 3. Paul mentioned in his First Epistle (iii. 9-13) that he ceaselessly prayed for the Thessalonians; he now acknowledges that his prayers were answered. We are as much bound to thank God for answering our prayers, as we are to make known to Him our requests. Here we have an instance of the value and efficacy of intercessory prayer; of the aid we may render our friends when we are by circumstances, or by their condition, precluded from rendering any more direct assistance.—**That your faith groweth exceedingly.** This was cause of thankfulness in the case of the Thessalonians, because their circumstances were such as severely to try their faith, and it might have been expected to show symptoms of giving way. It is in every case subject of thankfulness, because as faith grows or decays, so grows or decays the whole spiritual life. It is to the inner life what the digestive organs are to the body. And it has laws of growth to which if we attend, it infallibly increases. If it be not increasing, it is decaying. For where there is immature life there must be growth. But 'every being in nature, even every man and every people, reaches on the natural side a highest point, and then declines and goes towards death, whereas by Christ and His Holy Spirit is implanted in the individual and in humanity a germ of imperishable life, that does not decay.'—**Toward each other.** Their love was not an unpractical sentiment, a vague desire for the welfare of persons they had never seen, but it was a genuine and generous affection, a hearty and kindly and helpful goodwill towards the people of their own church, society, and households. The church to which an apostle can bear such testimony is to be congratulated.

Ver. 4. **So that we ourselves.** The growth of the Thessalonians was not a benefit which terminated with themselves; but the apostle also shared in the advantage which accrued from it. Their growth was a commendation of his work. In them, he himself could and did boast.—**In the churches of God.** It is at all times right and profitable that the vigour and prosperity of one church should be known in all, both for their rebuke and for their encouragement; but it was eminently so in primitive times, when churches situated amidst a heathen population must have felt isolated and forlorn.—**Your patience and faith.** 'The Thessalonians evinced *faith*, in its proper and usual sense, in bearing up in their tribulations and *believing* on Him while bearing His cross' (Ellicott).

Ver. 5. **A token of the righteous judgment of God.** The just judgment of God here referred to is that future and final allotment of rewards and punishments which is to take place at the second coming of Christ, as described in the following verses. And the present sufferings of the Thessalonians were a proof of this judgment to come: because they made it obvious that in

this world men do not receive their deserts, and therefore demanded a future judgment which should harmonize condition and character. The success of falsehood and fraud, the prosperity of the wrong-doer, the sufferings of good men; in a word, the disorder of this present state has always most powerfully brought home to men's convictions the idea of a judgment to come. 'If we hold this principle of faith, that God is the just judge of the world, and that it is His office to reward every one according to his work, this other principle must beyond dispute follow, that the present disorder is proof that there will be a judgment which does not yet appear' (Calvin).—**That ye may be counted worthy.** The sufferings of the Thessalonians served another purpose; they were not only suggestive of the judgment to come, they were also disciplinary. They tended to make those who endured them meet for the inheritance of the saints. 'Their sufferings were a token that they were worthy or meet to be accounted Christians indeed, seeing they could suffer for Christianity. And the truth is, religion, if it is worth anything, is worth everything; and those have no religion or none worth having, or know not how to value it, who cannot find in their hearts to suffer for it. We cannot by all our sufferings, any more than by our services, merit heaven as a debt; but by our patience under sufferings, we are prepared for the joy promised to patient sufferers in the cause of God.'—**For which ye also suffer.** Not as if they expected to obtain the kingdom by their suffering, but they suffered for its sake, as a man willingly suffers for a cause he believes in and advocates.

Ver. 6. **If indeed it is a righteous thing with God.** The confirmation of what has been said is put hypothetically to suggest the impossibility of the contrary supposition, and so present the truth of the reason in the most convincing form. The reference is specially to the words 'righteous judgment' of ver 5.—**To recompense tribulation to them that trouble you.** This is the *jus talionis*, the law of retaliation, of meting to a man according to his own measure. 'With what measure ye mete, it shall be measured to you again;' this is the inviolable Divine order. And just as many instances of the punishment of sin in life startle us by the exactness of the retribution, so here Paul by the words he chooses designs to indicate pointedly that this exactness will characterize the final judgment. It is the doctrine also of James (ii. 13), 'He shall have judgment without mercy, that hath showed no mercy.'

Ver. 7. **Rest.** To those suffering persecution no promise could present greater attraction. 'Their rest is not the rest of a stone, cold and lifeless, but of wearied humanity. They rest from their labours; they have no more persecution, nor stoning, nor scourging, nor crucifying; no more martyrdoms by fire, or the wheel, or barbed shafts; they have no more false witness, nor cutting tongues; no more bitterness of heart, nor iron entering into the soul; no more burdens of wrong, nor amazement, nor perplexity. Never again shall they weep for unkindness, and disappointment, and withered hopes, and desolation of heart. All is over now. . . . Their last sickness is over. They shall never again bear the tokens of coming dissolution, no more the hollow eye, and the sharp lines of distress, and the hues of fading loveliness. Now is their weariness

changed into refreshment, their weakness into excellence of strength, their wasting into a spirit ever new, their broken words into the perfection of praise, their weeping into a chant of bliss' (Manning).—**With us.** The persons who urge you to endure, and who have ourselves been afflicted and persecuted. Possibly there is also intended a contrast between the company the Thessalonians would then enjoy, and that to which at present they were subjected.—**When the Lord Jesus shall be revealed.** Paul does not present death to them as their release, but the second coming of Christ; which indicates that he considered it possible, if not even probable, that this would occur during their lifetime. See note on 1 Thess. iv. 15.—**From heaven, as the centre of authority and power.**—**With the angels of his power, i.e.** the angels who are the manifestation and instruments of His power.

Ver. 8. In flaming fire. This accompaniment of the revelation of Jesus Christ is the same which under the Old Testament symbolized the majesty and holiness of God. See the references. The fire is not viewed primarily as the instrument of vengeance, but as the natural symbol of perfect purity and unapproachable majesty.—**Them that know not God.** The first class who will be the objects of this vengeance spoken of: those who 'did not like to retain God in their knowledge,' and who were therefore given over to a reprobate mind. To this first class belong the Gentiles, whose conduct and doom is described by Paul in the first chapter of the Epistle to the Romans.—**Them that obey not the gospel.** This second class includes the Jews, who had rejected Christ, and to whom the persecutions of the Christians were mainly due. To obey the Gospel is to yield oneself to its influence; to accept its light, to think of God as He is revealed in it, and to give ourselves to the life to which it prompts.

Ver. 9. Eternal destruction. This is the penalty to be paid by those who reject the Gospel and will not know God—a destruction which is to be rendered permanent by the severance of those who suffer it from the source of all good desire and endeavour. 'A testimony, this, to the eternity of future punishment that is not easy to be explained away' (Ellicott).—**From the presence of the Lord.** The preposition 'from' is here not only either causal or local, but both. The destruction is caused by the presence of the Lord; that very thing which is the hope and stay of all blessedness, becoming now the source of destruction. How are men to be reclaimed if the very presence on which all holy desire and life depend, becomes destruction to them? This meaning is determined by the passages in Isaiah, from which the phraseology is derived. See Isa. ii. 10, 19, 21. But the destruction also consists in banishment from the Lord. The doom of the cursed is, 'Depart from me' (Matt. xxv. 41). As to be 'ever with the Lord' was used in the First Epistle as the sum and security of all blessedness, so here to be driven from the Lord is complete destruction.—**From the glory of his power.** Those to whom His power is unfriendly, and who have no expectation that it will be exerted in their behalf, will flee from its glory. Those glorious appearances which shall somehow convey to men the idea that the power of Christ is almighty, will terrify and destroy those who have hated or rejected Him

Ver. 10. To be glorified in his saints. The saints are 'the risen and glorified company of believers,' in whose glorified bodies and perfected spirits the influence of Christ becomes visible. Christ will be glorified in His saints when His power and goodness become apparent through them. As a teacher is glorified in his successful pupils, a commanding officer in his well-disciplined and serviceable troops, so Christ is glorified in those who are renewed by His Spirit and redeemed by His grace. In the last day there will be an assemblage and exhibition of the fruits of Christ's work which may be very difficult to conceive beforehand, but which will be to all a true revelation of Him. It will show irresistibly to all what He truly is, and will manifest all that has been silently and secretly working from the seed sown in His first coming.—**To be admired in all them that believe.** If this clause be a strict parallelism in thought as it is in expression to the preceding, then it declares that Christ will be admired or wondered at, because of those who have believed in Him. Their numbers may be so great, their attainments so considerable, their fidelity so well-tried and constant, their belief itself so unlikely, as to reflect admiration on the object of their faith. The person who has been able to evoke from characters so various a faith which no worldly force has been able to subdue, cannot but be an object of amazement to all who witness this faith. The men who might seem most competent, men of masculine character, of lofty intellect, of rare natural purity, men of genius and of extensive influence, have all needed to lean upon this one Person; and it needs only to be recognised that He is supporting the faith of the greatest as of the least of men, and admiration and amazement possess us.—**Because our testimony to you was believed.** This clause is inserted that the Thessalonians may more distinctly connect themselves with the company of believers, and feel the personal reference of the preceding prediction.

Ver. 11. To which end. An expression equivalent to, and with a view to this glorious consummation.—**We also pray.** We not only give you these assurances regarding this great future event, but in our prayers it is present to our thoughts, showing us more distinctly what you need to make you partakers of its glory.—**That our God would count you worthy of this calling.** This is the matter of his prayer, but blended, as Ellicott remarks, with the purpose of making it. The calling to which Paul refers is that destiny of the saints which he has just been describing. 'Calling' is here used, as it so commonly is in our familiar use of the word, for that to which a person is called, precisely as 'hope' is used not only of the sentiment within us, but also of the object which excites it. Of course no man is, strictly speaking, worthy of such a destiny. Had it been a mere matter of justice, such a prayer as this of Paul's would have been inappropriate if not impertinent. But while it is by God's grace any one is counted worthy, there is a corresponding conduct looked for and required in those who are visited by this grace. There is a 'walking worthy of this vocation.' Our Lord warns us (Luke xxi. 36) that watching and praying are needed if we are to be counted worthy; and we know that by a law of His kingdom, increased grace is given only to those

who have rightly used what has already been bestowed. All this work, however, in and by the Christian is, as Paul here reminds us, 'according to the grace of our God and the Lord Jesus Christ.'—Fulfil all the good pleasure of goodness and the work of faith. As the second member of this double petition certainly refers to the faith of the Thessalonians, it is probable that the first member of it likewise refers to the goodness of the Thessalonians. And this is confirmed by the circumstance that the word here translated 'goodness' is never used of the goodness of God, but always of that of men. The word rendered 'good pleasure' is that which Paul uses when he says, 'My heart's desire for Israel is, that they may be saved,' and is commonly used for *desire*, especially (though not always) when the desire is a benevolent one. The prayer of Paul therefore is, that God would powerfully bring to complete and satisfactory result every desire or purpose which their goodness of heart engendered, or more probably would so increase their goodness

as to make these desires themselves perfect, irrespective of their results, and would enable them to maintain and perfect that activity and endurance to which faith had prompted them. His mind still dwells on the two grand graces which the Thessalonians had displayed, their 'work of faith and labour of love' (1 Thess. i. 3), and for these two graces he now begs completion.—With power, *i.e.* powerfully.

Ver. 12. That the name of our Lord Jesus Christ may be glorified in you. This declares the purpose to be served by the fulfilment of his prayer for them. The meaning of the words has been explained above. Now Christ may be glorified in us by obedience and patience, then by the results of these, perfected righteousness, 'glory, honour, and immortality.' He is glorified now in all who manifest how firmly they believe His word, how highly they esteem the holiness He exemplified, how profoundly they love Him. And they do so when they suffer without repining, and obey with alacrity and self-sacrifice.

CHAPTER II. 1-12.

Instruction regarding the Coming of the Man of Sin, his Power, Falseness, and Destruction.

1 NOW we beseech you, brethren, by¹ the coming of our Lord Jesus Christ, and by² our gathering together unto
 2 ^ahim, that ye be not soon shaken in mind,³ or ⁴be ^btroubled, ^a1 Thes. iv. 17; Mat. xxiv. 31.
 neither by spirit, nor by word, nor by letter as from us,⁵ as that ^bMat. xxiv. 6.
 3 the day of Christ is at hand. Let no man deceive ^cyou by any means: for *that day shall not come*, except there come a falling ^cMat. xxiv. 4, 11.
^daway ⁶first, and that man of ^esin be revealed, the son of ^dMat. xxiv. 12; Lu. xviii. 8.
 4 perdition; who opposeth and exalteth himself above ⁷all that is called ^fGod, or that is worshipped; so that he, as God, sitteth ^eDan. vii. 25; 1 Jo. ii. 18.
 5 in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these ^fDan. xi. 36.
 6 things? And now ye know what withholdeth, that he might
 7 be ⁸revealed in his ⁹^gtime. For the mystery of iniquity ¹⁰^gDan. xi. 35;
 doth already work: only he who now letteth *will let*,¹¹ until he
 8 be taken out of the way. And then shall that Wicked ¹²be revealed, whom the Lord shall consume with the spirit of his
 9 *even him*, whose coming is after the working of Satan, with all
 10 power, and signs, and lying wonders,¹⁴ and with all deceivableness
 15 of unrighteousness in them that ¹perish; because they ²Cor. iv. 4, ii. 15.

1 concerning 2 omit by 3 out of your mind 4 nor yet
 5 as if by us 6 the apostasy 7 against 8 may be
 9 his own 10 lawlessness
 11 who now withholdeth *will withhold*; or, only until he who for the present
 withholdeth 12 the Lawless One 13 appearance
 14 wonders of falsehood 15 deceitfulness

received not the love of the truth, that they might be saved.

11 And for this cause God shall send¹⁶ them strong^k delusion,¹⁷ k 1 Kings xxii. 22; Rom. i. 24; 1x. 17; Ezek. xiv. 9.
 12 that they should believe a^l lie; that they all might be damned¹⁸ who believed not the truth, but had pleasure in^m unrighteousness. l 1 Tim. iv. 1. m Rom. i. 32; Jo. iii. 10.

¹⁶ doth send

¹⁷ a working of delusion

¹⁸ may all be judged

CONTENTS. In order to remove the misunderstanding and allay the anxieties regarding our Lord's coming which had arisen from the First Epistle, Paul proceeds now to explain that previous to that great event certain others must occur. Especially he reminds the Thessalonians that the apostasy must first be developed, and that time must be allowed for the mystery of lawlessness to mature until it should finally culminate in the appearance of the Lawless One. The manner of his appearance is described and the destruction that awaits him foretold.

Ver. 1. Concerning the coming. The preposition used by Paul means perhaps something more than 'concerning,' and is equivalent to 'in explanation or defence of.' The coming of Christ had been misrepresented; Paul now does it justice by setting it in a clearer light.—Our gathering together. That is, the gathering together of all Christians to be for ever with Christ, spoken of in the First Epistle, iv. 17.

Ver. 2. That ye be not soon shaken out of your mind. Evidently Paul had heard that they had been excited by false impressions about the nearness of the Lord's coming, and had acted as men who had lost their senses, giving up their ordinary occupations and scandalizing sober-minded people. The word 'shaken' marks that agitated and disquieted state of mind, which, in the present case, was due to wild spiritual anticipations' (Ellicott). This state of mind had been 'soon' brought about, *i.e.* without due consideration, and as soon as any one said to them, 'Lo, here is Christ,' or 'Lo, there.' To prevent this instability and a disorder so prejudicial to the cause, Paul now again writes to them.—Nor yet be troubled. It is the Lord's own advice. 'See that ye be not troubled,' or panic-stricken, Matt. xxiv. 6.—Neither by spirit. The first Christian congregations were often left by their founders in a state of ignorance of all but the fundamental truths. Persecution or openings in other places quickly forced the apostles to pass on and leave the young churches to themselves. To compensate for their loss and for the want of our chief means of knowledge—the New Testament canon—a prophetic order was raised up among them. Apparently in every Christian congregation the descent of the Spirit of Christ was signalized by the supernatural endowment of a number of teachers. That it was so in Thessalonica we see from 1 Thess. v. 19, 20; and that Paul refers to such teachers in the words 'by Spirit' is probable, comp. 1 John iv. 1.—Nor by word, nor by letter, as if by us. Word and letter, *i.e.* oral and written communications, comprise Paul's methods of instructing his churches. See ver. 15. The words 'by letter as if by us' are generally, though not literally, rendered as in the English Version, 'by letter as from us,' implying that a forged

letter purporting to be from Paul, and affirming that the day of the Lord was already come or immediately imminent, had been circulated among the Thessalonians. The strongest argument in favour of this view is the circumstance that at the close of this Epistle Paul draws attention to his signature as the test by which the genuineness of any of his Epistles might be ascertained. The weight of authority is decidedly in favour of this interpretation. But the reasons on the other side seem more conclusive.

1. The words in question, when literally rendered 'as if by us,' give a perfectly intelligible and strictly relevant meaning. 'Be not troubled by letter, as if we had said that the day of the Lord,' etc.: Be not disturbed by anything I have said or written, as if in my teaching there were ground for the impression you have received. The whole remonstrance amounts to this: Let no spirit be quoted to uphold this disturbing idea, nor let word or letter of mine be quoted, as if I had given ground for your disturbance.

2. Had Paul meant 'a letter purporting to be from us,' he would in all probability have used another preposition more distinctly expressing the source from which anything emanates.

3. It is difficult to believe that he would have spoken so cursorily of so alarming a symptom in the church as a forged Epistle.

4. It is in itself an improbable thing, that while Paul was within easy reach and could be at once appealed to, so daring and profitless a forgery would be attempted.

5. It was natural that in this Second Epistle, which might seem to contradict what he had taught in the First, he should draw attention to his signature as evidence that both Epistles were from himself.

At hand. The word here used indicates the closest proximity or presence; but whether Paul means that the day of the Lord had been represented as having already begun or as being immediately imminent, it is difficult to say. The arguments Paul uses, and other general considerations, favour the latter view. From his former letter the Thessalonians had conceived the idea that the Lord's return was to be immediate. As the most effectual means of convincing them that this is an erroneous impression, he proceeds to recount what must first of all transpire.

Ver. 3. Let no man deceive you by any means, either by professing superior enlightenment as if a spirit spoke through him, or by interpreting my words as if I had meant what he affirms.—The apostasy, of which Paul had spoken while at Thessalonica, and which our Lord predicted in Matt. xxiv. 12 as a characteristic of the last days. Comp. also the concluding words of the parable of the importunate widow, 'When the Son of man cometh, shall He find faith on the earth.' This general 'going out from us' of those

who 'were not of us,' this widespread falling away from faith in Christ, will apparently be produced by distressing outward circumstances, the perplexed and disturbed state of nations, and calamities of the kind most difficult to be borne. So that when our Lord speaks of this apostasy, pity rather than surprise or reproach is the predominating sentiment in His mind.—**The man of sin.** This title might appropriately be used of an element existing in many men, as Paul elsewhere speaks in that sense of 'the old man;' or it might be used as the designation of a class of men rather than of an individual, as we speak of 'the intemperate man;' but when we read on and find that all the expressions Paul uses regarding 'the man of sin' and his coming are not only personal but individual, we cannot but think he expected that the final outburst of evil would be headed by a personal Antichrist.—**Be revealed.** Before Christ is revealed, Antichrist must first be revealed. The same term is used of both; strengthening the supposition that Paul speaks of a personal, individual Antichrist. Paul speaks of the *revelation* of the man of sin in contrast with the hidden working of iniquity which had already begun, ver. 7. 'Even as Christ is now spiritually present in His Church, to be personally revealed more gloriously hereafter, even so the power of Antichrist is now secretly at work, but will hereafter be made manifest in a definite and distinctive bodily personality' (Ellicott).—**The son of perdition.** The term applied to Judas, and signifying the most intimate connection of the person with perdition.

Ver. 4. **Who opposeth**—who is the adversary of God and all that is good. The phrase will best be understood by referring to Daniel xi.—**And exalteth himself against all that is called God or that is worshipped.** The prediction of Daniel (xi. 36, etc.) is couched in terms almost identical, and found partial fulfilment in the impious arrogance of Antiochus Epiphanes. If in our own day we look for a type of Antichrist which may help us to understand what the final form may be, we see at least this characteristic fulfilled in the Positivist worship of humanity. All that men have hitherto called God and worshipped is put aside with contempt, and man takes the place of God.—**Sitteth in the temple of God.** 'The use of this image may have been suggested by the recent attempt of Caligula to place his statue in the Temple, as well as by the common practice of deifying the Roman Emperors' (Jowett). More probably, however, it was suggested by the prediction in Daniel, which colours the whole of this passage, and in which it was announced as a sign of the end that 'they shall pollute the sanctuary and shall place the abomination that maketh desolate.' Comp. Matt. xxiv. 15. In the ultimate fulfilment of the prophecy it may not be the temple of Jerusalem which is thus desecrated; the terms of the prediction will be satisfied if the homage due to God is drawn aside to something human.

Ver. 5. This verse is inserted with a slight accent of surprise not altogether unmingled with reproach that they should have made so little of the instruction he had orally given them.

Ver. 6. **And now.** These words may either mark the present time in contrast with the time when Paul was with them, alluded to in the preceding verse; or may mark the slight transition to a different aspect of the subject.—**Ye know**

what withholdeth. They knew because Paul had told them; we have not that advantage, and can but surmise what it is which from Paul's time till now has exercised the restraining influence on wickedness. If we turn to our Lord's discourse, the only thing to which such power is ascribed is the purpose of God that the Gospel should first be preached for a witness unto all nations, before the end come (Matt. xxiv. 14). Until this be accomplished the fit time for the revelation of the man of sin has not arrived, and he is therefore held in check. By this interpretation, 'he who withholdeth' (ver. 7) must be God Himself, and interpreters have generally refused to accept this reference, because the words 'until he be taken out of the way' could not be used of God. It is to be observed, however, that the expression so rendered in the Authorised Version is equally applicable to a voluntary withdrawal; indeed, it was not an unusual expression among the Greeks for *declining battle*. This interpretation might therefore appeal to the history of the world before the flood, in which God for a time kept down the wickedness, but when the time for judgment came pronounced the final word, 'My Spirit shall not always strive with man.' The interpretation which most modern writers agree in accepting is that which understands 'that which withholdeth' to be 'the restraining power of well-ordered human rule, the principles of legality as opposed to those of lawlessness, of which the Roman Empire was the then embodiment and manifestation.' This is corroborated by Paul's own experience of the protection afforded by the Roman government, and also by the prophecy of Daniel already cited. In conformity with this, 'he who withholdeth' is understood to be the Emperor or other person in whom for the time being such government resides, or (as in Dan. x. 5, 13, 20) the good spirit (or angel) who aids the cause of God and His people by aiding human governments in the repression of those outbursts of godless lawlessness which threaten the destruction of all civil arrangements and institutions. Obviously, whatever the words signify, they must mean something which has existed from Paul's day to our own, something which during that whole period has had the effect of restraining wickedness.—**That he might be revealed in his own time.** The purpose contemplated by God in thus restraining the man of sin was that he might not be revealed before his appointed time (comp. Dan. xi. 36).

Ver. 7. **For the mystery of lawlessness doth already work.** The wickedness which is finally to culminate in an individual, and in an open undisguised manner, already works in a hidden, mysterious way. In Paul's own day 'there were shadows and forebodings, earnest, and operating elements, of that which was one day to come in its fulness. Just as the types of Christ went before Christ, so the shadows of Antichrist precede him. In truth, every event of this world is a type of those that follow, history proceeding forward as a circle ever enlarging' (Newman, *Discussions*, p. 49). Similarly the Apostle John says (1 John ii. 18, iv. 3), 'Even now are there many antichrists;' 'This is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.'—**Only he who now withholdeth will withhold.** The latent iniquity would quickly appear in a fully developed form were it not for this restraining

influence, here ascribed to a person, or at least personified.

Ver. 8. **And then.** As soon as the restraining influence is removed.—**The lawless one.** That is, the Man of Sin above spoken of.—**Whom the Lord Jesus shall destroy.** 'Before describing his appearance, the apostle, as it were by way of consolation to the Church, anticipates his destruction' (Jowett).—**With the breath of his mouth.** An expression denoting the ease with which omnipotence accomplishes its object. In Ps. xxxiii. 6 it is used of creative power, the hosts of heaven were made 'by the breath of His mouth.' Comp. also Isa. xi. 4, 'With the breath of His lips shall He slay the wicked.'—**With the manifestation of his coming.** The word translated in the Authorised Version 'brightness' means simply *manifestation* or *appearance*, as of an enemy's fleet coming in sight, or of gods making themselves visible to their worshippers, and points here therefore to the *visible* coming of Christ: His mere appearing will be sufficient to destroy His enemies.

Ver. 9. **Whose coming.** Having by anticipation described the destruction of Antichrist. Paul now gives the characteristics of his coming.—**According to the working of Satan.** The coming of the Man of Sin will be accompanied with such manifestations of power as are peculiar to Satan, viz.—**in all power, and signs and wonders of falsehood.** The qualifying addition, 'of falsehood,' refers to all three preceding nouns; and signifies that the power, signs, and wonders were all used in the service of falsehood, and had rather the appearance than the reality of true miracles.

Ver. 10. **And in all deceitfulness of unrighteousness.** This more comprehensive expression is added to complete the description of the deceitfulness of the Man of Sin; he will come and win acceptance not only by doing wonders which seem miraculous, but by every kind of deceit which unscrupulous wickedness can suggest.—**In them that perish.** This expression specifies the class of person in whom this deceit of the Man of Sin will take effect, and thus affords a tacit consolation to Christians, involving, as it does, the assurance that in their case the Satanic power shall not deceive them. Those who are deceived have prepared themselves for such deception and destruction.—**Because they received not the love of the truth, that they might be saved.** Disinclination to learn the truth of course predisposes men to believe a lie, and gradually incapacitates them from discerning between the true and the false. For various reasons men seek to avoid the truth, to shut their eyes to it for the present, to live as if it were not true,

and so doing they become darkened in their minds; they have their wish and cannot see the truth. On the words 'that they might be saved' Ellicott remarks that they denote the 'object that would have been naturally contemplated in their reception of it; and which was negated and disregarded by the contrary course.'—**God doth send.** 'The words are definite and significant; they point to that "judicial infatuation" into which, in the development of His just government of the world, God causes evil and error to be unfolded, and which He brings into punitive agency in the case of all obstinate and truth-hating rejection of His offers and calls of mercy' (Ellicott). 'Of all the fatal effects of sin, none looks so dreadfully, none strikes so just an horror into considering minds, as that every sinful action a man does naturally disposes him to another; and that it is hardly possible for him to do anything so ill, but that it proves a preparative and introduction to the doing of something worse' (South).—**A working of delusion.** This is the Satanic and delusive 'working' of the Man of Sin already referred to. Unbelief tends to become superstition. The Jews who rejected the true Christ were led away by false Christs. Newman (*Patristical Idea of Antichrist*, p. 70) illustrates this state of mind by a reference to the French rejection of God, and worship of Liberty and Reason. 'It would almost be incredible, that men who had flung off all religion should be at the pains to assume a new and senseless worship of their own devising, whether in superstition or in mockery, were not events so recent and so notorious. . . . Men may oppose every existing worship, true and false, and yet take up a worship of their own from pride, wantonness, policy, superstition, fanaticism, or other reasons.'—**A lie.** We adhere to the Authorised Version, although many of the best interpreters prefer to translate these words 'the lie,' referring to the falsehood implied in the deceitful coming of the Man of Sin. But this does not afford so precise a contrast to 'the truth' in the succeeding clause, which evidently means truth in general.

Ver. 12. **That they may all be judged.** Ellicott says: 'It need scarcely be said that *κρίθωσι* is not *per se* "might be damned," but simply "might be judged," the further idea of an unfavourable judgment being supplied by the *context*.' However, the familiar use of the word 'judgment' to denote the judicial *punishment* of men by God, shows that the fact that in the majority of cases judgment results in punishment has told upon terminology.—**Took pleasure in unrighteousness.** This was the reason of their rejecting the love of truth from their minds; they loved the darkness because their deeds were evil.

CHAPTER II. 13-17.

Exhortation suitable to those whom God has saved from Unbelief and Unrighteousness.

13 **B**UT we are ^a bound to give thanks alway to God for you, ^a Ch. i. 3.
 brethren ^b beloved of the Lord, because God hath from ^b 1 Thes. i. 4.
 the ^c beginning chosen you to ^d salvation through sanctification ^c Eph. i. 4 ;
 14 of the ^e Spirit, and belief of the truth : whereunto he called ² Tim. i. 9.
 you by our gospel, to the obtaining of the ^f glory of our Lord ^d 1 Thes. i. 4,
 15 Jesus Christ. Therefore, brethren, stand ^g fast, and hold the ^{v. 9.}
^f 1 Pet. i. 2 ;
 1 Thes. iv. 7.
 16 our epistle.³ Now ⁴ our Lord Jesus Christ himself, and ⁱ God, ^f 1 Thes. ii. 12.
 even our Father, which hath loved us, and hath given ⁵ us ^g Eph. vi. 13.
 17 everlasting consolation, and good hope through grace, comfort ^h 1 Cor. xi. 2 ;
 your hearts, and ^k stablish you in every good word and work ⁱ Rev. iii. 3.
 1 Thes. iii. 11.

¹ instructions , ² were taught ³ our word or epistle
⁴ But may ⁵ loved us and gave

CONTENTS. Paul contrasts the condition and prospects of the believing Thessalonians with those persons of whom he has been speaking, who being habituated to untruth should fall victims to the deceit of the Man of Sin. He thanks God for them, exhorts them to steadfastness, and commends them to God the Father and the Lord Jesus Christ.

Ver. 13. **But we are bound to give thanks.** The awful destiny of those who have not believed to the saving of their souls suggests to the apostle the value of faith and salvation; and this leads him to thank God for conferring those blessings on his much-loved Thessalonians.—**From the beginning chose you.** In this compact passage we get the whole series of ideas essential to the Gospel; the eternal ('from the beginning') election of God, the call of God through the preaching of the Gospel, the belief of the truth and the sanctification of the believer by the Holy Spirit, and the consequent obtaining of salvation or fellowship in Christ's glory. All this results from God's election of them to it, and therefore Paul gives God thanks for it all, and specially for the election. Antinomianism, which is said to result from believing in election, is precluded by the 'sanctification of the Spirit,' which is here introduced as the essential link between election and salvation. It is to be observed that in pursuance of the idea, with which Paul has been occupied, that wicked hatred of the truth is at the root of unbelief, he now speaks of sanctification of the Spirit as if it preceded belief in the truth. A man cannot believe till the Spirit has wrought in him a humble and holy willingness to receive the truth.

Ver. 14. **Whereunto.** That is, to salvation through sanctification and faith.—**He called you by our gospel.** 'Calling, in the phraseology of Paul, is not a mere invitation or exhortation addressed in the name of God to an individual,

through the medium of an apostle or other messenger, and to which the man may or may not yield himself according to the feeling of the moment. . . . To this outward invitation there is added, as an invariable and essential element, a corresponding inward feeling produced directly by the contact of the soul with God. Calling, in Paul's sense, cannot fail or remain barren. In truth, calling and election are one and the same thing, with the one exception of the different epochs to which man—always obliged to apply the measure of time to the operations of God—necessarily assigns the two acts in question (Reuss, *Theol. Chrétienne*, ii. 120).—**The glory of our Lord Jesus Christ.** That is, the glory which our Lord now enjoys, and of which all His people are to partake (see John xvii. 22-24).

Ver. 15. **Therefore, brethren, stand fast.** 'It might seem as if, when election is spoken of, God had already done all, and nothing was left for man to do. The opposite inference is that of the apostle' (Jowett). But the inference expressed in the word 'therefore' is not from the immediately preceding assurance, but from the whole account he has been giving of the future; and his meaning is: 'Since these other events must precede the coming of Christ, be not shaken and troubled (ver. 2) as if this coming were imminent, but *stand fast*; and that you may do so, do not listen to what every one says, but keep clearly in mind what I have communicated to you, and maintain your faith in that.'

Ver. 16. **But may our Lord Jesus Christ himself.** As all the instruction we can give you may fail to comfort and establish you, may the Lord Himself effect these blessed results in you, inwardly enabling you to accept the consolation and hope which are really within your reach.—**Who loved us.** This apparently refers only to 'God our Father,' but see below on the word 'comfort.'—**Ver. 17. Everlasting consolation.** Everlasting,

in contrast to all other comforts which are liable to come to an end, to be confronted with emergencies for which they are insufficient. The word 'consolation' here indicates not so much the act of consoling as the ground of comfort.—**Good hope.** 'Good', because of the pre-eminent excellence of the object of it, the impregnable basis on which it rests, and the purifying influence which it exerts in the heart and life' (Lillie).—**Through grace.** Added to denote the manner of God's giving: equivalent to 'who graciously gave us,' etc.

Ver. 17. **Comfort.** It is very worthy of re-

mark, that both here and in the parallel instance (1 Thess. iii. 11) the two persons, 'the Lord Jesus and God the Father,' are followed by a verb in the singular number. No reason can apparently be given for this except the unity of the Father and Son.—**Stablish you.** Comfort should result not only in the feeling of personal security, but in an unanxious and unselfish diligence in every good word and work. The energies which were frittered away in vain speculations and gloomy forebodings should now, when our future is provided for, be concentrated on the duty of the hour.

CHAPTER III. 1-5.

Paul requests their Prayers, and exhorts them to Stedfastness.

1 **F**INALLY, brethren, pray for ^aus, that the word of the ^a Lord may have *free* ^bcourse,¹ and be ^cglorified, even as ^a ^b ^c ^d ^e ^f ^g ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} 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which he was, and what the dangers were, and who the mischievous and wicked men were, will be learned from Acts xviii. ; this Epistle having probably been written during the latter part of the residence in Corinth, which is there described. This verse gives us one of those 'undesigned coincidences' between the Epistles and the narrative of the Acts, which afford one of the strongest proofs of their genuineness.—For not all have faith. Wherever the Gospel is preached, it meets with such opposition as Paul speaks of, for not all accept it. It always sifts a community, and marks off a remnant, large or small, who do not believe, the perverse and wicked men.

Ver. 3. But faithful is the Lord. The contrast between the mischievous opposition of wicked men and the protecting care of Christ, is sharpened by the slight and easy play on the word: men are faithless, but faithful is the Lord. Their faithlessness prompts them to hostility; but His faithfulness will alike prevent your faith from failing, and their efforts from being destructive.—Who shall stablish you and keep you from evil. Paul's thoughts do not long dwell on his own dangers, but quickly pass to those which threatened his friends in Thessalonica. These dangers were twofold, as in all persecution. There was the inward danger of their faith failing under persecution, and there was the outward danger of injury to life and property. Against

the first of these the Lord would protect them by 'stablishing' them; against the second, by 'keeping them from the evil.'

Ver. 4. This verse further expresses the confidence which Paul felt that, by the faithfulness of the Lord, the Thessalonians would not be moved by persecution, but would boldly continue in the life to which he had introduced them, not fearing to carry out any of the commands he had laid upon them.—We have confidence in the Lord. 'Here, as elsewhere, the apostle speaks of believing, hoping, doing all things in Christ. We lead an ordinary life, as well as a religious one; but with the apostle his ordinary life is his religious one, and hence he uses religious expressions in reference to all he says and does' (Jowett).—That ye both do and will do. Under this expression of confidence, an injunction to further diligence is insinuated. It has been noted as characteristic of Paul, that he admonishes under the form of praise.

Ver. 5. May the Lord direct, i.e. may Christ, who is faithful (ver. 3), direct.—Into the love of God. To love God is to have in the heart the root of all activity and endurance, the spring of duty, and the fountain of all virtue.—And into the steadfastness of Christ. The apostle desires they may be enabled to exhibit under trial the same patient endurance which Christ Himself exhibited.

CHAPTER III. 6-18.

Exhortations to Industry, and Directions regarding the Treatment of Idle and Disorderly Persons.

6 NOW we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh ^a disorderly, and not after the tradition ¹ which he received of ^b us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among ^c you; neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable ² to any of you: not because we have not ^d power, but to make ourselves an ensample unto you to follow us. For even ³ when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are ^e busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own ^f bread. But ye, ^g brethren, be not weary in ^g well-doing. And if ^h any man obey not our word by this ^h epistle, note that man, and have no

^a 1 Thes. iv. 11, v. 14;
² Thes. iii. 11.
^b Ver. 10.
^c 1 Thes. ii. 9.
^d 1 Cor. ix. 1-23; 1 Tim. v. 17, 18.
^e 1 Tim. v. 13; 1 Pet. iv. 15.
^f 1 Tim. v. 8; 1 Thes. iv. 11; Eph. iv. 28.
^g Gal. vi. 9.
^h Ver. 12.

¹ according to the instruction ² burdensome ³ For also
⁴ but being ⁵ But if

15 company with ⁱ him, that he may be ashamed.⁶ Yet count ⁱ 1 Cor. v. 9-11; ver. 6.
 16 *him* not as an enemy, but admonish *him* as a brother. Now
 the Lord of ^k peace himself give you ^l peace always by all ^k Rom. xv. 33, xvi. 20;
 17 means. The Lord *be* with you all. The salutation of Paul ^l 2 Cor. xiii. 11.
 with mine own ^m hand, which is the token in every epistle: so ^l Jo. xiv. 27;
 18 I write. The grace of our Lord Jesus Christ *be* with you all. ^l 2 Cor. xiii. 11;
 Amen. ^m 1 Cor. xvi. 21; Phil. iv. 7; Col. iv. 18.

⁶ shamed

CONTENTS. In this concluding paragraph of his Epistle, Paul warns the Thessalonians against neglecting their worldly occupations, and by idleness becoming dependent on others for a livelihood. He bids them also not only practise industry themselves, but enforce it upon all the members of the Church. He had heard that some of their number, probably through a misconception as to the nearness of Christ's coming, had abandoned their ordinary work, and were disturbing the peace and hindering the welfare of the community. He authoritatively commands that such persons be first exhorted to quietness and industry, and if they should neglect such counsel, be suspended from church fellowship. Jowett observes that the paragraph is important, as bearing on the degree and manner of the authority which the apostle exercised over the churches.

Ver. 6. Now we command you. 'In what follows, the exhortations of the former Epistle (chap. iv. 11, 12, v. 14) are repeated and expanded with more studied distinctness of language, it being probable that the evils previously alluded to had advanced among some members of this church to a still more perilous height' (Ellicott). — Brethren. The injunction to withdraw or separate is given not to the presbyters or office-bearers, but to the whole church; and this not only because in these days excommunication was the act of the congregation (see 1 Cor. v.), but because the social and individual treatment of the offender is as present to Paul's mind as the ecclesiastical.—That walketh disorderly. This is further defined in the 11th verse as a condition of fussy, noisy idleness. There were some in Thessalonica who had merely caught the new phrases,—the kingdom of Christ, His speedy coming, universal brotherhood, citizenship of heaven,—and being carried away by some vague idea of an immediate termination not only of the old life of sin, but of the whole existing order of things, they abandoned their own ordinary employments, and lived upon the kindness of their brethren.

Ver. 7. On this and the following verse, see notes on the First Epistle, ii.

Ver. 9. Not because we have not power. This is the idea which Paul expands in his First Epistle to the Corinthians, chap. ix.; where he shows at large the reasonableness of ministerial work being paid for, proves that the principle on which ministers claim support is found both in nature and in revelation, and asserts his own right to claim maintenance at the hand of those for whom he laboured in things spiritual. His reasons for declining to receive regular assistance, while he thus strongly asserted his right to

it, were these:—1st. That he might preserve his independence, and preclude the possibility of misconstruction. 2d. That he might be an ensample of industry. 3d. That he might have means of charity (Acts xx. 34). And there are still laymen who use the profits of their industry for the welfare of others, as well as clergymen who give much more than they receive. This is especially desirable in countries where the Gospel is preached for the first time, and Mr. Bowen of Bombay may be cited as an illustration of the conduct of the apostle: 'His labours among the heathen are abundant, and they are emphatically labours of love, unrequited and unacknowledged by any earthly society, since he prefers to give his services without fee or reward; living upon a few rupees a month, and thereby removing one argument from the mouth of the heathen, who are slow to allow the disinterestedness of their religious teachers.'

Ver. 10. If any would not work, neither should he eat. This seems to have been a proverbial expression among the Jews, and the idea was inculcated by the Rabbis, sometimes in the very words used by Paul. It was the fundamental law of labour, early impressed on the Jewish mind by the necessity of daily gathering the manna. And it is the law which condemns gambling and every mode of acquiring a livelihood without producing or doing anything for the good of the community. There is perhaps a touch of irony in the expression, insinuating that if a man claims exemption from ordinary worldly conditions, he should be consistent and thorough in doing so; if he is so new a creature, so heavenly and spiritual as to be above earthly labour, he should also be superior to all need of earthly nourishment.

Ver. 11. For. Paul gives his reason for introducing this subject at all. And he further defines 'walking disorderly.' He leaves no doubt as to the persons about whom he speaks. They were those who were excitedly busy, but doing no useful work; running hither and thither, meddling with every one's business but their own, striving to bring others into the same state of excitement as themselves, and declining all ordinary, steady, profitable, obscure labour.

Ver. 12. With quietness they work, and eat their own bread. One of the Jewish Rabbis says: 'When a man eats his own bread, he has quietness and composure of mind; but when he eats the bread of his parents or of his children—not to speak of the bread of strangers—he loses this quietness of mind.' But the quietness Paul refers to is opposed to the restless, meddlesome life some of the Thessalonians were leading. He strongly condemns this excitement and love of notoriety. 'If there be anything true, it is this:

that, for the greater part of men, the most favourable discipline of holiness will be found exactly to coincide with the ordinary path of duty; and that it will be most surely promoted by repressing the wanderings of imagination, in which we frame to ourselves states of life and habits of devotion remote from our actual lot, and by spending all our strength in those things, great or small, pleasing or unpalatable, which belong to our calling and position' (Manning).

Ver. 13. **But ye, brethren.** Ye on whom I rely (ver. 4), and who have not ceased to labour.—**Be not weary in well-doing.** Do not be tempted to imitate the fanatical idleness of those around you—do not weary of 'the trivial round, the common task,'—do not crave for some great thing to do, be content that it is a good thing. In thus addressing them, Paul tacitly approves what they were already doing, and their diligence in it. For an admonition 'not to weary' can only be addressed to those who are working. And thus in so far as this injunction applies to all Christians, it takes for granted that they are so engaged in active Christian well-doing as to be in some danger of fatigue. The temptation to weary is the same now as it was in the early Thessalonian church; those who are actively engaged are tempted to say, Why should we do all, while so many do nothing; why must we compensate for their neglect? In the parallel passage in Galatians, Paul has in view the other great cause of weariness, viz. that the results of labour are often not immediately seen. And therefore he adds, 'In due time ye shall reap, if ye faint not.'

Ver. 14. **If any man obey not our word,** Paul had just (ver. 12) laid his command, in Christ's name, on the idle busybodies; but he viewed it as a possible thing that they might disregard this command. Already he had learned that his authority was not by all parties willingly acknowledged and submitted to. He proceeds, therefore, to give instructions as to further dealings with recalcitrant, obstinate offenders.—**Note that man.** This does not mean, set a mark upon that man; but merely, take note of him in your own minds. The first step was to discriminate between those who obeyed and those who did not; the second was to brand the disobedient.—**Have no company with him.** This is a repetition of the counsel given in ver. 6. At first sight the term employed might seem to indicate only the avoidance of intercourse in business and social life with the offender, and not the extreme ecclesiastical censure of excommunication. It might seem to be advice given rather to guide individuals in their treatment of the offender, than to guide the church. But the similar passage in 1 Cor. v., where the same expression is used, proves that exclusion from church fellowship is meant; suspension, if not excommunication. If they were not to hold intercourse on worldly matters, nor enter into secular contracts with such a man, much less were they to sit with him at the Lord's table, and hold that fellowship which implied and signified the closest possible union. But they were not to give him up as lost; they were to watch for the good results of this treatment.

Ver. 15. **Count him not as an enemy.** Though deprived, as we say, of church privileges, and shut out from fellowship with the members of the church, he was not to be counted hopeless. This discipline was to be expected to terminate in

his repentance and reclamation. And for this end, he was to be admonished as a brother.

Ver. 16. **The Lord of peace.** That God the Father is here meant may be argued from the use of the expression in Rom. xv. 33, xvi. 20, and especially in the First Epistle to the Thessalonians, v. 23. That Jesus Christ is meant may be argued from the common application to Him of the title 'Lord,' and from the fact that 'peace' was emphasized by Himself as that which He would specially bestow. The title is selected as suitable to the gift Paul desires in their behalf; and the desirableness of this gift itself is suggested by the circumstances of persecution without and dissension within in which the church at Thessalonica was. The Lord of peace signifies not only that He can bestow peace, but also and primarily that it is His own attribute. He has peace, because He sees the end from the beginning, and is unassailable in His righteousness and sovereignty. He gives His own peace by enabling men to rely upon Him, to accept His will,—that will which shall certainly be accomplished,—and by thus lifting them up above anxiety into His own security.—**The Lord be with you all.** He leaving them, leaves the Lord with them. It is the 'farewell' which rises naturally to the lips of him who must now lose sight of those he loves, but would fain leave them with all and far more than all the protection and blessing which he would himself have striven to provide them with.

Ver. 17. **The salutation of Paul with mine own hand.** 'These words apparently form the commencement of the autograph salutation with which the apostle attests the genuineness and authenticity of the Epistle, the two verses (vers. 17 and 18) having apparently both been written by the apostle' (Ellicott). The preceding part of the Epistle was, of course, dictated; now Paul takes the pen in his own hand to authenticate the whole. And this proves that, however Paul might associate others with himself in sending his Epistles (as in this one he associates Silas and Timothy), and however the penman might occasionally insert a message of his own (as Tertius does in Rom. xvi. 22), he yet distinctly 'regarded himself and desired the churches to regard him as the sole author of his Epistles.'—Which is the token in every Epistle. Only in other two Epistles, the first to the Corinthians and that to the Colossians, does Paul sign his name. It was not the name or signature but the autograph salutation which was the 'token.'—**So I write.** Some have thought that these words indicate that there was inserted here some monogram difficult of imitation. But this was not the ancient custom, and the words seem to imply no more than an invitation to his readers to observe the distinctive characteristics of his handwriting.

Ver. 18. **All.** Possibly this word is added to the benediction with which the First Epistle was closed, that even those who had been censured might feel that they were sharers in it.

EXCURSUS ON MAN OF SIN.

2 THESS. II. 3-12.

The obscurity of this passage arises partly from its prophetic character, partly from the circumstance that Paul is merely referring to what he had already explained by word of mouth. He does not feel himself called upon to repeat explanations which he had previously given. What is

to us obscure was intelligible to his original readers; and ten words from Paul's mouth would give us certainty where now there is much that is dubious.

The elements of which this prediction is composed are also found in the prophecies of Daniel, the last discourses of our Lord, the Apocalypse, and the Epistles of John. Daniel speaks of one who 'shall speak great words against the Most High, and shall wear out the saints of the Most High;' of one 'who shall magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished.' John's prediction is similar: 'There was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name and His tabernacle, and them that dwell in heaven.' Our Lord, in His survey of the course which events would take, predicts that in the last times, 'because iniquity shall abound, the love of many shall wax cold;' and indicates that when the Son of man cometh, faith shall be rare upon earth. This unbelief and heartlessness, the general falling away of the Church from faith in Christ which is to indicate the nearness of Christ's second coming, will be produced by distressing outward circumstances and by delusive representations which are to mislead all but the elect. The end of this world is not spoken of as a fixed date at which the present order of things must abruptly close. It is not spoken of as a point of time arbitrarily chosen as the termination, irrespective of the moral condition and prospects of the world, but it is spoken of as conditioned by certain features in the world's history which make the termination fitting if not necessary. The coming of Christ is to occur at that juncture when apparently nothing short of this could save the world from universal apostasy and the total extinction of Christianity.

This final apostasy Paul represents as culminating in the revelation of the Man of Sin, the Son of Perdition, that *wicked* (or lawless) one. These expressions naturally lead us to suppose that a *person* is indicated. This view, though disputed by some interpreters, is confirmed by the definition of Antichrist given in 1 John ii. 22: 'He is Antichrist, that denieth the Father and the Son,' a definition which applies to a person, not to a system. It is also confirmed by the fact that the similar predictions uttered by Daniel were fulfilled by a person, Antiochus Epiphanes. And weight must also be given to the observation of Alford, that 'almost all great movements for good or for ill have been gathered to a head by one central agency.'

But the question, Who is the person thus ominously designated? divides interpreters still more seriously. There are some who solve the difficulty by supposing that the prophecy was a merely human anticipation engendered by Judaistic views of the end of all things, and that it has no fulfilment in fact. But of those who believe it to be a true prediction, some suppose its fulfilment still lies in the future; others, interpreting the 'coming of Christ' of some great historical catastrophe such as the destruction of Jerusalem, believe that it has long since been fulfilled.

Of these latter, or *preterist* interpretations, there may be said to be three classes. 1st. There

are those who, with Grotius, Wetstein, and Döllinger, find the Man of Sin in one or other of the Roman emperors.¹ Much plausibility is lent to these interpretations by the manner of the prediction itself, which would seem to speak of a near and imminent catastrophe. And it cannot be wondered at, that when the Church was suffering severely at the hands of any individual, she should suppose that here at last was the Man of Sin revealed. Some confirmation has also been given to this view by the discovery, made simultaneously by four Biblical scholars, that the number of the beast in the Apocalypse corresponds with the name Nero. Godet has, however, shown that this decipherment, though supported by world-renowned names, is open to the gravest doubt. But the most conclusive argument against this application of the prophecy lies in the nature of prophecy itself, which would lead us to expect a 'springing and germinant' fulfilment along the whole line of history. This expectation is deepened when we find that however applicable one or two particulars of the prophecy are to one or other of the Roman emperors, there is always an unfulfilled margin, room left for some grander and more complete fulfilment.

On the same grounds the second class of interpretations must be rejected. This class refers the coming of Christ to the destruction of Jerusalem, and finds the Apostasy and the Man of Sin in the previous condition either of the whole Jewish nation (Whitby) or of a portion of it, such as the Pharisees or Rabbis (Schöttgen), or of an individual like Simon Magus (Hammond).

The third class has always been the most largely represented, and consists of those interpretations which find the Man of Sin in some misleading system of doctrine or worship, or some anti-christian creed. In the Middle Ages, Mohammed was frequently branded as Antichrist. The Protestants have with much plausibility sought to demonstrate that the Pope is the Man of Sin; and the Papists have naturally retaliated by exhibiting the similarity between Luther and Antichrist.² And certainly there are many striking points of resemblance between some of the worst Popes, or even between the system of Popery itself, and the description here given by Paul. The points chiefly insisted on are the notorious profligacy and ambition of some of the occupants of the Papal See, the assumption of the title 'our Lord God the Pope,' the session of the newly-elected Pope on the high altar in St. Peter's and his adoration by the cardinals, the lying wonders performed by the relics of saints, by images, and by officiating priests. It is also remarkable that this interpretation first arose not among Protestants, but long before the Reformation among Romanists themselves. Dr. Eadie (p. 340) cites a number of writers who adhered to the Church of Rome, and who yet with greater or less explicitness pointed to the Pope as fulfilling this prediction. 'Gregory I., toward the end of the 6th century, had foreshadowed the opinion in asserting theoretically that any one possessing the kind and amount of power, which the Pope claimed soon after his time, would be the fore-

¹ Detailed accounts of these opinions will be found in Eadie's *Thessalonians*, and in Bleek's *Lectures on the Apocalypse*.

² One of the most caustic of Dr. Newman's *Essays* is on the Protestant idea of Antichrist.

runner of Antichrist. His words are :—'I confidently assert, that whoever calls himself or seeks to be called Universal Priest, is by his self-exaltation the forerunner of Antichrist, inasmuch as he proudly sets himself above others.'

This, however, seems to be the most that can be said, that the Pope or Popery is in some respects a forerunner of the Man of Sin. For in other respects the identification fails. It cannot, e.g., be said that the Pope 'opposeth and exalteth himself above all that is called God.' On the contrary, the creed of Rome has constantly affirmed Trinitarian doctrine, and the Church of Rome is still the refuge of those who thirst for God and are yet unable to prove His existence to the satisfaction of their own intellect. It might more plausibly be affirmed that Positivism is the Man of Sin, because it is in principle Atheistic or at best Agnostic, and it does fulfil the terms of the prediction by setting humanity in the place of God. But however much any system may prepare for the manifestation of Antichrist, and whatever share it may therefore have in that 'mystery of iniquity' which 'doth already work,' this is a guilt which is probably not peculiar to it, and which does not justify us in identifying it with that yet unrevealed monstrosity of blasphemy and atheistic pride which Paul leads us to look for not in a system but in an individual.

The Man of Sin who is to be destroyed by the brightness of the Lord's coming has not yet appeared. In persecutions which have crushed young churches out of existence; in heretics who have seduced men from Christianity with arguments so plausible as to deceive, if it were possible, the elect themselves; in false religions or corrupted forms of the true religion, in misleading philosophies, in all these we find some of the characteristics of Antichrist, but in none do we find every feature which is here set down. In these iniquity is working in a mystery, in a hidden manner, the evil is rooting itself and growing and gaining ground. Revolution, war, social disorder, unbelief, these things and the causes of them are ever seething together, combining in forms we cannot always analyze, striving as it were to manifest themselves and bring all things to ruin. The forerunners of Antichrist are to be distinguished from him who is himself alone Antichrist. John says that even in his day there were many Antichrists.

It seems then idle to speculate in what precise

form the Man of Sin will appear. It is possible that as in Paul's day the Jews were the most bitter antagonists of the Gospel, so it is reserved for them to exhibit wickedness and opposition to the truth in the most aggravated form possible to man. This view has won many supporters. If we are to be guided by the name Antichrist, as signifying a counter-Christ or pseudo-Messiah, it is to Judaism we must look for this development. And those who have most closely studied this people will be the last to affirm that they are not destined yet to play a leading part in the last act of this world's drama.

But what is it which prevents this mystery of iniquity which already works from reaching its full development? There is a very general *consensus* of interpreters that what Paul had in view when he spoke of 'he that withholdeth' or 'that which now letteth,' was the Roman power. It was the armed strength of Rome and their strict administration that prevented the Jews from exterminating the Christian Church, if not everywhere, in many places, and especially in Thessalonica. It was the Roman legions which kept down that restless ambition of the Jewish people, and which nipped in the bud every effort at revolt and establishment of a worldly Messianic kingdom. That particular form of the 'withholder' is gone, but the terms of the prophecy have still been fulfilled in one form or another of civil government, which for its own sake has kept down lawlessness and those outbursts of godlessness which seem from time to time to threaten the destruction of all civil arrangements and institutions as well as of all things sacred.

Any who wish to pursue this subject will find abundant material for doing so in the following books, in which references to others are given :—*Encyclopædia Brit.*, s.v. Antichrist (by Dr. Sam. Davidson); Eadie on *Thessalonians*; Baring-Gould's *Myths of the Middle Ages*; Bleek's *Lectures on the Apocalypse*; Renan's *L'Antechrist* (chapters on the Apocalypse); Reuss' *History of Apostolic Age*; Godet's *New Test. Studies*; Newman's *Essays Crit. and Hist.*, vol. ii., and his *Discussions and Arguments*. Bishop Wordsworth's identification of Antichrist with the Papacy is certainly very worthy of consideration; see his pamphlet, *Is the Papacy predicted by St. Paul?* Farrar's article in the *Expositor* for May 1881, or his Appendix to the *Life of St. Paul*, may be consulted for an opposite view.

INTRODUCTION TO THE EPISTLES TO TIMOTHY.

(1) **T**HE two Epistles to Timothy or Timotheus and that to Titus are commonly grouped together, as giving counsels for the right exercise of the office of a shepherd of the flock of Christ, under the title of the Pastoral Epistles. The words 'shepherd,' 'flock,' 'feed,' it is true, do not occur in them as they occur in John xxi. 16; Acts xx. 28; Eph. iv. 11; 1 Pet. v. 2; but the accepted term rightly describes their character. They deal more fully than any other Epistle of the New Testament with the duties of the pastoral office. They bring before us in greater detail the organization of the Apostolic Church over which the chief shepherds had to watch. They are addressed, not like most of the other Epistles of St. Paul, to whole communities, but to individual disciples; but he writes to those disciples, not, as in the letter to Philemon, as to private friends on private business, but as his delegates and representatives.

(2) The Pastoral Epistles have also this in common, that, on almost any tenable view of their date, they add materially to our knowledge of St. Paul's life. Without them that knowledge would end, as far as the New Testament is concerned, with the group of Epistles which (assuming for the present the solution of a question hereafter to be discussed) we may speak of as the Epistles of the First Imprisonment at Rome—those to the Philippians, the Ephesians, the Colossians, and Philemon. It will be seen that both in relation to the outward facts of the apostle's life,—and, we may add, the growth of his character and the manifestation of new excellences called for by new emergencies,—the group of Epistles now before us complete a narrative which would otherwise have been left unfinished, and in the freedom with which he writes to those who were his disciples and personal friends, open to us new aspects of his mind and heart. We cannot ignore the fact that these Epistles stand in other respects also by themselves. Their authorship has been more questioned in the light of modern criticism than that of any others that bear St. Paul's name. Their phraseology, it is said, is different. They refer to the controversies and imply the tendencies of the second century rather than the first, and so take their right place among the pseudonymous apocryphal books in which that second century was unhappily but too fertile, and which, however valuable as materials for history, are therefore without any apostolical authority. The objections thus urged call for a discussion, but that discussion will, it is believed, be best entered on after we have treated them in the first instance as if they were what they claim to be. *Primâ facie* that claim is strong enough. They were never placed by the boldest criticism of the early Church among the Antilegomena, or disputable books; among which they placed, e.g., the Epistle of St. James, the Second Epistle of St. Peter, the Second and Third Epistles of St. John. They held their ground against the investigations of the scholars of the Renaissance, of Erasmus, and Calvin, and Grotius. We may fairly let them tell their own tale in

the witness-box before they are subjected to a cross-examination. If that tale is clear and connected, in harmony with other acknowledged records of the apostolic age, throwing light on what would otherwise be obscure, supplying the undesigned coincidences which are almost in themselves an evidence of truthfulness, we may venture to demand that the case on the other side should be at least as weighty. If we have to balance evidence, it is not well to begin by stating objections.

(3) *Life of Timothy*.—We are able to trace the life of the disciple to whom two of the Pastoral Epistles were addressed from a comparatively early period. He was the son of one of the mixed marriages which were at this period not uncommon (Acts xvi. 1-3). His father was a Greek, and lived apparently at Lystra.¹ His mother Eunice, and her mother Lois, were devout Jewesses (2 Tim. i. 5). His father's name has not come down to us. From the fact that Eunice accepted him as a husband, we may infer that he had risen above his inherited idolatry. It is almost as certain an inference from the fact that he left his son to grow up without the outward sign of circumcision, that he had not become a 'proselyte of righteousness,' accepting, that is, the law of Moses in its completeness. The name which he gave his son, though not an uncommon one among Greeks (1 Macc. v. 6, 11; 2 Macc. viii. 30, ix. 3), is perhaps suggestive, in the absence of any distinctively heathen element, and in its significance as meaning 'one who honours God,' of the grounds of faith which were common to both the parents. In other respects his early education was after the pattern of that which prevailed in devout Jewish families. He was taught to read the Holy Scriptures daily (2 Tim. iii. 15), and it may well have been that from these Scriptures of his mother's race, and from her personal teaching, he learnt to take his place among those who at this period were 'waiting for the consolation of Israel' (Luke ii. 25). The piety of the household was all the more remarkable, from the fact that there is no trace of the existence of a synagogue in either of the cities with which his name is connected (Acts xiv. 6-21). It seems probable, from the absence of any mention of his father as living, that he had been early left an orphan, and that his mother and grandmother were the sole guardians and teachers of his youth. To the training thus received, working upon a constitution naturally far from robust (1 Tim. v. 23), we may perhaps look as having left on him the stamp of a piety feminine rather than manly in its chief features—a morbid shrinking from opposition and responsibility (1 Tim. iv. 12-16, v. 20, 21, vi. 11-14; 2 Tim. ii. 1-7), a sensitiveness that readily melted into tears (2 Tim. i. 4), a tendency on the one hand to the softer emotions (1 Tim. v. 2), such as might easily pass on into the desires of youth which war against the soul's purity (2 Tim. ii. 22); and, on the other, to an over-rigorous asceticism to which, it may be, he had recourse as a discipline against those temptations (1 Tim. v. 23).

The conversion of Timotheus to the faith of Christ must be assigned to the first visit of the Apostles Paul and Barnabas to Lystra and Derbe, cities of Lycaonia. If we think of him as belonging to the former city, he must have looked on the half-finished sacrifice, the half-completed martyrdom of Acts xiv. 8-20. The appeal of St. Paul to his knowledge of the sufferings which the apostle had endured in the cause of Christ (2 Tim. iii. 11) may have been an appeal to an eye-witness. The preaching of the apostle enforced the lesson that he had thus taught, and prepared the young disciple for a life of suffering (Acts xiv. 22). During the interval, probably about seven years, between St. Paul's first and second visits, Timotheus must have been under the care of the elders of the new community whom the apostle had appointed, and had distin-

¹ This seems the natural inference from Acts xvi. 1. On the other hand, a possible construction of Acts xx. 4 would attach the description 'of Derbe' to his name, and not to that of Gaius.

guished himself by his zeal and devotion (Acts xvi. 2). The fact that he was known to the brethren of Iconium as well as to those of Lystra, suggests the thought that he had been employed as a messenger between the two churches, and so had given proof that he possessed the qualities that fitted him for the work of an evangelist or mission preacher. The apostle, with his keen insight into character, saw in him one who could take the place of John, surnamed Mark, as Silas had taken that of Barnabas. The utterances of prophets appear to have pointed to him as likely to prove a brave and faithful soldier in the great army of Christ (1 Tim. i. 18). It was probably at this time, and at Iconium, that he was set apart, the whole assembly of the elders of the Church, as well as the apostle himself, joining in the laying on of hands, to do the work and to bear the title of an evangelist (1 Tim. iv. 14; 2 Tim. i. 6, iv. 5). One serious difficulty, however, presented itself. The mere fact that his father was a Greek, and that he was thus in Jewish eyes as a *Mamzer* or 'bastard,' the name given to the children of a mixed marriage, might have been outweighed by his personal piety and knowledge of the law; but a *Mamzer* who had grown up uncircumcised, who had thus taken his position as outside the covenant of Abraham, was hardly likely to be listened to by the children of Abraham who gloried in its distinctive badge. In his case, accordingly, St. Paul, who had refused to admit the principle of the necessity of circumcision in the case of Titus,¹ acted on the rule of becoming 'all things to all men' (1 Cor. ix. 22), and 'took and circumcised' Timotheus, to avoid this occasion of offence (Acts xvi. 3). Doing this, on the one hand, and, on the other, distributing the decrees of the Council of Jerusalem which were as the great charter of the freedom of the Gentiles, the preachers were able to address themselves to Jew and Gentile alike with a sympathizing tenderness for the position and prepossessions of each.

In the new companion and fellow-worker whom the apostle thus gained, he found one whom he could claim as a true son by spiritual parentage, like-minded with himself, 'faithful in the Lord,' caring with a genuine affection for those for whom the apostle cared (1 Cor. iv. 17; 1 Tim. i. 2; 2 Tim. i. 2). He journeyed with him, accompanied by Silvanus, and probably by Luke also, to Philippi (Acts xvi. 12), and there the young disciple was distinguished for the activity of his service (Phil. ii. 22). As he is not mentioned in the record of St. Paul's work at Thessalonica, it is probable that he remained with St. Luke at Philippi, and was the bearer of the contributions which the Christians of that city sent to the apostle (Phil. iv. 15). He was with him, however, at Berea (Acts xvii. 14), and stayed there when Paul was obliged to leave, joining his master again at Athens (1 Thess. iii. 2), from whence he was sent back again to Thessalonica. He returns to him not at Athens but at Corinth, and his name is joined with those of Paul and Silvanus in the salutations of both the Epistles written from that city to the Thessalonians (1 Thess. i. 1; 2 Thess. i. 1). Here also he was conspicuous for his work as a preacher of the Gospel (2 Cor. i. 19), and doubtless took the office, with the exception of the few special cases which the apostle names, of baptizing the new converts (1 Cor. i. 14-16). Of the five years that followed we have no distinct trace, and can infer nothing but a continuance of his labours as St. Paul's companion, and an ever-growing increase of sympathy and affection between them. He next appears, after having been with the apostle in Ephesus, with which his name was afterwards to be so closely connected, as sent on in advance through Macedonia to Achaia, to bring the churches into remembrance of what the apostle taught and

¹ I leave the question whether Titus was or was not circumcised, an open one. The latter alternative seems, I think, the most probable; but the words of Gal. ii. 3 admit the meaning that, though Titus was circumcised, it was not under compulsion, but as a free act of concession for the sake of peace. Dr. Farrar in his *Life of St. Paul* (c. xxii.) argues strongly in favour of the latter interpretation.

preached (Acts xix. 22 ; 1 Cor. iv. 17). Still comparatively young for such an office, and not free from a nervous consciousness of his youth, St. Paul sought to prepare the way for him by calling on the Corinthians to receive him with all respect (1 Cor. xvi. 10), as 'working the work of the Lord.' It would appear from the presence of his name in the salutation of the Second Epistle to the Corinthians (2 Cor. i. 1), that the arrangement of which St. Paul speaks in 1 Cor. xvi. 11 had been carried into effect, and that Timothy after visiting Corinth had returned to him and was with him at Philippi, or elsewhere, when he wrote that Epistle. He went with him to Corinth, and his name is joined with that of the apostle in the salutation to the Roman Christians, with many of whom he had become personally acquainted at Corinth (Rom. xvi. 21). He was one of the company of friends who accompanied him in his last journey to Philippi, sailed on in advance to Troas, and then went with him to Miletus, Tyre, Cæsarea, and Jerusalem (Acts xx. 3-6). Here again we lose sight of him. We have no trace of his having been with St. Paul during his two years' imprisonment at Cæsarea nor on the voyage to Italy, and we may probably think of him as occupied at this period in his labours as an evangelist. He must have joined St. Paul at Rome, however, soon after his arrival, and was with him when he wrote the group of Epistles known as those of the first imprisonment (Phil. i. 1 ; Col. i. 1 ; Philem. 1). He may have been sent to Philippi and back in the course of that imprisonment (Phil. ii. 19). The special messages sent to him from Rome at a later period (2 Tim. iv. 21) show that there also he had won the warm affection of the disciples, and among the friends there formed, we note with interest, according to a probable hypothesis, the names of a future bishop of Rome, of a centurion of the Roman army, and of the daughter of a British king (see notes on 2 Tim. iv. 21). To this period of his life we may perhaps refer (the exact time and place being left undetermined) the imprisonment referred to in Heb. xiii. 23, and the trial in which he witnessed 'a good profession' (1 Tim. vi. 12). Assuming the genuineness of the Epistles addressed to him, and that they were written in the later years of St. Paul's life, we are able to put together a few facts as to the subsequent career of Timotheus. He journeyed with his master, it would appear, from Rome to the proconsular province of Asia, and when the apostle continued his journey to Macedonia, was left behind in Ephesus to watch over the discipline and doctrine of the church which he had helped to found there (1 Tim. i. 3). The parting was a sad one, even to tears (2 Tim. i. 4), and it is possible that the two never met again, and that neither the intention which St. Paul expressed of returning to him shortly, nor his own purpose to go to Rome in compliance with the apostle's wish, was ever carried into effect (1 Tim. iii. 14 ; 2 Tim. iv. 9).

The position which he thus occupied, that, in modern phrase, of a vicar-apostolic, exercising an authority over bishop-presbyters and deacons, was arduous and responsible enough for one who was still comparatively young (1 Tim. iv. 12). He had to sit in judgment on men who were older than himself (1 Tim. v. 1, 19, 20); to appoint the bishop-elders and deacons of the church (1 Tim. iii. 1-13); to regulate its almsgiving and the support of its widows, as a sisterhood partly maintained by the church and partly working for its support (1 Tim. v. 3-10). And the members of the church had fallen from their first love. Covetousness and sensuality were undermining its purity (1 Tim. vi. 9, 10). Leaders of parties—Hymenæus, Alexander, and Philetus—were corrupting the truth of Christ by Judaizing or Gnostic speculations, and drawing away disciples after them, so as to fulfil but too abundantly the anticipations to which the apostle had given utterance in his last recorded address to the elders of the Ephesian Church at Miletus (Acts xx. 29, 30 ; 1 Tim. i. 20 ; 2 Tim. ii. 17, iii. 6-9, iv. 14, 15). The name of his beloved master was no longer held in honour, and all,

with the exception of a faithful few, had turned away from him (2 Tim. i. 15). The whole tone even of the First Epistle is one of grave anxiety, and warnings, exhortations, counsels, follow rapidly on each other (1 Tim. i. 18, iii. 15, iv. 14, v. 21, vi. 11). He is above all things anxious that his disciple, his true son in the common faith, should keep the *depositum fidei*, the 'good thing committed to his trust,' free from the admixture of a dreamy and fantastic *gnosis* (1 Tim. i. 4-10, 18-20, vi. 20, 21). Mingling with that anxiety there is the fear of a fatherly affection lest his health should be injured by an over-rigorous abstinence (1 Tim. v. 23).

The Second Epistle, written probably about a year later, and but a short time before the apostle's martyrdom, may be taken as at least presumptive evidence that there had been no meeting since the previous letter, and that his intentions of returning to Ephesus had been frustrated. The disciple appears to have remained there, encountering the same dangers, thwarted by the same heretical teachers (2 Tim. ii. 17), but St. Paul wishes much to see him before the 'time of his departure' comes (2 Tim. iv. 6, 9). He is to bring with him the cloak, the books, and the parchments, which, in the haste of travel, the apostle had left at Troas, and which he now needed for his comfort, his studies, or his defence (2 Tim. iv. 13). It was natural at such a time that the thoughts of past years should come back upon the old man's mind, that he should remember the tears at parting, the holy household at Lystra, the devout and studious youth, the day of his solemn ordination by the presbytery of Iconium (2 Tim. i. 4, 5, 6, iii. 15). We may, perhaps, hazard the conjecture — though we cannot attain to certainty — that by starting at once he reached Rome, as St. Paul desired, before winter, and was with him at the last. Possibly, as said above, we may refer the imprisonment of Heb. xiii. 2, 3 to this period of his life.

Beyond this we have no distinct trace of Timotheus, as mentioned by name, in the New Testament. Eusebius (*H. E.* iii. 4) relates that he continued to act as Bishop of the Church of Ephesus, and he is represented in later traditions (*Niceph. H. E.* iii. 11) as having died a martyr's death at the hands of an Ephesian mob, who, at one of the great festivals held in honour of Artemis, were roused to fury by his preaching (comp. Henschen's *Acta Sanctorum*; Butler's *Lives of the Saints*, Jan. 24th). His relics were brought to Constantinople by Constantius A.D. 356, and interred in the Church of the Apostles in that city.

It may be added, as at least a probable conjecture, that Timotheus has been identified by not a few writers with the 'Angel' or Bishop of the Church of Ephesus in Rev. ii. 1-7 (Calmet, Cornelius à Lapide, Grotius, and others, in Butler, *ut supra*). If we assume the Apocalypse to have been written in the time of Nero, it is all but certain that he must then have been in charge of the church of that city. And even on the assumption of the later date under Domitian, he may well have been still exercising his office there. It may be urged as confirming this view, that the message to the angel of the Church at Ephesus presents many points of parallelism with the impressions we derive from St. Paul's Epistles as to the character of Timotheus. In the testimony borne to his work and patience, to his refusal to acknowledge the authority of false apostles, we trace the 'unfeigned faith' (2 Tim. i. 5), the man 'like-minded' with St. Paul (Phil. ii. 20), the 'man of God' (1 Tim. vi. 11) of the Pastoral Epistles. And in the words of blame addressed to the Ephesian angel, the rebuke for having left his first love and his first works (Rev. ii. 4, 5), we find, with hardly less certainty, the tendencies which we have already noticed, the shrinking from conflict and the exercise of authority, which led the apostle to press on Timotheus the duty of 'rekindling' the grace which he had received

(2 Tim. i. 6), of enduring hardness as 'a good soldier of Jesus Christ' (2 Tim. ii. 3), of studying to show himself approved unto God as 'a workman that needeth not to be ashamed' (2 Tim. ii. 15).

The Authorship of the Epistles to Timothy.—Of this it may be said that it stands, as far as external evidence is concerned, on as firm a basis as that of any of the books of the New Testament. They appear in the Peshito, or early Syriac Version (A.D. 150–200), and in the list of the Muratorian Fragment (A.D. 170). They are placed by Eusebius (*H. E.* iii. 25) among the generally-received books, as contrasted with the seven *Antilegomena* or disputable books. They are cited as authoritative by Tertullian (*de Præscr.* c. 25; *ad Uxorem*, i. 7), Clement of Alexandria (*Strom.* ii. 11), and Irenæus (*Adv. Hæc.* ii. 14, p. 8; iv. 16, p. 3). Parallelisms, implying quotation, in some cases with close verbal agreement, are found in Clement of Rome (1 *Cor.* c. 29; 1 Tim. ii. 8); in Ignatius (*ad Magn.* c. 8; 1 Tim. i. 4); in Polycarp (*Epist.* c. 4; 1 Tim. vi. 7, 8); and in Theophilus of Antioch (*ad Autol.* iii. 126). The only exceptions to this general recognition were found in heretical teachers of various schools of Gnostic thought, such as Marcion (Tertull. *adv. Marc.* v. 21; *Iren.* i. 29) and Basilides (Hieron. *Præf. in Titum*). Tatian, while maintaining the Pauline authorship of the Epistle to Titus, rejected that of the Epistles to Timothy (Hieron. *ibid*). Origen mentions the fact (*Comm. in Matt.* 117) that there were some who excluded 2 Timothy from the canon of the New Testament because it contained the names of Jannes and Jambres, which were not found in the records of the Old Testament.

The later criticism of the schools of Germany has, however, questioned the Pauline authorship of the Pastoral Epistles with a more formidable array of objections. Schleiermacher (*Sendschreiben*), assuming the genuineness of 2 Timothy and Titus, looked on 1 Timothy as pseudonymous. Eichhorn (*Einleit.*) and De Wette (*Einleit.*) came to the same conclusion as to all the three. Baur, here as elsewhere, bolder than his predecessors, assigned their composition to the latter half of the second century (*Die sogenannten Pastoral-briefe*, p. 138), probably after the death of Polycarp in A.D. 169. On this hypothesis they grew out of the state of parties in the Roman Church, and, like the Gospel of St. Luke and the Acts of the Apostles, were intended to mediate between the extreme Pauline and Petrine sections in it (p. 58). Starting from the data supplied by the Epistle to the Philippians, the writers first of 2 Timothy (which, in his view, is the earliest of the three Epistles), then of Titus, and lastly, of 1 Timothy, aimed, by the insertion of personal incidents, messages, and the like, at giving to their compilations an air of verisimilitude. The very features which, as we read the Epistles, strike us as full of the most living interest, the apparent traces of the faith, affection, tenderness of the old apostle, become, on this supposition, only so many proofs of the fraudulent skill of the composer. We have to deal not with a case of personated authorship like that, *e.g.*, of the *Wisdom of Solomon*, where we recognise at once a legitimate form of art, but with the *animus decipiendi* in its most flagrant and offensive form.

It remains for us to inquire, dismissing the hypotheses which take an intermediate line, and reject one or two of the Epistles, while they accept, as the case may be, the other two or one, as drawing an untenable distinction, how far the evidence before us supports the conclusions which have thus been drawn from it.

I. *Language.*—It has been urged by all the writers who question the authorship of the Pastoral Epistles, that they are written in a different style from the recognised Pauline Epistles. There is less logical continuity; order and plan are wanting; subjects are brought up one after another, abruptly. Not less than fifty words and phrases, most of them striking and characteristic, are found in these Epistles which

are not in the Epistles recognised as St. Paul's. Thirty-three of these are not found elsewhere in the New Testament. The formula of salutation, 'Grace, *mercy*, peace;' half-technical words like *θεοσέβεια* (*godliness*) and its cognates (thirteen times in the Pastoral Epistles and not elsewhere), *παρακαταθήκη* (*deposit*, or *thing committed*, 1 Tim. vi. 20; 2 Tim. i. 12-14), *ἐπιφάνεια*, the *appearance* or *manifestation* of Christ, instead of the more usual *παρουσία* (*coming*) (1 Tim. vi. 14; 2 Tim. i. 10, iv. 1, 8); the frequently recurring *πιστὸς ὁ λόγος* (*this is a faithful saying*, 1 Tim. i. 15, iii. 1, iv. 9; 2 Tim. ii. 11; Tit. iii. 8); the use of *ὑγιαίνονσα* and its cognates as applied to *sound* and *healthy* doctrine (1 Tim. i. 10, vi. 3; 2 Tim. i. 13, iv. 3; Tit. i. 9, 13, ii. 1, 2),—these, it is said, form a group of peculiarities that make the language of the Pastoral Epistles so different from that of the Pauline Epistles as a body, that the natural conclusion is that they are by a different writer. On the other side, it may be said that this very diversity of diction is a feature which a spurious writer, skilfully personating St. Paul, would probably have been careful to avoid, but about which St. Paul himself, if he wrote or dictated them, would naturally have been indifferent. And, in any case, it must be remembered that the test of identity of style or phraseology is a very uncertain one. All men vary in their style as they advance in life, pick up new phrases which may for a time become almost the catchwords of their writings, adopt a different tone in their private and official correspondence. In proportion as they are men who travel much, come into contact with many minds and varied characters, throw themselves with the strong power of sympathy into the thoughts and feelings of others, are they likely to show these variations in their writings. In proportion as we recognise these features in St. Paul's life and character, we might expect to find such variations. As a matter of fact, we find them in his other Epistles. The First and Second Epistles to the Thessalonians have much in common that is peculiar to them; so also have those to the Romans and Galatians; and again those to the Ephesians and Colossians. And in this case it must be remembered that the circumstances of authorship were different. The apostle was not writing letters to be read publicly in the churches, but speaking in full freedom to one who was as his own true son. It is not strange that we should meet with phrases of unusual vehemence, such *e.g.* as 'a conscience cauterized' (1 Tim. iv. 2); 'perverse disputings of men corrupted in mind' (1 Tim. vi. 5); 'women-creatures laden with lusts' (2 Tim. iii. 6); 'old wives' fables' (1 Tim. iv. 7); 'tattlers and busybodies' (1 Tim. v. 13); 'puffed up,' or 'fevered' (1 Tim. vi. 4); 'slow bellies' (Tit. i. 12). In not a few of these cases, where the figurative language has points of contact with medical terminology, we may legitimately trace the influence of St. Paul's friendship with St. Luke. Such *e.g.* are the use of 'sound' or 'healthy,' as applied to teaching (*ut supra*) the 'cauterized conscience' (1 Tim. iv. 2); the advice to take wine 'for thy stomach's sake' (1 Tim. v. 23); the use of a word (*τερυφῶται*) which was applied by Hippocrates to a type of fever (the word is identical with our modern 'typhus') that caused delirium (1 Tim. vi. 4). Lastly, there is the fact that these differences, such as they are, are counterbalanced by the large common element both of words and thoughts, shared by these Epistles with the others. The object of the writer's faith; the law of conscience as regulating his life; the tendency to digressions and 'going off at a word'; the personal, individualizing affection; the free reference to his own labours and sufferings for the truth (2 Tim. i. 12, iii. 11; 2 Cor. xi. 21-28, xii. 11, 12)—all these are found alike in both groups; and by them, the coincidences being manifestly unstudied, we recognise the identity of the writer.

II. It has been urged against the reception of the Pastoral Epistles, that they cannot be fitted in with the record of St. Paul's life as contained in the Acts. The

answer to this is, however, not far to seek. These records are, on the face of them, incomplete. The hypothesis of a release from the imprisonment with which the history of the Acts closes removes all difficulties; and this hypothesis, it may fairly be said, is not a theory set up for the purpose of removing them, but has an adequate foundation in the language of the acknowledged Epistles, in which the apostle expresses his expectation of such a release, and his intention of revisiting the churches which he had planted in Macedonia and in the East (Phil. ii. 24; Philem. 22). The writer of pseudonymous Epistles, it may be further added, would have been likely to make them fit in with the received records of St. Paul's life.

III. The three Epistles present, it is said, a more highly organized church polity, and a fuller development of doctrine, than that belonging to the lifetime of St. Paul. (1) The rule that the bishop is to be 'the husband of one wife' (1 Tim. iii. 2; Tit. i. 6) indicates the strong opposition to second marriages which characterized the second century. (2) The 'younger widows' of 1 Tim. v. 11 cannot, it is said, have been literally widows. If they were, St. Paul, in directing them to marry, would be excluding them, according to the rule of 1 Tim. v. 9, from all prospect of sharing in their old age in the church's bounty. It follows, therefore, that the term 'widows' was used, as it was in the second century, in a wider sense, as implying not literal widowhood, but a consecrated life. (3) The rules giving to Timothy and Titus an almost absolute power over the elders of the church indicate a sacerdotal development characteristic of the Petrine element, which became dominant in the Church of Rome in the first apostolic period, but foreign altogether to the genuine Epistles of St. Paul. (4) The term 'heretic' is used in its later sense, and a formal procedure against the heretic is recognised (Tit. iii. 10), which belongs to the second century rather than the first. (5) The upward progress from the office of deacon to that of presbyter implied in 1 Tim. iii. 13, belongs also to a later period. Of these objections it may fairly be said that they come under the category of being 'frivolous and vexatious.'

(1) Admitting the interpretation of 1 Tim. iii. 2 to be the right one, the rule which makes deuterogamy a disqualification for the episcopal office is widely removed from the harsh, sweeping condemnation of all second marriages which we find in Athenagoras and Tertullian. (2) There is not the shadow of a proof that the 'younger widows' were not literally such. The 'widows' of 1 Tim. v. 3-13 were, like those of Acts vi. 1, ix. 39, women dependent on the alms of the church, not necessarily deaconesses or engaged in active labours. The rule fixing the age of sixty for their admission on the register is all but fatal to the contrary hypothesis. (3) The use of 'bishops' and 'elders,' as applied to the same persons (Tit. i. 5-7), and the absence in 1 Tim. iii. 1-8 of any immediate order between the bishops and deacons, are quite unlike what we find in the Epistles of Ignatius and other writings of the second century. They are in exact agreement with the language of St. Paul in Acts xx. 17-28 and Phil. i. 1. Few features of these Epistles are indeed more striking than the absence of any high hierarchic system. The authority given to Timothy and Titus was obviously temporary and provisional in its nature, and belonged to them, not as bishops, in the later sense of the term, but as the immediate personal representatives of the apostles. (4) The word 'heretic' has its counterpart in the 'heresies' of 1 Cor. xi. 19, and the sentence pronounced on Hymenæus and Alexander (1 Tim. i. 20) has a precedent in St. Paul's action at Corinth (1 Cor. v. 5). (5) The best interpreters do not find in 1 Tim. iii. 13 the transition from one office to another. If it is there, the assumption that such a transition was foreign to the Apostolic Age is altogether arbitrary.

IV. It is urged, again, that the false teachers who are referred to in the Pastoral Epistles present characteristics that belonged to the followers of Marcion and other Gnostic teachers in the second century. In the oppositions (*antitheses*) of the falsely named science (*gnosis*) of 1 Tim. vi. 20, there is, it is said, a manifest reference to the treatise which Marcion wrote under the title of *Antitheses*, setting forth the alleged contradictions of the Old and New Testament. The 'genealogies' of 1 Tim. i. 4 and Tit. iii. 9 point, in like manner, to the mystical succession of *Æons* in the systems of Valentinus and Basilides. The 'forbidding to marry and commanding to abstain from meats' fit in to Marcion's system, and not to that of the Judaizing teachers of the Apostolic Age. The apostle's assertion that 'the law is good or noble (*κάλος*)' implies a denial, like that of Marcion, of its Divine authority. The doctrine that 'the resurrection was past already,' was again, it is urged, thoroughly Gnostic in its character. In his eagerness to find tokens of a later date everywhere, Baur sees in the writer of these Epistles not merely an opponent of Gnosticism, but one in part under the influence of their teaching, and appeals to the doxologies of 1 Tim. i. 17, vi. 15, and to their Christology throughout, as having a Gnostic colouring.

Here also it is believed that the objections are altogether frivolous and fantastic in their character. The false teachers of the Pastoral Epistles are, to say the least, predominantly Jewish in their character, 'teachers of the law' (1 Tim. i. 7), giving heed to 'Jewish fables' (Tit. i. 14) and 'disputes connected with the law' (Tit. iii. 9). The natural suggestion that in Acts xx. 30, 31, St. Paul contemplates the rise and progress of a like perverse teaching, and that in Col. ii. 8-23 we have a like combination of an Essene type of Judaism, and a self-styled *Gnosis* (1 Tim. vi. 20), or 'wisdom' (Col. ii. 3), is met by the short and easy process of summarily rejecting both the speech and the Epistle as spurious. Even the denial of the resurrection, it may be remarked, belongs as naturally to the mingling of a Sadducean element with an Eastern mysticism as to the teaching of Marcion. The whole line of argument, indeed, first misrepresents the language of St. Paul in these Epistles and elsewhere, and then assumes the entire absence from the first century of even the germs of the teaching that characterized the second.

The Date of the First Epistle to Timothy.—Assuming the two Epistles to have been written by St. Paul, to what period of his life are they to be referred? It will be expedient to discuss the question as regards each Epistle separately. In regard to the first, the *data* are comparatively few—(1) A journey from Ephesus to Macedonia is mentioned in i. 3. (2) The age of Timothy is described as 'youth' (iv. 12). Three hypotheses have been maintained as satisfying these conditions.

- (A) The journey in question has been looked on as an unrecorded episode in the two years spent in Ephesus, as in Acts xix. 10.
- (B) It has been identified with the journey of Acts xx. 1, after the tumult at Ephesus.
- (C) It has been placed in the interval between St. Paul's first and second imprisonments at Rome.

Of these conjectures A and B have the merit of bringing the Epistle within the limits of the authentic records of St. Paul's life, but they have scarcely any other. Against A it may be urged—(1) that a journey to Macedonia such as is assumed would scarcely have been passed over in silence either by St. Luke in the Acts, or by St. Paul in writing to the Corinthians; and (2) that it is hardly conceivable that the church at Ephesus could have attained so full a development both for good and evil within so short a period as two years. Against B we have the fact that Timothy in the case of that journey had preceded the apostle, journeying to Macedonia (Acts xix. 22),

and probably to Corinth also (1 Cor. iv. 17, xvi. 10). The hypothesis that he may have returned to Ephesus before St. Paul's departure, and been left there, is traversed by the fact that he is with St. Paul in Macedonia when the latter writes the Second Epistle to the Corinthians. In favour of C, as compared with A or B, is the internal evidence of the contents of the Epistle. St. Paul clearly contemplates a prolonged absence, though the expectation of his return to Ephesus is not abandoned (1 Tim. iv. 13). It is hardly less clear that the Epistle implies a long previous absence. Discipline had become lax, heresies had multiplied, the organization of the church was in confusion. Other churches called for his presence, and he hastens on, leaving the disciple in whom he most confided as his representative.

The language of the Epistle also is not without its weight as supplying internal evidence of date. According to A or B, it would belong to the same group of Epistles as 1 Corinthians, 2 Corinthians, Romans, and Galatians, or, at the latest, to that which includes the Epistles to the Ephesians, the Colossians, and the Philippians, and in this case the obvious differences of style and language are not easy to explain. Assume a later date, as in C, and then there is room, as has been urged above, for the influence of new circumstances and new associations on a man of St. Paul's character, showing itself in new words and phrases. The large element of such words or phrases in the two Epistles, many of them common to both, is, at all events, a reason for believing that they were written with no great interval of time between them. The only objections of any weight to the position thus assigned are—(1) those which call in question the fact of any second imprisonment with an interval of travel between it and the first; and (2) the 'youth' of Timothy (iv. 12) when the Epistle was addressed to him. The former point will be discussed in a separate *Excursus*. In regard to the latter, it may be urged that, on the assumption of the later date, Timotheus need not have been more than thirty, and that a man of that age might well have been spoken of as relatively 'young' for such a task as that which the Epistle assigns to him.

Assuming on these grounds the later date of the Epistle as the more probable, we are able to gather some trustworthy conclusions as to the circumstances which led St. Paul to write it. He was released as he expected from his imprisonment at Rome (Phil. ii. 24), and carried into effect the resolution which he had then formed of revisiting the churches of Asia Minor. Timotheus, who had joined him at Rome (Col. iv. 1; Philem. 1), probably journeyed with him. It would be natural that he should use his freedom to carry out his long-delayed purpose of preaching the Gospel in Spain (Rom. xv. 24), perhaps revisit Crete (Tit. i. 5), make his way, as also he had intended, to Colossæ and the other churches of the valley of the Lycus (Philem. 22), and thence on to Ephesus. The Epistle shows us that he found that the sad forebodings which he had expressed in his farewell address to the elders of the Ephesian Church in Acts xx. 29, 30, had been only too well fulfilled. The First Epistle of St. Peter, which may safely be assigned to this period, shows that the 'grievous wolves' of persecution had made havoc of nearly all the Asiatic churches. The Epistle now before us tells of false teachers from among themselves, such as Hymenæus and Alexander (i. 20), who had overthrown the faith of many; and yet darker forms of evil were seen on the horizon (iv. 1-4). The organization of the church had fallen into decay, and needed a strong hand and vigorous measures to restore it. One such measure the apostle took himself in a formal excommunication of the two chief heretics (i. 20). But he had to pass on elsewhere, and doubtless wished to pay his promised visit to the Philippian Church, and so he started for Macedonia. What seemed to him the best course in this emergency was to leave the disciple, now perhaps for the first time entrusted with so grave a responsibility, to act as his representative—a vicar-apostolic,

as it were, clothed with full authority over all subordinate officers, with power to judge and punish offenders, and to enforce rules of discipline that had been neglected. The parting, if we identify it with that of 2 Tim. i. 4, was a sad one. The apostle, at all events, felt that the young disciple needed more definite instructions than those which had been given orally in what was, it may be, a somewhat hurried interview.

The facts thus brought before us make it probable that the Epistle was written somewhere on the journey through Macedonia to Nicopolis, on the western coast of Greece (Tit. iii. 12). The inscription found in many ancient MSS. and Versions, and reproduced in our English Bibles, which states that it was written from Laodicea, cannot claim any higher authority than that of being a conjecture based, perhaps, upon the supposition that this was the Epistle from Laodicea referred to in Col. iv. 16. It is far more probable, if we are to name any church, that it was written from Philippi or Thessalonica.

EXCURSUS I.

ON THE OFFICES OF BISHOP AND PRESBYTER IN THE APOSTOLIC CHURCH.

THERE cannot be a shadow of doubt that the two titles of Bishop and Presbyter were in the Apostolic Age interchangeable. The 'elders' of Acts xx. 17 are named as 'bishops' in Acts xx. 28. Bishops and elders are nowhere named together as distinct from each other. The 'bishop' of Tit. i. 7 answers to the 'elders' of Tit. i. 5. 'Bishops and deacons' appear as an exhaustive enumeration of the ministers of the church in Phil. i. 1, 1 Tim. iii. 1, 8, without the mention of 'presbyters' as an intermediate order. It is noticeable that in the Epistle of Clement of Rome to the Corinthians we have the same interchangeable use of the two terms (1 Cor. xlii., xlv., lvii.)—a fact not without weight in its bearing on the date and genuineness of that document; while in the more developed hierarchy of the Epistles of Ignatius, even in their least interpolated or most mutilated forms, the bishop appears as distinct from, and exercising authority over, the presbyters of the church (*ad Smyrn.* viii.; *ad Trall.* ii., iii., viii.; *ad Magn.* vi.). Each of the two titles has a history not without interest. That of 'elder' came naturally from the institutions of the Jewish synagogue (Luke vii. 3), which naturally passed, as at first the name 'synagogue' itself did (Jas. ii. 1), into the polity of the Christian church. It was without doubt the earlier of the two. It is implied in the mention of the 'younger men' (νεώτεροι) in the history of Ananias (Acts v. 6. Comp. Luke xii. 26; 1 Pet. v. 1, 5). It is recognised as applied to a body of men distinct from the apostles in Acts xi. 30, xv. 2, 4, 23. 'Elders' are ordained by Paul or Barnabas in every church (Acts xiv. 23).

In the Gentile churches, on the other hand, the word 'elder' would carry with it a less definite connotation, and would require to be associated with some words expressing function as well as rank, a *nomen officii* as well as a *nomen dignitatis*. The title of *Episcopus* presented itself as suitable for this purpose, combining as it did both Greek and Jewish associations. It had been used as early as the time of Pericles for the inspectors or commissioners who were sent by Athens to her subjects (Aristoph. *Aves.* 1022), and who, like the Harmosts of Sparta, exercised a general superintendence. The title was still current and beginning to be used by the Romans in the later days of the republic (Cic. *ad Att.* vii. 11). What was, perhaps, more to the purpose, it had been selected by the translators of the Septuagint for some of the officers who exercised authority in the polity of Israel (Num. iv. 16, xxxi. 14; Ps. cix. 8; Isa.

lx. 17), and in the first of these passages had been associated, in the case of Eleazar, with the functions of the priesthood. It expressed adequately the watchful inspection which was represented also by the name of 'shepherd' or 'pastor' (Eph. iv. 11). That pastoral supervision is indeed the dominant thought associated with it in the language of the New Testament. The 'elders' of Ephesus are as 'bishops' to 'feed the flock of God' (Acts xx. 18). St. Peter uses the cognate verb 'taking the oversight,' doing a bishop's office, in connexion with the same thought. Christ Himself is, in this association of ideas, 'the Shepherd and Bishop of our souls' (1 Pet. ii. 25). It is not without significance that other titles appear in the Apostolic Epistles, apparently as applied to the same officers, and distinguishing some from others. There are those who are 'over men' (προϊστάμενοι) in the Lord (1 Thess. v. 12), who 'rule' (προεστῶτες) well, and are worthy therefore of double honour (1 Tim. v. 17); those 'that have the rule' (ἡγουμένοι), 'watching on behalf of men's souls' (Heb. xiii. 17). Possibly also, we may find these 'bishop-elders' in the 'angels' of the apocalyptic churches in Rev. i.-iii. All these variations of terminology are characteristic of a time when the organization of the church was growing but not yet fixed. As compared with the condition of things represented in 1 Thess. v. 19, 20, 1 Cor. xii.-xiv., where there appears to be free scope for the exercise of every gift, and no special work of preaching assigned to the elders of the church, the Pastoral Epistles show a manifest advance towards fixity and completeness. The experience through which the Asiatic churches had passed in the apostle's absence made them feel that an absolute equality among presbyters was productive of disorder; and the appointment of Timotheus was an indication that the body must have a head, the assembly a president, the church a bishop, in the modern sense of that word as implying authority over other elders, with power to ordain, suspend, or deprive those who exercised that office. The desynonymizing tendency which is always at work in the history of language came in here. Reverence for the name of apostle, perhaps also the feeling that it implied an immediate personal mission from the Lord of the churches, hindered its transmission to those who succeeded, in part at least, to the exercise of their controlling authority. The name of 'angel,' even if we assume it to be applied to the bishops of the Seven Churches, was obviously open to the charge of ambiguity, and, as a matter of fact, never appears with this connotation elsewhere. Of the two names that had first been equivalent, 'bishop,' both etymologically and historically, lent itself most readily to this upward extension of its meaning, and by the close of the first century, as we see in the Ignatian Epistles, was applied to the presbyter, who by apostolic appointment, or the choice of the *Ecclesia*, or the laying on of hands of other bishops, was recognised as *primus inter pares*, with powers not sharply defined, and therefore more or less elastic in their character, varying according to the necessities of the time and the personal energy of those who filled the office. Comp. for a full and exhaustive discussion of the question, Bishop Lightfoot's 'Dissertation on the Christian Ministry,' in his *Commentary on the Epistle to the Philippians*.

EXCURSUS II.

ON THE SECOND IMPRISONMENT OF ST. PAUL.

It has been seen above that the phenomena presented by the Pastoral Epistles are best explained by the assumption that St. Paul was released from the *libera custodia*,

which left him, as in Acts xxviii. 30, in the comparative freedom of 'his own hired house,' able to receive visitors and carry on his work as an apostle and evangelist. If this were all, however, it might appear as if that hypothesis were made to fit in with the phenomena, and the *data* on which it rests might legitimately be impugned by those who question the authenticity of these Epistles. It is accordingly desirable to place before the reader whatever independent evidence there may be as to the further travels of the apostle, and his return to Rome for a second period of imprisonment, ending in his martyrdom.

(1) Clement of Rome (1 *Cor.* v.), in dwelling on the labours of St. Paul, speaks of him as having travelled to the 'farthest limits of the west.' Whatever interpretation may be put upon these words, whether we suppose them to refer to a voyage to those *Britanni* to whom the epithet *ultimi* was commonly applied (*Hor. Od.* i. 35, l. 30; *Virg. Æn.* viii. 727; *Lucan.* vii. 541), or to the apostle's contemplated journey to Spain (*Rom.* xv. 23), it is clear that a writer in Rome would not so have spoken of Rome itself; and we have accordingly, in Clement's vague phrase, the evidence of a contemporary writer as to a mission-journey beyond that city, which it is impossible to bring within the record of St. Paul's life down to the close of the Acts, and which implies, therefore, his liberation from the imprisonment which that book relates.

(2) The *Muratorian Fragment* (A.D. 170) at once confirms and interprets the language of Clement. It speaks of St. Paul as *ab urbe ad Spaniam proficiscentis*. The use of the term *urbs* implies, as Tregelles has pointed out (*Murat. Fragm.* p. 40), the Roman origin of the Fragment; and, looking to the early date assigned to that document by all competent scholars, it may fairly be taken as representing a local and trustworthy tradition.

(3) The tradition is carried on by Jerome (*Catal. Script. Illustr.*, 'Paulus'), who speaks of the apostle, echoing Clement's phrase, as having, after he had been set free at Rome, preached the gospel *in occidentis quoque partibus*; and by Chrysostom, who repeats (*Comm. on 2 Tim.* iv.) the Muratorian statement, that, 'after being in Rome, he went on to Spain.' The agreement of the Western and Eastern Churches bears witness to the widespread and unquestioned character of the tradition which they report.

(4) It may be mentioned that the fact of the journey into Spain is admitted by writers who, like Ewald (*Gesch. Isr.* vi. 621, 631) and Renan (*L'Antechrist*, p. 106), reject the Pastoral Epistles as not authentic, and are therefore led to this conclusion on grounds independent of them.

(5) A curious combination of facts enables us to conjecture with some probability the occasion of St. Paul's release. He had appealed from Felix to the Emperor. Two years passed, as we find from Acts xxviii. 30, without his cause coming on for trial. His prosecutors in Judea had taken no steps in the matter, had not appeared themselves, or secured counsel, or sent official information to their own countrymen (*Acts* xxviii. 21). Their absence was probably the chief cause of the long and wearisome delay. About this time, however, Josephus relates in his autobiography that he came to Rome, after having been, like St. Paul, shipwrecked on his voyage. His main object was to obtain the release of some Jewish priests who had been sent to Rome as prisoners by Felix, and this he obtained at a date which coincides with the close of the second year of St. Paul's imprisonment, through the influence of Aliturus, a Jewish actor, with the Emperor's wife, Poppæa (*Joseph. Life*, c. 3). 'May we not think it probable that St. Paul reaped the benefit of a general order for the release of Jewish prisoners sent by the Procurator of Palestine, obtained through this instrumentality? The reticence of Josephus in regard to the Christian Church the

Gamaliel-like tone in which he speaks (not to dwell on passages of doubtful genuineness) of John the Baptist and of James the Bishop of Jerusalem (*Ant.* xviii. 5, § 2, xx. 9, § 1), and, we may add, of a teacher who has been identified with the Ananias of Acts ix. 10 (xx. 2, § 4), his avowed Pharisaism, all make it probable that he would, at least, not be unwilling that the apostle—"a Pharisee, and the son of a Pharisee"—should share in the freedom which he had obtained for others.¹

¹ The inverted commas indicate a quotation from an 'Excursus on the later years of St. Paul's Life' by the present writer, in Vol. II. of Bishop Ellicott's *New Testament Commentary for English Readers*.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

CHAPTER I. 1-20.

1. Timothy reminded of the Charge given him when St. Paul went to Macedonia against Fables and strange Doctrine—4. The True End and Work of the Law—11. St. Paul's Call to the Apostleship—20. Hymenæus and Philetus.

1 PAUL, an apostle of Jesus Christ ^a by ¹ the commandment ^a Acts ix. 15.
^b of God our Saviour, and Lord Jesus Christ, *which is* ² Tit. i. 3.
2 ^c our hope; Unto ^d Timothy, ^e my own ³ son in the faith: ^c Col. i. 27.
^f Grace, mercy, and peace, from God our ⁴ Father and Jesus ^d Acts xvii. 1.
3 Christ our Lord. As I besought thee to abide still at Ephesus, ^e Tit. i. 4.
^g when I went into ⁵ Macedonia, that thou mightest charge ^f Gal. i. 3.
4 some ^h that they teach no other ⁶ doctrine, ⁱ Neither give heed ^g Acts xx. 1.
to fables and endless genealogies, ^k which minister ⁷ questions, ^h Gal. i. 6, 7.
5 rather than godly edifying ⁸ which is in faith: *so do.* Now ⁱ Tit. i. 14.
^l the end of the commandment is charity ⁹ ^m out of a pure ^k Ch. vi. 4.
6 heart, and *of* a good conscience, and *of* faith unfeigned: From
which some having swerved have ¹⁰ turned aside unto ⁿ vain ^l Gal. v. 14.
7 jangling; ¹¹ Desiring ¹² to be teachers of the law; understand- ^m 2 Tim. ii. 22.
8 ing neither what they say, nor whereof they affirm. But we
know that ^o the law *is* good, ¹³ if a man use it lawfully; ⁿ Ch. vi. 4, 20.
9 ^p Knowing this, that the law is not made for a righteous man, ^o Rom. vii. 12.
but for the ¹⁴ lawless and disobedient, for the ¹⁴ ungodly and for
sinners, for unholy and profane, for murderers of fathers and
10 murderers of mothers, for manslayers, For whoremongers, for
them that defile themselves with mankind, ¹⁵ for men-stealers, ¹⁶
for liars, for perjured persons, and if there be any other thing
11 that is contrary ^q to sound ¹⁷ doctrine; According to the ^q 2 Tim. iv. 3.
glorious ¹⁸ gospel ¹⁹ of the blessed God, ²⁰ ^r which was committed ^r 1 Cor. ix. 17
12 to my trust. ²¹ And I thank ²² Christ Jesus our Lord, ^s who ^s 2 Cor. xii. 9.
hath enabled ²³ me, ^t for that he counted me faithful, ^u putting ^t 1 Cor. vii. 27.
^u 2 Cor. iii. 5.

according to	² omit <i>which is</i>	³ true	⁴ the	⁵ was going to
⁶ not strange	⁷ present	⁸ the dispensation of God		
⁹ love	¹⁰ omit have	¹¹ babbling	¹² Wishing	
¹³ excellent	¹⁴ omit the	¹⁵ males	¹⁶ kidnappers	
¹⁷ healthy	¹⁸ omit glorious	¹⁹ insert of the glory		
²⁰ insert with	²¹ I was entrusted	²² give thanks to	²³ strengthened	

13 me into the ministry; ^v Who was before a blasphemer, and a ^v Acts viii. 3.
 persecutor, and injurious: ²⁴ but I obtained mercy, because ^w I ^w Lu. xxiii. 34.
 14 did *it* ignorantly in unbelief. ^x And the grace of our Lord was ^x Rom. v. 20.
 exceeding abundant ^y with faith ^z and love which is in Christ ^y 2 Tim. i. 13.
 15 Jesus. This *is* a ^a faithful saying, ²⁵ and worthy of all accepta- ^z Lu. vii. 47.
 tion, that ^b Christ Jesus came into the world to save sinners; ^a Tit. iii. 8.
 16 of whom I am chief. Howbeit for this cause ^c I obtained ^c 2 Cor. iv. 1.
 mercy, that in me first ²⁶ Jesus Christ might shew forth all ²⁷
 long-suffering, ^d for a pattern to them which should hereafter ^d Acts xiii. 39.
 17 believe on him to life everlasting. Now unto ^e the King ^e Ps. x. 16.
 eternal, ^f immortal, ²⁸ ^g invisible, ^h the only wise ²⁹ God, ^{be} ^f Rom. i. 23.
 18 honour and glory for ever and ever. ³⁰ Amen. This charge ^g Heb. xi. 27.
ⁱ I commit unto thee, son Timothy, ^k according to the pro- ^h Rom xvii. 27.
 phecies which went before on thee, that thou by them mightest ⁱ 2 Tim. ii. 2.
 19 ^l war a ³¹ good warfare; ^m Holding faith, and a good conscience; ^k Ch. iv. 14.
 which some having put away, ⁿ concerning faith have made ^l 2 Tim. ii. 3.
 20 shipwreck: ³² Of whom is ³³ ^o Hymenæus and ^p Alexander; ^m Ch. iii. 9.
 whom I have ³⁴ ^q delivered unto Satan, that they may learn ⁿ Ch. vi. 9.
³⁵ not to blaspheme. ^o 2 Tim. ii. 17.
^p 2 Tim. ii. 14.
^q 1 Cor. v. 5.

²⁴ wantonly cruel ²⁵ Faithful is the saying, ²⁶ as chief ²⁷ insert his
²⁸ of the ages incorruptible ²⁹ omit wise ³⁰ for ages of ages
³¹ the ³² were shipwrecked as concerns the faith
³³ are ³⁴ omit have ³⁵ be taught

Ver. 1. According to the commandment. Characteristic of the Pastoral Epistles (Tit. i. 3, and in another connexion Tit. ii. 15, but also in Rom. xvi. 26). Stronger and more emphatic than the simple reference to 'the Will of God' in the earlier Epistles.—God our Saviour. This also is a distinctive note of this group. Though the name of Saviour is still given to the Lord Jesus (Tit. i. 4, ii. 13, iii. 6), it is not limited to Him. The new feature in St. Paul's later language is that he thinks of the Father as essentially a Saviour, in all senses of the word, as the Preserver and Deliverer of mankind (comp. ii. 3, iv. 10; Tit. i. 3, ii. 10, iii. 4). Probably we may trace in this the influence of the language of the Magnificat (Luke i. 47), with which we may well believe him to have become acquainted through his intimacy with St. Luke.—Christ Jesus our hope. At once the ground of hope in the apostle's consciousness of His presence, and the object of hope in his anticipations of the future. The phrase is not a common one, but once before St. Paul had spoken of 'Christ in you, the hope of glory' (Col. i. 27), and in both passages has used the language of the LXX. Version of Ps. lxxv. 6: 'God our Saviour, Thou that art the hope of all the ends of the earth.'—My own son in the faith. Better 'true child.' The word (more affectionate than 'son') is one which St. Paul, in advanced life, was fond of using of the young disciples, such as Timothy (Phil. ii. 20) and Titus (Tit. i. 4), in whom he saw a genuine likeness of character to himself. The addition 'in the faith' distinguishes the relation from that of actual sonship.

Ver. 2. 'Grace, mercy, peace.' The addition of 'mercy' to the 'grace and peace' of St. Paul's earlier Epistles is another characteristic of this group (2 Tim. i. ; and in some MSS. Tit. i. 4). As with the title 'Saviour,' it is as though advancing years only led him to dwell more and more on that attribute of which he found so striking an example in God's treatment of himself (i. 16). 'Mercy' and 'peace' are found together in Gal. vi. 16.—From God the Father. Not peculiar to these Epistles, and yet characterizing all of them (2 Tim. i. 2; Tit. i. 4).

Ver. 3. As I besought thee to abide at Ephesus. See Introduction as to the occasion thus referred to. On the assumption of the conclusion there arrived at, it would be at the close of St. Paul's last visit to Ephesus, after his first imprisonment at Rome. He had seen, as the Epistle shews, much that made him anxious there, and eager as Timothy was to accompany him, bitter as were his tears at parting (2 Tim. i. 4), he 'besought' him to abide there. There was, as the word implies, probably some reluctance on the part of the young disciple to leave the apostle whom he loved so devotedly, and with whom he had for so many years travelled in the closest companionship.—To teach no other doctrine. Better 'no different (or strange) doctrine.' The first part of the word implies (as in 2 Cor. vi. 14) 'unequally yoked,' something discordant and out of harmony. Found only here and in vi. 3, it is probably a word coined by St. Paul.—That thou shouldest charge some. The undefined way in which St. Paul usually speaks of his Judaizing

opponents and others whom he condemns (Gal. i. 7, ii. 12; 1 Tim. i. 6, 19, iv. 1, v. 15, vi. 10). Timothy would know whom he had in view. Hymenæus, Alexander, Philetus, are afterwards singled out for special mention.

Ver. 4. **Fables and endless genealogies.** In the absence of contemporary information as to the state of the Ephesian Church at this period, the exact meaning of these words must remain doubtful. It is fair to assume, as the 'fables' are called 'Jewish' in Tit. i. 4, that they were more or less like those of which the Talmud is so full, legends that had been engrafted on the history of the Old Testament. Whether the 'genealogies' were pedigrees in the strict sense of the term, by means of which Judaizing teachers claimed the authority of illustrious ancestry (as *e.g.* Sceva and his sons may have done, Acts xix. 14), or lists such as those of the later Gnostics (Basilides and Valentinus) of the successive emanations of æons, male and female, with names such as Depth, Silence, Wisdom, and Fulness, from the primal abyss of Deity, we cannot now decide. It was natural that writers like Irenæus, living in the second century, and surrounded by these forms of error, should take the latter view, and it is, of course, possible that the germs of those theories appeared even in the Apostolic Age. The way in which Philo treats the actual genealogies of Genesis, as though each name represented a mystic truth, may have found imitators at Ephesus, and may have been the link between the purely Jewish and the purely Gnostic use of them. From St. Paul's point of view, these studies, whatever they were, were altogether profitless. They were 'interminable.' Once enter on such a line of teaching, and there was no knowing when to stop. The 'questions' they raised admitted of no answer. There is, indeed, nothing improbable in the thought that each of these forms of error may have had its representatives in the Apostolic Age, and that St. Paul condemned them all alike in one epithet of indignant scorn.—**Godly edifying.** The better reading gives '*the dispensation (or stewardship) of God.*' St. Paul falls back on the thought so prominent in the Epistle to the Ephesians, that the truth of which he was the preacher was a system, an organized and compact whole, a 'dispensation' of means to ends (1 Cor. ix. 17; Eph. i. 10, iii. 2; Col. i. 25), the ministers of which had received their stewardship from God, and so in strongest contrast with the rambling endlessness of the false teachers.—**So do.** The sentence in the Greek is with characteristic abruptness left unfinished, and St. Paul passes at once to that of which his mind is full.

Ver. 5. **The end of the commandment.** The statement would of course be true of the commandment, or law, of God, as in Rom. xiii. 10. But the word so translated is not used elsewhere in the New Testament in that higher sense, and is used in vers. 3 and 18 of the 'charge' or 'instruction' which the apostle had given Timothy. It would seem better, therefore, so to take it here. The sum and substance to which all that 'charge' converged was—not 'questioning'—but love. Here as elsewhere '*love*' is preferable to '*charity*.'—**Out of a pure heart and a good conscience and faith unfeigned.** We have here, as it were, the *genesis* of love, the three elements out of which it springs—(1) the heart, or seat of the affections, purified (by God, working through faith, Acts

xv. 9) from the selfish sensual life which shuts out love; (2) the 'conscience,' which never knowingly allows the will to be swayed by that lower life, and so becomes a law unto itself; (3) the faith, which is not the hypocritical assent to a dogma, the unreal profession of a religion, but true trust in God as loving all men, and which therefore leads us in our turn to love all because He loves them.

Ver. 6. **Having swerved.** The missing of the mark, the losing of the way, that comes, not from taking aim and failing, but from making no effort to reach the mark—the temper, *i.e.*, which is the exact opposite of that which St. Paul describes as his own in 1 Cor. ix. 26; Phil. iii. 13. In such cases heresy had its root in ethical evil rather than in intellectual error.—**Vain jangling.** The Greek word was possibly a word coined for the occasion. The history of the English word is not without interest. From the Latin *juculator*, the teller of jests and good stories, came the French *jongleur*, and the English 'juggler' or 'jangler.' The word is defined by Chaucer in the *Parson's Tale*: 'jangelyng is when a man speketh to moche before folk, and clappeth as a mille, and taketh no keep what he saith.' Its application to 'sweet bells jangled out of tune' was of later date.

Ver. 7. **Desiring (i.e. pretending) to be teachers of the law.** The compound word used by St. Paul suggests (as in Luke v. 17; Acts v. 34) a more official title than the English. They claimed to be Rabbis or doctors of the law, such as Gamaliel. The word shews clearly that it was still the Jewish element of which St. Paul was most in dread, though the context indicates that it was a Judaism of a less strict and more corrupt kind than that against which he reasons in the Epistles to the Galatians and Romans. Elymas (Acts xiii. 8) or Sceva and his sons (Acts xix. 14) may stand as the type of this newer form of error. They talked much, with a braggart confidence, of the law, and yet never dreamt of applying it as a rule of life in their own practice.

Ver. 8. **If a man use it lawfully.** 'We know,' the apostle seems to say, 'we who have been taught, through personal experience, by the Spirit of God, what is the nature and office of the law, that it is good and noble. To use it lawfully is to feel that it no longer touches us, that we are not under its condemnation, to press its observance not on those who are "just" as having the new life in Christ, but on those who still live in sin. That, with perhaps a slight play upon the word, is the *legitimate* use of law.'

Ver. 9. **The law.** There is no article in the Greek, but St. Paul's use of the words elsewhere (*e.g.* Rom. vi. 14; Gal. v. 18) justifies the translation. The law would not be needed but for the lawless element in men which needs correction.—**Disobedient.** Better '*insubordinate*,' the state of the 'carnal mind' which is not *subject* to the law of God (Rom. viii. 7). The next four words, while expressing different shades of evil, have this in common, that they all speak of evil in its relation to God, of sins against the First Table—the **ungodly**, who have no reverence; the **sinners**, who, apart from special offences, are without God in the world; the **unholy**, in whom there is no inward purity; the **profane**, in whom there is not even any show of consecration to His service. The words that follow, as describing sins against the Second Table, begin naturally with those

against the fifth commandment. In the strong words chosen to indicate the sins of deepest dye in each case, we may probably trace a righteous indignation at the sins of the Heathen world, like that in Rom. i. 24-32; possibly also as in Rom. ii. 21-24, to the vices which stained the lives even of these boasters of the law.—‘**Murderers of fathers.**’ The Greek is more generic, ‘*smilers,*’ without necessarily implying death as resulting from the blow. It is distinguished here from ‘man-slayers,’ and so sins against the fifth and sixth commandments come in their natural order.

Ver. 10. Sins against the seventh commandment, recognising the true division of natural and unnatural vices (‘defilers of themselves with *males*’), came first; then the worst form of offence against the eighth, the kidnapping and man-stealing to which the prevalence of slavery naturally gave rise, and in the guilt of which Jews were probably known to be sharers; lastly, the two forms of evil forbidden by the ninth, falsehood, with, or without, the added guilt of perjury. It is significant that no reference is made (as in Rom. xiii. 9) to the tenth commandment. The apostle prefers resting his case upon concrete evil acts, and does not enter on the less tangible region of desires.—**Contrary to sound doctrine.** Here for the first time we come across the word that more than any other is characteristic of the Pastoral Epistles (1 Tim. vi. 3; 2 Tim. i. 13, iv. 3; Tit. i. 9, 13, ii. 1, 2), occurring in this figurative sense in them and in them only. What it marks out is the tendency of the true doctrine to a *healthy* spiritual state, of all departure from the truth to a state morbid and unhealthy. The idea of health presupposed is that of clear perception, calm feeling, a will strong and stedfast—the *mens sana*, even though the *corpus sanum* be absent. Looking to the fact that when these Epistles were written St. Paul had been for years in intimate companionship with St. Luke, the beloved physician, it is not rash to conjecture that both the thought and term had been derived from him. The word, it may be noted, occurs three times in his Gospel (Luke v. 31, vii. 10, xv. 27), and not at all in the other three.

Ver. 11. **According to the glorious gospel.** Better, ‘*the Gospel of the glory of the blessed God.*’ The translation of the characterizing genitive, as though it were simply equivalent to an adjective, is for the most part misleading. St. Paul had used the phrase before, 2 Cor. iv. 4; there also with the meaning that the Gospel is a Gospel because it proclaims the glory, *i.e.* the power, and yet more the love, of God in Christ.—**The blessed God.** The adjective, elsewhere in the New Testament used of men only, is here and in vi. 15 applied to God.—**Which was committed to my trust.** Literally, in a construction peculiarly Pauline (1 Cor. ix. 17; Gal. ii. 7 *et al.*), ‘*with which I was entrusted.*’ The force of the ‘I,’ which in the Greek is emphatic, is lost in the English Version, and with it the subtle links of thought that lead on to what follows. First contrasting the Gospel which he preached with the morbid imaginations of false teachers, his mind is led to dwell on the succession of events by which he came to have the honour of so high a trust, and in which he traced the working of that Divine mercy in which he saw, more than in all other attributes, the glory of God revealed.

Ver. 12. **Who hath enabled me.** The order of the Greek is more emphatic. ‘*I give thanks to Him who gave me power, to Christ Jesus our Lord.*’ It is significant that the same word is used by Luke in his account of St. Paul’s conversion, ‘he was strengthened’ (Acts ix. 19). The tense points rather to what was done at that time than to a continuous action.—**Faithful.** In the sense of ‘trustworthy.’ So, with the same thought of this recognition of his faithfulness being an act of mercy, in 1 Cor. vii. 25. Christ in His pity saw, through the rage and fury of the persecutor, the germ of that thoroughness in action, and loyalty to conscience, which was capable of being developed into the higher faithfulness.—**Putting.** Better, when used of a Divine act, ‘*appointing,*’ as in 1 Thess. v. 9.

Ver. 13. **A blasphemer . . .** Probably in both senses of the word, as implying (1) violent and railing speech against men, (2) actual blasphemy against the Name which he now recognised as above every name. His own words in Acts xxvi. 11 give prominence to the latter meaning. Comp. Jas. ii. 7.—**Injurious.** Adding wanton outrage to the inevitable severity of persecution, the ‘haling’ men and women (Acts ix. 2), punishing them, probably by scourging, in the synagogues (Acts xxvi. 10).—**Because I did it ignorantly.** From one point of view St. Paul looked upon his past state as one in which he had been as ‘the chief of sinners.’ He had been ‘kicking against the pricks,’ resisting warnings, misgivings, the teaching of events, which might have opened his eyes to see the light. Yet, on the other hand, his eyes had *not* been opened, he had not sinned wilfully against a light clearly seen, and so the sin was one of ignorance leading to unbelief; and thus mercy, though he could not claim it as deserved, was still possible. He came within the range of the prayer, of which (recorded, as it is, by St. Luke) he may well have heard, ‘Father, forgive them; for they know not what they do’ (Luke xxiii. 34). And the view which he thus took of God’s dealings with himself enlarged his sympathies and made him more hopeful for others. We cannot fail to hear the echoes of his own experience when he speaks of ‘the times of ignorance which God winked at’ (Acts xvii. 30). There had been a time when he, too, had been, in some sense, the worshipper of an Unknown God.

Ver. 14. **Our Lord.** In the earlier Epistles we have the forms ‘the Lord,’ ‘the Lord Jesus Christ,’ ‘Jesus Christ our Lord.’ The use of this shortened form belongs to St. Paul’s later language (2 Tim. i. 8).—**With faith and love.** ‘Grace’ came as the result of ‘mercy,’ bringing with it the new trust which contrasted with his former unbelief, the new love which replaced the bitter hatred of the persecutor. And these were not simply human feelings. They had their life, their home, ‘in Christ.’

Ver. 15. **This is a faithful saying.** Better, ‘*Faithful is the saying.*’ The formula of citation is peculiar to the Pastoral Epistles, and in them occurs frequently (1 Tim. iii. 1, iv. 9; 2 Tim. ii. 11; Tit. iii. 8). It obviously indicates a stage of Christian thought in which certain truths had passed in a half proverbial form into common use and were received as axioms. Who first uttered them, and how they came to be so received, we do not know. What seems probable is that they were first spoken by prophets or teachers

in the Church, approved themselves to its judgment, testing what it heard and 'holding fast that which was good,' and then became the basis of catechetical teaching for children and converts. St. Paul clearly cites them as already known to Timothy.—**Came into the world to save sinners.** Here, for the first time, we find St. Paul using the phrase which was afterwards so characteristic of St. John's Gospel (i. 9, iii. 19, vi. 14, xi. 27). It implies with him, as with St. John, a belief in the mystery of the Incarnation, and it defines the purpose of that Incarnation as being to save all who came under the category of 'sinners' (Rom. v. 8).—**Of whom I am chief.** Every word is emphatic. 'I' more than any other, 'am' as speaking not of a past state only, but of the present—first not in order of time, but as chief in degree. Compare the cry of the publican in the parable, 'God be merciful to me *the sinner*,' Luke xviii. 13. Such is ever the cry of the conscience, when, ceasing to compare itself with others, it sees itself as in the sight of God.

Ver. 16. **For this cause.** Besides the ignorance that made mercy possible, there was a Divine wisdom working out a purpose of love. In him 'first,' or '*chief*' (as a greater, more typical instance than any other), Christ Jesus would show forth all the long-suffering which marked God's dealings with the world. That word, also, St. Paul had been thus taught to place high in the catalogue of Divine attributes (Rom. ii. 4, ix. 22), in that of the human excellences which were after the pattern of the Divine (2 Cor. vi. 6; Gal. v. 22; Col. iii. 12; 2 Tim. iii. 10, iv. 2), the characteristic of love in man (1 Cor. xiii. 4) as in God.—**Pattern.** The outline sketch which served as a pattern for others to fill up with the colouring or shadows which made it, as it were, in harmony with their own experience.—**Hereafter.** Strictly speaking, '*thereafter*,' starting from the moment of his conversion. . . . We cannot doubt that it was then that St. Paul began to encourage others by pointing to himself.—**Life everlasting.** Better perhaps '*eternal*.' Here also, as with 'coming into the world,' we note St. Paul's use of a word which, though not peculiar to St. John, is yet eminently characteristic of him, occurring seventeen times in his Gospel, and six times in his First Epistle.

Ver. 17. As in Rom. xi. 36, xvi. 27, the thought of God's great mercy leads the apostle to break out into a jubilant doxology.—**The King eternal.** Literally '*the king of the ages*,' of all the æons or periods which man's thought can apprehend in the remotest past, or future. The phrase is taken from the LXX. of Tobit xiii. 6 and Ps. cxlv. 13, and occurs here only in the New Testament. It is obvious, as in the parallel passages, that the doxology is offered to the Father.—**Immortal.** Better, as in Rom. i. 23; 1 Cor. xv. 52, '*incorruptible*.'—**The only wise God.** 'Wise' is wanting in the later MSS., and has probably been inserted from Rom. xvi. 27. The word 'only,' as applied to God, is not uncommon in the New Testament, but is especially characteristic of this Epistle (vi. 15, 16) and St. John (v. 44, xvii. 3; Rev. xv. 4).—**For ever and ever.** Lit. '*for the ages of the ages*,' periods in which each moment is an æon.

Ver. 18. Here, in writing or dictating, there must have been a pause. After the ecstasy of praise is over, the writer returns to the 'charge'

or 'commandment' from which he had diverged, and which he now solemnly committed to Timothy as a trust for the use of which he was responsible (2 Tim. i. 15).—**According to the prophecies that went before on thee.** The words point to some unrecorded event in the life of Timothy. At Lystra, probably on St. Paul's second visit, from the lips of Silas or other prophets, had come the intimation that he was called to the work of an evangelist (comp. Acts xiii. 2), and this had been followed by the laying on of the hands of the apostle and of the elders of the Church (1 Tim. iv. 14; 2 Tim. i. 6).—**By them mightest war a good warfare.** Better '*the good warfare*' (as in 2 Tim. iv. 7, '*the good fight*'), the campaign of truth against falsehood, of good against evil, and '*in them*,' as though he were to think of them, and of the spiritual gifts that followed on them, as weapons and resources.

Ver. 19. **Faith.** The personal subjective trust in God, as coupled with the 'good conscience.'—**Having put away.** The Greek implies violence, '*thrusting from them*.'—**Concerning faith have made shipwreck.** The article in the Greek before 'faith' implies that (as in iii. 9, iv. 6, v. 8, vi. 21; 2 Tim. iii. 8; Jude v. 3) it is taken in the objective sense as '*the faith which men believe*.' Casting from them the protection of a good conscience, without which real trust or belief was impossible, they drifted on the sea of error, and made shipwreck concerning *the faith*. The metaphor was common enough, yet we may think of St. Paul's fourfold experience of shipwreck (2 Cor. xi. 25; Acts xxvii.) as giving it a new vividness and power.

Ver. 20. **Hymenæus and Alexander.** The first probably identical with the false teacher named with Philetus in 2 Tim. ii. 17, as teaching that 'the resurrection was past already,' *i.e.* that it was simply ethical and ideal, as a rising to newness of life. From St. Paul's point of view, this was to overturn the faith. Those who held it, like shipwrecked sailors, had no hope of reaching the haven where they would be. The Alexander is probably the same as 'the coppersmith, who wrought St. Paul much evil,' of 2 Tim. iv. 14, possibly also the same as the man put forward by the Jews in Acts ix. 33. One who was a worker in copper, or rather bronze, would be likely to have influence with the workmen of Demetrius. One who was put forward by the Jews was not unlikely to identify himself with one form of Jewish error, *i.e.* an idealized Sadduceism, and as such to oppose himself to St. Paul, as preaching the doctrine, held by him in common with the Pharisees, of the resurrection of the dead.—**Whom I have delivered to Satan.** Better '*whom I delivered*,' the tense pointing to a definite time, probably on the occasion of his last visit to Ephesus. The act so spoken of involves (as in 1 Cor. v. 5) the thought that Satan, when permitted, exercises a power to inflict disease and pain on the bodies of men analogous to that of which we read in the Book of Job. That power is, indeed, recognised by our Lord (Luke xiii. 16) and by St. Paul in reference to himself (2 Cor. xii. 7, and probably 1 Thess. ii. 18). It might be connected, as in the case at Corinth (1 Cor. v. 2), with excommunication, but was not necessarily identical with it. And in both the cases referred to, and therefore probably in all others, it was thought of as remedial. The 'spirit was to be

saved' by the 'destruction of the flesh;' men were to be 'chastened' and 'disciplined' (this rather than 'taught' is the meaning of the word) as those who, though offending grievously, were not as yet shut out from love and from the hope of

pardon.—Not to blaspheme. The word is used probably to express the horror felt at the association of the name of God or Christ with a doctrine which overthrew the faith and led to impurity of life. Comp. Rom. ii. 24.

CHAPTER II. 1-15.

1. *Christian Prayers for Rulers*—4. *resting on the Universality of Redemption*—8. *Rules for Men in Worship*—9. *And for Women*—11. *Women not to teach publicly, but to adorn the Doctrine of Christ by their Lives.*

I EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks,¹ be made for all men; 2 For kings, and for all that are in authority;² that we may lead 3 a quiet and peaceable³ life in all godliness and honesty.⁴ For this is good and acceptable in the sight of God our Saviour; 4 Who will have⁵ all men to be saved,^a and to come unto the ^a Jo. xvii. 3. knowledge⁶ of the truth. ^b For there is one God, and ^c one ^b Gal. iii. 20. mediator between God and men, the man⁷ Christ Jesus; ^c Heb. ix. 15. ^d Mat. xx. 28. ^e Who gave himself a ransom for all, ^e to be testified⁸ ^f in due time.⁹ ^f 1 Cor. i. 6. ^g Gal. iv. 4. ^g Whereunto I am ordained¹⁰ a preacher, and an apostle, (^g I ^h Eph. iii. 7. speak the truth in Christ,¹¹ and lie not;) ⁱ a teacher of the ^h Rom. ix. 1. ⁱ Rom. xi. 12. ^j Gentiles in faith and verity.¹² I will therefore that men pray ^k every where,¹³ lifting up holy hands, without wrath and ^k Jo. iv. 21. ^l 1 Pet. iii. 3. ^l doubting.¹⁴ In like manner also, that ^l women adorn themselves in modest¹⁵ apparel, with shamefacedness¹⁶ and sobriety;¹⁷ not with brodered¹⁸ hair, or gold, or pearls, or costly array; ^m 1 Pet. iii. 4. ^m But (which becometh women professing godliness) with good ⁿ 1 Cor. xiv. 34. works. Let the¹⁹ woman learn in silence²⁰ with all subjection. ^o Gen. i. 27. ^p Gen. iii. 6. ⁿ But ^o I suffer not a woman to teach, nor to usurp authority ^p over the man, but to be in silence.²⁰ For ^q Adam was first ^q formed, then Eve. And ^r Adam was not deceived, but the ^r woman being deceived was in the²¹ transgression. Notwithstanding she shall be saved in²² childbearing, if they continue in faith and charity²³ and holiness with sobriety.¹⁷

¹ thanksgivings

² pre-eminence

³ tranquil

⁴ grave propriety

⁵ willet

⁶ prefix full

⁷ a man,

⁸ as the testimony

⁹ season

¹⁰ was appointed

¹¹ omit in Christ

¹² truth

¹³ in every place

¹⁴ debate

¹⁵ comely

¹⁶ modesty

¹⁷ sober self-restraint

¹⁸ braided

¹⁹ a

²⁰ quietness

²¹ has come to be in a state of

²² by means of

²³ love

Ver. 1. I exhort therefore. Carrying on the thought that he has begun a 'charge' and has to continue with it, perhaps also connecting faith in the love of Christ to all men, with the expression of that faith in worship.—Supplications, prayers, intercessions, and giving of thanks. Each

word has a distinct shade of meaning, and without any undue assumption, the list may be looked on as showing that the primitive worship of the Church included the same elements as those which we find in the earliest liturgies—(1) entreaties rising out of want, danger, or distress; (2) re-

quests for spiritual blessings ; (3) intercessions on behalf of the desolate and oppressed, with an implied prayer against the wickedness of the oppressor, as in Rom. viii. 26, 27, 34, xi. 2 ; (4) thanksgiving, implying a prayer for the continuance of the blessing for which we give thanks. It may be noted, however, that the word rendered 'intercessions' includes earnest personal pleading, meeting God, as it were, in prayer, whether for ourselves or others.

Ver. 2. **For kings.** The word was generic, but it at least included the Roman Emperor, besides those to whom, as *e.g.* to Agrippa, the kingly title was conceded. Probably in consequence of the counsels thus given, or of the unwritten tradition which it embodied, prayers of the kind spoken of are found (as now in the Prayer of the Church Militant in the English Communion Office) in all ancient liturgies.—**All in authority.** With, we may believe, a special inward application to such proconsuls as Sergius Paulus and Gallio, such officers as the Asiarchs and town-clerk of Ephesus, the chiliarch Lysias, and the centurion Julius.—**A quiet and peaceable life.** The words are significant as pointing to the early date of the Epistle. As yet, persecution had been from below, not from above, tumultuous violence rather than a system of legal repression. To pray for the Emperor was the way to quiet and safety. That prayer would have still been a duty, but it would hardly have been thus commended after the persecutions of Nero or Domitian.—**Lead.** Better 'pass,' as implying continuance through the whole period.—**Godliness and honesty.** The LXX. use of the first of these words, *εὐσεβεία*, shows that it was received as equivalent to 'the fear of the Lord,' in Prov. i. 7. 'Godliness' and 'piety' are both fair representatives of its meaning, the former being that uniformly adopted by the Authorised Version. 'Honesty' in the older sense of the word is that which is honourable, becoming, dignified, or grave. The connexion of the two words reminds us of the 'vir pietate gravis' of Virgil (*Æn.* i. 151).

Ver. 3. **Acceptable.** This and the kindred word rendered by 'acceptation' are peculiar to this Epistle.—**God our Saviour.** The Greek order is more expressive, '*our Saviour, God.*'

Ver. 4. No assertion of the universal love of God can be more clear than this. Whatever might be St. Paul's belief as to election and predestination, it did not prevent his resting absolutely on the truth that God wills all men to be saved. Men were tempted to draw a line of demarcation in their prayers, and could hardly bring themselves to pray for a Nero or a Tigellinus. St. Paul's argument is that such prayers are acceptable with God because they coincide with that will which, though men in the exercise of the fatal gift of freedom may frustrate it, is yet itself unchangeable. But this is not all. The nature of the 'salvation' is expressed in the words that stand as in opposition with it. It is found in the 'knowledge' full and deep, more than the mere *gnosis* of the understanding, of the truth which is eternal. This was what our Lord taught, as recorded by St. John (xvii. 3), and this was always the most prominent element in St. Paul's thoughts of the blessedness of the future (1 Cor. xiii. 12). Comp. 1 John iii. 2.

Ver. 5. **There is one God.** Better, 'God is

one,' as in Gal. iii. 20, a passage which St. Paul may almost be thought of as in some sense reproducing. There, as here, the argument is that the Unity of the Godhead is more than the negation of plurality ; that it implies oneness of purpose, unchanging and unvarying, as St. James puts it, 'without variableness or shadow of turning' (Jas. i. 17) ; and that that purpose is one of an unalterable love.—**One mediator.** As if the old associations of ideas in the argument of Gal. iii. 20 were still present to him, the thought that 'God is one' suggests that of a Mediator. But the relation of the two is not the same here as it is there. There he thinks of the Older Covenant as made 'in the hand of a Mediator,' *i.e.* of Moses, as coming between God and the people ; and this is one of its notes of inferiority to the New Covenant, which is in substance identical with that of Abraham, in which God acted in His own essential Unity, promising and giving without requiring any intermediate agency. Now St. Paul has learnt to see that the New Covenant also has a 'Mediator,' one who not only comes between the two parties to the contract, but is himself identified with both. Here the stress is laid on the *one* Mediator. If one only, and that as being 'a man,' then his mediation must be for all humanity, and the whole human race has been redeemed by him.

Ver. 6. **A ransom for all.** The words at once repeat and interpret those which St. Matthew (xx. 28) records as spoken by our Lord Himself. There a 'ransom,' simply, here 'a ransom paid as in exchange ;' there '*instead of many,*' here '*on behalf of all.*'—**Gave himself.** Not limited to the death upon the cross, though culminating in that highest act of self-surrender.—**To be testified.** Better '*the testimony,*' *i.e.* the witness which was needed, and in its own special season was given (comp. Gal. iv. 4), to make known to men the saving will of God.

Ver. 7. **Am ordained a preacher.** Better, '*was appointed a herald.*' It might have been thought that in writing to one like Timothy, loving and beloved, there would have been little need for this vindication of his authority, as if he were asserting his claims against the Judaizing teachers of Calatia or Corinth. What seems probable is that the necessity for so vindicating his position had formed a habit, and any mention of the Gospel led to his dwelling (as here and in 1 Tim. i. 11) on his own relation to it. Here the strong asseveration ('I speak truth, I lie not,' as in Rom. ix. 1) and the emphatic pronoun are perhaps intended to emphasize the marvel that such an one as he had been had been called to that high office.—**Faith and verity.** The Authorised Version suggests the idea that here again the writer was laying stress upon his personal truthfulness. Looking, however, to the objective sense of 'truth' in ver. 4, it would seem better to take the word in its higher sense here as defining the region in which he was a teacher, that region being the faith in man, answering to the truth revealed in Christ.

Ver. 8. **That men.** Better, as in the Greek, '*the men,*' as distinguished from the women. The 'praying' spoken of is not a mental act, but part of the public worship of the Church, and is therefore limited to the men. The sequence of thought implied in 'therefore,' is that the new view of humanity, of national life, of social

order, that had been set forth in the preceding verses, should influence men's worship, and keep them from the temptation to which a strong religious emotion is exposed, of turning prayers into harangues, full of 'wrath and debate.' The rule implies, what is indeed obvious throughout the New Testament, that the utterances of prayer were not confined to the Bishop or Elder who presided (1 Cor. xi. 4, xiv. 26-31).—**In every place.** The words do not appear to have been written with any intention of proclaiming, as our Lord did in John iv. 23, the acceptableness of true worship independently of local sanctity, but rather to emphasize the fact that the rule laid down was binding in the more private meetings of disciples as well as in the public gathering of the Ecclesia.—**Lifting up holy hands.** It would seem as if the older attitude of prayer both among Jews and Greeks still obtained in the Christian Church. Men stood (as in Luke xviii. 11) and prayed with outstretched hands. Those hands were to be 'holy,' uplifted in adoration, not in the vehemence of passion.—**Without wrath and doubting.** The latter word is misleading, and out of harmony with the context. Stress is laid, not, as in Jas. i. 6, on the necessity of faith in prayer, but on the inconsistency of the spirit of strife and debate with true worship. The word is for the most part translated 'thoughts' (as in Matt. xv. 19), but 'reasonings,' whether inward or outward, give a better meaning, and so it oscillates between 'doubt' in the former, 'debate' or 'disputing' in the latter case. And here the second meaning is obviously preferable. Comp. Phil. ii. 14.

Ver. 9. **In like manner also.** The word shows the sequence of the writer's thought. His mind is dwelling on the public worship of the Church. He has laid down rules for the men; he will now give rules for the women. General as those rules may seem, they have (as ver. 12 is enough to prove) a special reference to the dress and demeanour of women as worshippers. So understood, the rule is analogous to that of 1 Cor. xi. 5.—**Apparel.** The generic term, including the details that are afterwards specified. The Greek word, originally meaning 'order,' 'arrangement,' is precisely parallel, both in its primary and derived meanings, to the English.—**Shamefacedness and sobriety.** The spelling of the first word is a corruption of the older form 'shamefastness' which we find in the earlier editions of the Authorised Version. The second is but an inadequate rendering of the Greek *σπουδαίω*, but it is not easy to find a better. The ethical habit expressed is that formed by acts of self-control over desire till the effort of control is no longer needed (Arist. *Eth.* iii. 13), and so it is distinguished from the more instinctive 'modesty' which is joined with it. 'Self-restraint,' which has been suggested, loses sight of the true meaning of the word, and 'sober-mindedness' has no advantage over sobriety. 'Self-reverence,' though not a translation, comes perhaps nearer to the idea of the word.—**Not with broided hair.** . . . The words indicate, as those of 1 Pet. iii. 3—(1) that many women of the wealthier class were found among the converts; (2) that a fashion was growing up of coming to the meetings of the disciples with all the outward tokens of wealth that belonged, as they thought, to their social *status*—the 'plait-

ings of the hair,' which are so conspicuous in all the female busts of the time, the gold bands worn on the head, the 'pearls' which at that time were in more request than any gems (comp. Matt. vii. 6, xiii. 46), the raiment of Byssine or Coan texture, filmy, gauzy, embroidered with gold, for which women of fashion were ready to pay fabulous prices.

Ver. 10. **Becometh.** The same reference to a standard of decorum at once conventional and real, as in 1 Cor. xi. 13.—**Professing godliness.** The usual meaning of the verb is simply 'promise,' but here and in vi. 21, it is the promise implied by outward act, and is therefore rightly rendered by 'professing.' The Greek for 'godliness' (*θεοσεβία*) occurs here only in the New Testament, and is somewhat stronger than the *εὐσεβία* commonly so rendered; 'reverence for God' would express its meaning fairly.

Ver. 11. **Let the woman learn in silence.** Better 'a woman.' As before noted, the words indicate that St. Paul is dwelling on the position of women in the public meetings of the Church. For them to appear as teachers there would be an usurpation. 'Quietness' or 'tranquillity' rather than 'silence.'

Ver. 12. **To teach.** Obviously, as limited by the context, the reference is to public teaching. The question meets us whether the precept is of permanent obligation. And as far as the foregoing arguments go, it can hardly be said that they give a permanent ground. The appeal is to a standard of what is 'becoming,' and this may vary with the habits of society, and may therefore, if recognised and regulated, involve no 'usurpation' of authority. It was perhaps with a consciousness that something more was needed that St. Paul fell back upon the argument that follows.

Ver. 13. That argument is—(1) from the priority of man as such in the history of Gen. ii. So in 1 Cor. xi. 8, 9, the woman was created for the sake of the man. The record (received, of course, by St. Paul as the record of a fact) bore witness to an order which it was not for individual men or women to set aside.

Ver. 14. (2) The woman was in that first typical history the one directly deceived by the Tempter, Adam's sin being thought of as more against light and knowledge, and so 'she has come to be in the state of a transgressor.' The implied thought, of course, is that that greater liability to deception continues now; and this was probably strengthened by what the apostle actually saw of the influence of false teachers over the minds of women (2 Tim. iii. 6, 7). The history of the fall seemed to him acted over again. Comp. the position of the woman Jezebel in the Church of Thyatira (Rev. ii. 20), and the false prophetesses in Ezek. xiii. 17.

Ver. 15. **Saved in childbearing.** Better 'by childbearing.' There seems no ground (in spite of the authority of some great names) for taking the Greek article as giving a meaning of pre-eminence to the word that follows it. 'She shall be saved by the childbirth,' i.e. by the seed of the woman, the incarnate Christ. It is scarcely credible that St. Paul, if he meant this, would have expressed it so obscurely. We may, I believe, see in this a kind of bold Luther-like way of stating that home life rather than public life, the functions of a mother rather than of a teacher, are ap-

pointed for her. At first, it is true, the latter were assigned as a punishment; but they shall become her way of salvation, if only she fulfils the ethical relations that attach to it. Comp. the similar advice in v. 14.—With sobriety. The

force of the change of preposition seems to be that the other graces, excellent as they are, require, each and all, to be coupled with the self-reverence, as contrasted with self-assertion, on which St. Paul is insisting.

CHAPTER III. 1-16.

1. *Qualities required for Bishops*—8. *For Deacons*—15. *The Church of God and the Mystery of Godliness.*

1 **T**HIS is a true¹ saying, If a man desire² the office of a
 2 ^abishop, he desireth a good work. ^bA bishop then ^aActs xx. 28.
 must be blameless, the husband of one wife, vigilant, sober, of ^bTit. i. 6, etc.
 3 good behaviour,³ given to hospitality, ^capt to teach; Not given ^c2 Tim. ii. 24.
 to wine, ^dno ⁴striker, not greedy of filthy lucre;⁵ but patient,⁶ ^d2 Tim. ii. 24.
 4 not a brawler,⁷ not covetous;⁸ One that ruleth well⁹ his own
 house, ^ehaving his children in subjection with all gravity;¹⁰ ^eTit. i. 6.
 5 (For if a man know not how to rule¹¹ his own house, how shall
 6 he take care of the church of God?) Not a novice, lest being
 lifted up¹² with pride¹³ he fall into the condemnation of the
 7 devil. Moreover he must have a good report of¹⁴ ^fthem ^f1 Cor. v. 12.
 which are without; lest he fall into reproach¹⁵ and the snare ^g2 Tim. ii. 26.
 8 of the devil. Likewise *must* ^hthe deacons *be* grave,¹⁵ not ^hActs vi. 3.
 double-tongued, ⁱnot given to much wine, not greedy of filthy ⁱLev. x. 9.
 9 lucre;¹⁶ ^k Holding the mystery of the faith in a pure con- ^kCh. i. 19.
 10 science. And let these also first be proved;¹⁷ then let them
 11 use the office of a deacon, being *found* blameless. ^lEven so ^lTit. ii. 3.
*must their wives*¹⁸ *be* grave,¹⁵ not slanderers, sober, faithful in
 12 all things. Let the deacons be the husbands of one wife,
 13 ruling¹⁹ their children and their own houses well.²⁰ For they
 that have used the office of a deacon well purchase to²¹ them-
 selves a good degree,²² and great boldness in the faith which is
 14 in Christ Jesus. These things write I unto thee, hoping to
 15 come unto thee shortly:²³ But if I tarry long,²⁴ that thou
 mayest know how thou oughtest to behave²⁵ thyself ^min the ^mEph. ii. 21.
 house of God, which is the church of the living God, the pillar
 16 and ground of the truth. And without controversy,²⁶ great is
 the mystery of godliness: ⁿGod²⁷ was manifest²⁸ in the flesh, ⁿJo. i. 14.

1 Faithful is the	2 aspires after
3 sober, self-restrained, seemly in conduct	4 not a
5 omit not greedy of filthy lucre	6 forbearing
8 a lover of money	9 presideth well over
11 preside over	12 puffed up
14 testimony from	15 decorous in life
17 tested	18 the women
20 omit well	21 gain for
23 sooner than I thought	24 omit long
26 confessedly	27 who
	7 quarrelsome
	10 grave decorum
	13 omit with pride
	16 base gains
	19 presiding well over
	22 position
	25 conduct
	28 manifested

o justified in the Spirit, p seen of angels, q preached unto²⁹ the
 Gentiles, r believed on in the world, s received up into glory.

o Mat. iii. 16.
 p Mat. xxviii.
 q Acts x. 34.
 r Col. i. 6, 23.
 s Acts i. 19.

²⁹ among

Ver. 1. **A true saying.** Better as before, 'faithful,' so as to keep the identity of phrase before the English reader.—**The office of a bishop,** or overseer, was not likely, at the time when St. Paul wrote, to be an object of worldly ambition. The risk was the other way. Men were likely to draw back from the burden of responsibility, and to accept it only by constraint (1 Pet. v. 2). Hence the stimulus of a new motive was needed, and was found in the half-proverbial maxim which named the office, with all its labour and risk, as a goodly and noble work for a man to aim at.

Ver. 2. **A bishop must be blameless.** Literally, 'giving no handle to reproach, unassailable.'—**The husband of one wife.** The emphasis of the numerical adjective shows that the command is restrictive rather than injunctive, but both this verse and ver. 4 appear to take marriage for granted. It is obvious that in a community much exposed to the suspicions or the slanders of the heathen, this would be a safeguard against many of the perils to which a celibate clergy have always been exposed. What the nature of the restriction was is a more difficult question. Two, perhaps three, solutions present themselves:—(1) That the bishop is not to have more than one wife at a time, and that the permission of polygamy by Jewish teachers (Joseph. *Ant.* xvii. 1, 2; Justin Mart. *Tryph.* p. 363 c.) and among the Greeks made this restriction necessary, that the higher morality of the Christian society might not be impaired in its official representative. Against this is to be set the fact that polygamy was never recognised as permissible for any Christian disciple, and that it was therefore unnecessary to make it a special condition of any ministerial office. (2) That it forbids all second marriages. The *prima facie* meaning of the corresponding phrase in v. 9, 'the wife of one husband,' is in favour of this view, as is the fact that second marriages were regarded by Christians generally in the first two centuries as more or less disreputable, just short of actual sin, or as (*e.g.* Athenagoras) some did not shrink from saying, a 'decent adultery,' and the traditional rule of the Eastern Church as to the unlawfulness of such marriages in the clergy. The bishop was not to be exposed to the stigma that attached to such unions, connected as they often might be with want of power to control sensuous desire, or with the schemes of the fortune-hunter. (3) A third explanation is, perhaps, more satisfactory. The most prominent fact in the social life both of Jews and Greeks at this period was the frequency of divorce. This, as we know, Jewish teachers, for the most part, sanctioned on even trifling grounds (Matt. v. 31, 32, xix. 3-9). The apostle, taking up the law which Christ had laid down, infers that any breach of that law (even in the one case which made marriage after divorce just permissible) would at least so far diminish a man's claim to respect as to disqualify him for office. This case would, of course, be included in the more general rule of the second interpretation, but the phrase 'the husband of one wife' has a more special emphasis

thus applied. St. Paul would not recognise the repudiated wife as having forfeited her claim to that title, and some, at least, of its rights.—**Vigilant.** 'Sober' in the narrower, modern sense of the word.—**Sober.** In the wider sense of the word, implying (as in iii. 15) what has been called 'self-reverence.'—**Of good behaviour.** The outward expression of self-restraint, in grave and measured bearing.—**Given to hospitality.** The stress laid on this virtue here and in Tit. i. 8, 1 Pet. iv. 9, Rom. xii. 13, Heb. xiii. 2, rested mainly on the special trials to which the state of society exposed the early converts. The houses of heathen friends were often shut against them; at inns they were exposed to ridicule and insult. It was the duty of all Christians, and especially of the bishop-elder, as representing the society, to be ready to receive even absolute strangers, supposing always that they brought sufficient credentials (the 'letters of commendation' of 2 Cor. iii. 1) to show that they were neither spies nor heretics nor of disreputable life.—**Apt to teach.** In the older sense of the word, as implying special aptitude and gifts for the work.

Ver. 3. The words imply that in the haste of the early organization of the Church, mistakes had been made which invested even such characters as those described with the office of a bishop or elder.—**Not given to wine.** The Greek word is sometimes used, it is said, for the petulant, quarrelsome temper as of a man in his cups, without implying that it actually proceeds from intoxication. There is no reason, however, for not receiving it in its full or literal meaning.—**No striker.** This condition seems from our modern point of view a strange one, but the history of not a few of the Councils of the Church (*e.g.* the 'Robber' Council of Ephesus, A.D. 449) shows that even in a more advanced stage of Christian culture, it was not altogether needless, and the passing allusion in 2 Cor. xi. 20 ('If a man smite you on the face') indicates that some of St. Paul's personal antagonists had had recourse to this form of argument, as well as to slander and self-assertion.—**Not greedy of filthy lucre.** The Greek word thus rendered is not found in the better mss., and seems to have been inserted from Tit. i. 7. Its precise meaning is rather that of one who seeks gain by base, disreputable means.—**Patient.** Better 'forbearing.' The reasonable temper which does not insist even on actual rights, and still less on satisfaction for real or supposed injuries.—**Not a brawler.** The English word, though somewhat obsolete, expresses the meaning of the Greek, 'not quick in quarrel.'—**Not covetous.** Somewhat too general, 'Not a lover of money.'

Ver. 4. **One that ruleth well his own house.** Like the former condition, 'the husband of one wife,' the qualification seems to presuppose the experience of home life as practically the best, if not the necessary, preparation for the pastoral office.

Ver. 5. **For.** Literally 'but,' the reason being implied rather than stated in the imaginary case which the apostle puts as involving obvious unfitness.—**Take care.** The change of words assumes that 'presiding,' the position of authority, involves

watchful carefulness over those subject to it. The contest between 'his own house' and the 'Church of God' presupposes the definition of that Church as the house or family of God, which we find in ver. 15.

Ver. 6. **Not a novice.** Not referring to general inexperience, but specially to the state of one newly *planted* in the Church by conversion, and yet more definitely by baptism.—**Lifted up with pride.** Better, '*besotted*' or '*beclouded.*' The explanation commonly given of the word (*τυφωθῆς*) connects it with *τύφος*, as smoke or mist, obscuring or dimming our perception of realities. There is sufficient evidence that the word was thus used both in earlier and later Greek. I am inclined, however, to suggest that St. Paul used the term with a more technical and definite meaning. The word *τύφος* (the original of our modern 'typhus') had come to be used, from Hippocrates downward, to describe a particular class of fever, of which stupor or delirium were characteristic symptoms, and this would seem to be precisely what St. Paul has in view. The neophyte suddenly raised to power is excited as by the fever of authority, and, as we say, 'loses his head.' The word was likely from its history to be familiar to St. Luke, and thus takes its place in the induction which tends to show that intercourse with him influenced the phraseology of St. Paul's later Epistles.—**The condemnation of the devil.** Grammatically in the Greek, as in the English, the words are ambiguous and may mean either—(1) the judgment which the devil passes; or (2) the judgment passed on him. The analogy of 'the snare of the devil' in the next verse, so far as it goes, is in favour of (1), but is outweighed by the general analogy of Scripture, in which the devil is always, as the word *διάβολος* implies, the accuser and the slanderer, but not the judge, of man. Accepting (2), therefore, the words imply a reference to the Rabbinic view of the history of Satan, how, created in perfect excellence, his first act (here comes in the parallelism with the novice) was to admire himself, and so, fevered with ambition, to aspire after equality with God, and thus to bring upon himself the sentence of condemnation.

Ver. 7. **A good report from them that are without.** As a matter of practice, the word points to more than general reputation. The 'report' (*μαρτυρία*) was *testimony* direct and formal. Those 'without' are, of course, as in 1 Cor. v. 12, the non-Christian members of the community in which the candidate for the Episcopate resided. From them, as employers, friends, neighbours, he was to obtain letters testimonial as well as from the brethren.—**Into reproach and the snare of the devil.** Both words in the Greek are without the article, and both may accordingly be taken in connexion with 'the devil.' Practically it makes little difference in the sense. The 'reproach,' even if it were thought of as originating with the Tempter, must in the nature of the case have been uttered by human lips. Where the man who entered on a responsible office had no reputation established by direct testimony to fall back upon, he had but slender defence against calumnies and reproaches. If they came on him, he was liable to fall into the snare of passionate resentment, or reckless defiance, or yet more reckless despair.

Ver. 8. **The deacons likewise.** As the 'bishops' and 'elders' were titles applied to the

same persons, expressing different aspects of their relation to the Church, there is, of course, no mention of the 'elders' as an intermediate order. The absence of that order, as contrasted with the recognition of the three grades in the Ignatian Epistles, is, so far as it goes, evidence of the early date of the Pastoral Epistles. There is a certain touch of inferiority in the conditions named for the deacons, as compared with those for the Episcopate. No teaching power is required. The danger of intemperance is expressed in stronger terms; the evil of the love of base and fraudulent gain, the special temptation of those who had the charge of the Church's alms, is more prominent.

Ver. 9. **The mystery of the faith.** The truth hidden before, but now revealed to the initiated. Comp. 'the mystery of godliness' in ver. 16, and the use of the word in Eph. iii. 3-5. Guided by the analogy of that passage, and by v. 8; Jude, ver. 3, it seems better to take faith here in its objective sense, but that and what is called its subjective meaning are so blended together in St. Paul's thoughts that it is scarcely possible to draw a hard and fast line of demarcation between them.

Ver. 10. **Let these also first be proved.** Not, as the English word suggests, by an experimental probationary period of service, though this is not perhaps excluded, but tested in whatever might seem expedient by evidence as to their past life. If they stood that test, and were found open to no charge, then they were to 'serve' or, more literally, to '*work* as deacons.'

Ver. 11. **Even so must their wives.** The mention of women in this parenthetic way is, in any case, remarkable, seeing that the writer returns to the deacons in the next verse. The English of the Authorised Version is a possible rendering, but the absence alike of the article and the pronoun in the Greek, and the obvious parallelism with ver. 8 (*διακόνους ὁσπύτας—γυναῖκας ὁσπύτας*), make it far more probable that St. Paul is speaking of the women who had a like work, the deaconesses of the Apostolic Church, to whom he refers in Rom. xvi. 1, 'Phœbe, the servant (*διάκονος*) of the Church at Cenchrea.' As there was no feminine form of the word, it was necessary to use 'women;' but it is clear that we are dealing with qualifications for office, not with general advice applicable to all. The functions of these deaconesses (the *ministrae* of whom Pliny (*Ep.* x. 96) speaks in writing to Trajan) were probably analogous to those of their male colleagues—the distribution of alms to their own sex, caring for the sick, nursing orphan children, instructing female converts, and helping in the administration of their baptism.—**Not slanderers.** The word so translated is that which commonly appears as the name of the devil, as the great slanderer and accuser of man and God. The Pastoral Epistles are the only part of the New Testament in which it appears in its generic sense.—**Faithful.** Chiefly in the sense of 'trustworthy' in all the details of their work.

Ver. 12. After the parenthetic digression, the list of qualifications for the deacons is continued, the conditions of good reputation being identical with those for the bishops.

Ver. 13. **Purchase for themselves a good degree.** The English rendering sounds hard and technical, but it is not easy to suggest a better. 'Step,' 'station,' 'rank,' 'position,' have been pro-

posed, and all (except perhaps the first, which yet is the more literal) fairly represent the meaning of the word. In any case the meaning is obscure. We have—(1) 'They gain for themselves an upward step, a higher position,' *sc.* the office of a bishop-elder; and (2) 'They gain a noble position where they are.' The arguments for (2) preponderate. It is not in harmony with St. Paul's character to suggest promotion as a motive for work, but rather to urge that a man should abide in his calling (1 Cor. vii. 20). There is no evidence that such promotion was common in the Apostolic Age, when men were made deacons or bishops according to their special gifts. Accepting (2), the thought is that the humbler work may be made as noble as the higher.—**Great boldness in the faith.** Is the boldness one of feeling or utterance? Is the 'faith' the trust of the man in God, or the creed which he believes? No certain answer can be given to these questions, but so far as it is necessary to define where possibly the writer did not define, the latter view seems preferable.

Ver. 14. **Shortly.** Literally, 'sooner' than was expected. It would seem as if St. Paul had left Ephesus for Macedonia, and wrote giving directions for a probably lengthened absence. Then something like a change of plan suggests itself. He could not tell whether it will be possible. We cannot tell whether it was carried into effect.

Ver. 15. **The house of God.** The true Bethel, in which through the Spirit God manifests His presence. The title, at first applied locally, as in Gen. xviii. 17, 19, and continuing so applied throughout the whole period of the Old Testament, received a new significance in the teaching of our Lord. The promise to Peter led naturally to the inference that the *ecclesia* which was to be 'built' upon the rock was the house of God in a higher sense than that in which the name had been given to the Temple at Jerusalem. St. Paul is never weary of dwelling on the thought from every point of view (1 Cor. iii. 9, 16; 2 Cor. vi. 16; Eph. ii. 22), and the Epistle to the Hebrews depicts the same image (iii. 2, 5, 6). The word rendered 'Church' of course had not as yet any local or material imagery connected with it, and was simply equivalent to 'congregation.'—**The pillar and ground of the truth.** The words admit grammatically of three possible constructions. (1) They may be taken, with a change of punctuation, in connexion with what follows. (2) They may stand in apposition with the 'Church of the living God' as the nearest substantive. (3) They may be connected with the pronoun implied in the opening words, 'that thou mayest know,' and so be applied to Timothy himself. Of these (1) may be rejected as having but little authority, involving an awkward anti-climax, and leaving the sentence from which the words are thus detached to close abruptly. (2) has the greatest weight of authority, both patristic and modern, in its favour. Against it there is the confusion of metaphor thus introduced, the 'house' of the previous clause being used as a 'pillar' in a larger fabric. (3) has in its favour some great names (Gregory of Nyssa, Gregory of Nazianzen, and Basil), the *consensus* of the three implying something like the interpretation of a school of theologians, and yet more the fact that elsewhere the metaphor of the 'pillar' is elsewhere, as in Gal. ii. 9, Rev. iii. 12, applied to individual persons. On the whole, there-

fore, there seems reason for adopting it. Even here, however, there is a certain mingling of imagery, the 'pillar' being also the 'ground' or 'foundation.' Possibly the word so rendered may be taken in the wider sense of 'support' or 'prop.' In Rev. xxi. 14 and Eph. ii. 20, however, the 'foundation' is identified with 'prophets and apostles.'

Ver. 16. **Without controversy.** '*Confessedly*' answers better to the purely affirmative element of the Greek word.—**Is the mystery of godliness.** As interpreted by the language of this Epistle, the phrase stands parallel to 'the mystery of the faith' in ver. 9; *i.e.*, the word 'godliness' is taken in a half objective sense as the religion which men profess, and the 'mystery' here, as there, is the truth once hidden, but now revealed, in a creed, but yet also even more in a Person.—**God was manifested in the flesh.** For the various readings of the Greek, see note below. Here I assume that which gives in the English '*who* was manifested.' The apparent anomaly of an antecedent in the neuter and a relative in the masculine finds its parallel and explanation in Col. i. 27, where we have 'the mystery which (or who) is Christ in you, the hope of glory.' The Truth *is* the Person. If the reading thus adopted seems at first less strong as a proof of the Godhead of the Son than that previously received, it must be remembered that it is in closer accordance with the language of St. John, 'The Word became flesh' (John i. 14). The structure of the whole sentence, the rhythmical parallelism of its clauses, the absence of conjunctions, makes it all but certain that we have here the fragment of a primitive creed or hymn, the confession made by converts at their baptism, or chanted afterwards in worship.—**Justified in the Spirit.** Better, 'justified *in* spirit.' The Greek simply expresses an antithesis to 'in the flesh' of the previous clause. 'Justified' in the sense of 'declared to be righteous,' with perhaps a special reference to the voice from Heaven at His baptism.—**Seen of angels.** The formulated utterance of the thought which St. Paul expands in Eph. iii. 9, 10. The mystery of the Incarnation was manifested not to men only but to angels, as at the Temptation, the Agony, the Resurrection.—**Was preached unto the Gentiles.** Better '*among*.' The words expressed the relation of the mystery of godliness to mankind, as the previous clause its relation to the higher order of spiritual beings.—**Was believed on in the world, received up into glory.** The visible and invisible are again brought into antithesis. The historical position of the Ascension as preceding the conversion of the Gentiles is inverted so as to end with the thought that He who was received up in glory abides there for ever. The progress of His kingdom in the world is but the partial manifestation of the glory of the kingdom in Heaven.

Note on ver. 16.

The evidence in favour of the reading which has been adopted above may be briefly stated for the English reader. The three readings in the Uncial or capital letters of the more ancient and therefore authoritative MSS. are as follows:—

- (1) ΘΣ—the abbreviated form of ΘΕΟΣ, 'God.'
- (2) ΟΣ—the relative pronoun in the masculine 'who.'
- (3) Ο—the relative pronoun in the neuter, 'which.'

Of these (1) is found in some of the older MSS., but not without indications, in some cases, of the lines which distinguish θ from \circ , and mark the contraction, having been retouched or inserted by a later hand, in most of the later MSS. in cursive or running hand, and in some quotations by the later Greek fathers and a few versions.

(2) is found in the Sinaitic MS., and according to the latest investigations was the original reading of the Alexandrian; in the Gothic, Syriac, and Coptic Versions, and in quotations in Cyril of Alexandria and some other Fathers.

(3) is found as one of the readings in the Cambridge Codex, in all the Latin Versions, and in quotations in all the Latin fathers except Jerome.

Looking to the facts that (1) and (2) were so closely alike that the latter might easily be altered into the former, and that men might be tempted on dogmatic grounds to make the alteration, while there would be little or no temptation the other way; that the change to the neuter form of the pronoun might naturally have been made by a transcriber for the sake of grammatical agreement with the substantive 'mystery'; and that the evidence for (2) is even by itself stronger than for either of the other two, there ought, it is believed, to be little hesitation in adopting it. Among recent critics (Griesbach, Lachmann, Tischendorf, Tregelles, Alford, Ellicott, and Wordsworth) there is a *consensus* in its favour.

CHAPTER IV. 1-16.

I. *The False Teaching of the Latter Times*—7. *True and False Asceticism*—

II. *Personal Exhortation to Purity, Study, Activity.*

1 **N**OW the Spirit ^a speaketh expressly, that ^b in the latter ^c times some shall depart from the faith, giving heed ^c to
 2 seducing ¹ spirits, and ^d doctrines of devils; ² ^e Speaking lies in
 hypocrisy; ³ ^f having their conscience ⁴ seared with a hot iron; ^f
 3 ⁵ Forbidding to marry, ^h and *commanding* to abstain from
 meats, ⁵ which God hath ⁶ created ⁱ to be received ^k with thanks-
 4 giving of them which believe and know ⁷ the truth. For ^l every
 creature of God *is* good, and nothing to be refused, ⁸ if it be ⁹
 5 received with thanksgiving: For it is sanctified by the word of
 6 God and prayer.¹⁰ If thou put the brethren in remembrance
 of these things, thou shalt be a good minister of Jesus Christ,
^m nourished up in the words of faith and of good ¹¹ doctrine, ^{m2} Tim. iii. 14. =
 7 whereunto thou hast attained.¹² But ⁿ refuse profane and old
 wives' fables, and ^o exercise ¹³ thyself *rather* ¹⁴ unto godliness. ^o Heb. v. 14.
 8 For ^p bodily exercise ¹⁵ profiteth little: ¹⁶ but ^q godliness is
 profitable unto all things, ^r having promise of the life that now ^r
 9 is, and of that which is to come. This *is* a faithful ¹⁷ saying ^r
 10 and worthy of all acceptation. For therefore ^s we both labour ^{s 1} Cor. iv. 11.
 and suffer reproach, because we trust ¹⁸ in the living God, ^t who ^t
 is the Saviour of all men, specially ¹⁹ of those that believe. ^t Ps. xxxvi. 6.
 11, 12 These things command ²⁰ and teach. ^u Let no man despise ^{u 1} Cor. xvi. 11.
 thy youth; but ^v be thou an example of the believers, ²¹ in ^v Tit. ii. 7. =
 word, in conversation, ²² in charity, ²³ in spirit, ²⁴ in faith, in purity. =

1 deceiving	2 demons	3 in the hypocrisy of false speakers;
4 <i>prefix</i> own	5 forms of food	6 <i>omit</i> hath
7 by those who are	8 faithful and have fully known	8 rejected
9 being	10 intercession	11 <i>prefix</i> the
12 which thou hast followed	13 step by step	14 <i>omit rather</i>
15 training	16 <i>prefix</i> a	17 Faithful is the
18 above all	20 charge	21 faithful
22 love	24 <i>omit</i> in spirit	22 conduct

- 13 Till I come, give attendance to reading, to exhortation, to
 14 doctrine.²⁵ ^w Neglect not the gift that is in thee, which was ^w2 Tim. i. 6.
 given thee ^x by ²⁶ prophecy, ^y with the laying on of the hands ^x Ch. i. 18.
 15 of the presbytery. Meditate upon these things; give thyself ^y Acts vi. 6.
 wholly to ²⁷ them; that thy profiting ²⁸ may appear to all.
 16 ^z Take heed unto thyself, and unto the doctrine; ²⁹ continue in ^z Acts xx. 28.
 them: for in doing this thou shalt both ^a save thyself, and ^a Ezek. xxxiii.
^b them that hear thee. ^b Rom. xi. 14
- ²⁵ teaching
²⁸ progress
- ²⁶ add means of
²⁹ thy teaching
- ²⁷ live in

Ver. 1. Now. Better 'but,' as introducing a contrast to the mystery of godliness in iii. 16.—The Spirit speaketh expressly. The reference is clearly not to Old Testament prophecies, which would have been cited in terms, and quoted as Scripture, nor to our Lord's words in Matt. xxiv. 11, which if known to St. Paul, would have been assigned to Him, but to the direct teaching of the Spirit at or about the period at which St. Paul wrote. Whether that teaching came immediately to the apostle, or through the utterances of other prophets, we cannot decide. On the whole, the latter view seems the more probable. There seems, from 2 Pet. ii. and Jude, ver. 17, to have been about this time a burst of prophecy throughout the Asiatic churches indicating the approach of a time of trial and persecution for the faithful, the increase of heresy and iniquity; and to such utterances, analogous to those to which St. Paul refers in Acts xx. 23, and to his own warnings on that occasion (Acts xx. 29, 30) he is probably alluding. 2 Thess. ii. presents predictions of a like kind.—Some shall depart from the faith. The 'falling away' or apostasy of 2 Thess. ii. 3.—Seducing spirits, and doctrines of devils. The apostle here distinctly recognises a preternatural element in the workings of evil in the Church. They are many and diverse in contrast with the unity of the Spirit, but they have this in common, that they all lead astray. So St. John (1 John iv. 1-3) and St. Paul himself (1 Cor. xii. 1-3) recognise the work of evil spirits in the simulated prophecies or ecstatic utterances which disturbed and startled the assemblies of Christians, and give tests for discriminating between the reality and the counterfeit. The meaning of these words determines the interpretation of those that follow. 'The doctrines of devils' or 'demons' are not doctrines about demons, as some have contended, pressing the text into the controversy against the Romish doctrine of the worship of the departed spirits of the saints, but 'doctrines that came from demons,' the frenzied ravings of men possessed by a nature more evil than their own. Comp. St. James's description of false wisdom 'as earthly, sensual, demon-like' (ii. 15).

Ver. 2. Speaking lies in hypocrisy. The grammar of the sentence requires a different rendering: 'In, or by, the hypocrisy of men who speak lies.'—Having their conscience seared as with a red-hot iron. The English Version (rightly, as I think) gives prominence to the idea of the callous insensibility produced by cauterizing. The thought of this as the stage to which even conscience may be brought, as of one who has made

himself 'past feeling,' was already indeed familiar to St. Paul, in Eph. iv. 19. The other aspect of the word, as pointing to the brand by which criminals were stamped with infamy, is perhaps included. The fact that the one implied the other in the actual branding process,—a fact which he may well have learnt from St. Luke's medical experience,—would suggest to him that which was analogous to it in the history of the soul.

Ver. 3. Forbidding to marry. The phenomenon taken by itself has been so common in all ascetic systems that it is not easy to identify the particular system to which St. Paul referred. Some of the Essene communities practised celibacy, and there were, as St. Paul's own teaching shows (1 Cor. vii. 25-35), reasons why many should prefer it. Here, however, the teachers condemned went beyond the acceptance of celibacy as the higher life, and 'forbade marriage.' The nearest and earliest approach to this form of error was found in the teaching of Saturninus and Marcion, and the school of the Encratites which took its rise from them; and it is probable enough that the germs of this, as of other forms of Gnosticisism (comp. Col. ii. 23), existed even in the Apostolic Age. The East has never emancipated itself from the feeling of the inherent impurity of matter, and of all acts that tended to perpetuate and reproduce its existence in new forms.—Commanding to abstain from meats. The word 'commanding' is not in the Greek, but is supplied by a natural ellipsis from the previous prohibition. The word rendered 'meats' is, as in Rom. xiv. 15-18, 1 Cor. vi. 13, generic, but is probably used with special reference to animal food, abstinence from which has always been the mark of a false asceticism.—Hath created to be received. The statement strikes at the root of all Manichean theories of creation. God has made these things, and pronounced them good; He created them not as temptations and stumbling-blocks, but for men to partake of.—With thanksgiving. There is no ground for thinking that the word (*εὐχαριστία*) had as yet acquired the higher sense which it afterwards gained in liturgical phraseology, but it is not unlikely that St. Paul's thoughts travelled on to the logical conclusion from the dogma against which he was protesting, as afterwards in the case of the Encratites, and more recently, of some of the extreme advocates of total abstinence. Men were drifting to a position from which they looked even on the Supper of the Lord as 'common and unclean.' To this thought we may, I believe, trace the increasing solemnity of language in ver. 5.

Ver. 4. Good. The higher word (*καλόν*, excellent,

not *ἀγαθόν*) is used in the Greek, as in the LXX. of Gen. i., and with a manifest reference to that history. The repetition of the clause ('with thanksgiving') is striking, as showing how the apostle's mind recognised that it was the spiritual state of the receiver, not the physical characteristics of the thing received, that determined the lawfulness of the reception.

Ver. 5. **Sanctified.** Better, 'consecrated.'—**By the word of God and prayer.** We are thrown back upon what we know of Jewish and early Christian forms of blessing and thanksgiving. Such formulae, so far as they are now extant, were for the most part a tessellated mosaic of scriptural phrases, and so in this way the very food men ate, as e.g. at the *Agapè*, or feast of charity, was as truly consecrated as was the bread or the cup of the Lord's Supper in later liturgies. The word rendered 'prayer' is that translated '*intercession*' in ii. 1, and implies a prayer offered by the head of the household for all members of it, that they might receive the food before them according to the Divine purpose in bestowing it.

Ver. 6. **If thou put the brethren in remembrance.** The Greek verb is hardly so definite, and is better expressed by '*suggesting*' or '*advising*.' The use of the word tends to limit 'these things' to the immediate context. A stronger word would naturally have been used had the writer been thinking of the great 'mystery of godliness.'—**Minister,** in its general rather than its technical sense, and yet, perhaps, not without a reference to the distinctive name. Whatever difference there might be between apostles, elders, deacons, all were alike 'ministers' of Christ.—**Nourished up.** The word expresses rather the thought of being 'reared' or 'educated in' the words of faith, and suggests the half-medical reference to 'bodily exercise' that follows.—**Of good doctrine whereunto . . .** Better, '*of the good doctrine which thou hast followed all along.*' The Greek article and the relative pronoun in the singular give a special emphasis to the 'doctrine.' The verb is the same as that used by St. Luke in his Gospel (i. 3).

Ver. 7. **Refuse.** Better, '*avoid.*'—**Old wives' fables.** The adjective is found here only in the New Testament, and takes its place among the strong colloquial phrases which characterize these Epistles. In the absence of any more distinct evidence, it is reasonable to assume that the fables were of the same kind generally as those mentioned in i. 4, 9. It does not follow, however, that they belonged to the same school of opinion. The apostle might well apply the same word to deviations from the truth, on the right hand or the left, whether in the direction of Jewish asceticism or the Gnosticism afterwards systematically developed by Valentinus and Basilides.—**Exercise thyself rather.** The last word has nothing answering to it in the Greek, and is better omitted. The 'exercise' is primarily that of the gymnasium, but is here used figuratively of any systematic discipline.

Ver. 8. **Bodily exercise.** The figure is continued. We can hardly suppose that Timothy 'trained,' as the Greek athlete did, with a view to the prizes for which the athlete contended. But the example of St. Paul (1 Cor. ix. 25-27) might well suggest a like discipline with the aim of bringing the body under the control of the higher life, and the glimpse we get farther on of Timothy's habits of abstinence (ver. 23) indicates

that he practised it. From St. Paul's point of view, the training was useful as a means to an end, and that end, godliness. When it was made an end and not a means, it sank to the level of the training of the athlete (just as circumcision, when it had come to belong to the past, sank to the level of the mutilation of some forms of heathen worship, Gal. v. 12), and was profitable only 'for little,'—as a condition of health,—and nothing more, sometimes not even as that.—**All things**—outward, inward, bodily, spiritual, and as the words that follow show, temporal and eternal.—**Of the life that now is.** The genitive of possession: 'the promise that belongs to the present life, and also to the future.'

Ver. 9. **This is a faithful saying.** At first it might seem as if the words referred to what had immediately preceded, and it is possible that they do so here; but the rule in all other cases is that they precede the truth to which they refer, and the verse that follows is sufficiently axiomatic in its substance to have the character of a 'faithful saying.'

Ver. 10. **For therefore.** The latter word suggests a logical inference more strongly than the Greek; better, '*to this end.*'—**Labour and suffer reproach.** The first word involves 'toil and trouble' as well as simple work. Commonly such toil led to praise and reward. The Christian too often had nothing for it but reviling and reproach (1 Pet. iv. 14), and this experience had embodied itself in the 'saying' which had become proverbial (comp. Acts xiv. 22). The train of thought implied in the 'for,' is that the patient endurance of the Christian was a practical proof that the religion which he professed had for him the twofold promise of which the previous verse had spoken.—**We trust.** Here (as in Rom. xv. 12) the Authorised Version misses the force of the Greek. Better, '*have hoped,*' or '*fixed our hope.*' And this hope is not in a dogma or an abstraction, but in a living God, who is the 'Saviour,' in the lower sense of the word as 'preserver,' no less than in the higher, thus including the 'life that now is,' as well as 'that which is to come.' As in ii. 4, the purpose of God for a salvation which shall include all is assumed as an unquestionable truth, but those only who believe taste that salvation in the fulness of its power.

Ver. 11. The exhortation becomes more personal, as if the writer called to mind all that he had observed of the strength and weakness of his young disciple, and felt for and with him in the work and responsibility to which he had been, it may be, so unexpectedly called.—**Command and teach.** The first word points to single precepts and counsels, the latter to more systematic instruction.—**These things, i.e.** the precepts of this chapter specially.

Ver. 12. **Let no man despise thy youth.** The words point to a danger to which St. Paul knew that his disciple was exposed. We have no accurate dates as to the life of Timothy, but the tone of Acts xvi. 1 and 2 Tim. i. 5, iii. 15, seems to imply an age, say, between fifteen and twenty, at the time when he is first mentioned in the Acts. On this assumption, he would be, at the date of the Epistle (placing it after St. Paul's first imprisonment at Rome), from twenty-eight to thirty-three, about the age when St. Paul is described as a 'young man' in Acts vii. 58. At

that age he would naturally be much younger than many of the bishop elders of the Church over whom he was to exercise authority, and they might be tempted to taunt him with his inexperience. The ascetic life to which Timothy was inclined, accompanied perhaps by some shyness and timidity, might make him more than usually sensitive under such circumstances.—**Be thou an example.** Better ‘*become*,’ implying daily growth towards the ideal standard.—**In conversation.** Better, ‘*behaviour*’ or ‘*conduct*.’ Here, as elsewhere, there is little or no hope of restoring ‘*conversation*’ to its true meaning.—**Purity**, as in ver. 2, with the special half-technical sense of ‘*chastity*’ in act, word, thought.

Ver. 13. **Till I come.** The words seem to imply that Timothy’s work at Ephesus was thought of as temporary and provisional. On St. Paul’s return that delegated work would naturally cease, and the Church be left afterwards to the normal government of its bishop-elders.—**To reading.** All the words that are joined with this imply public official acts, and so probably does this. One work of the special mission of the young disciple was to read in the Ecclesia (1) with scarcely the shadow of a doubt, the Scriptures of the Old Testament; (2) less certainly, apostolic records of our Lord’s ministry, now beginning to take the place of the earlier oral tradition; (3) apostolic Epistles, according to the directions given in Col. iv. 16.—**To exhortation, to doctrine.** The two words are contrasted as in vi. 2, the former being more practical, ethical, individual; the latter (‘*teaching*’ rather than ‘*doctrine*’) more systematic and intellectual.

Ver. 14. **Neglect not.** The words point, like the ‘*rekindle*’ in 2 Tim. i. 6, to the danger of an ascetic temperament tending to meditative quiescence rather than energetic service.—**The gift.** The context implies that it was the special gift needed for the ‘*exhortation*’ and ‘*teaching*’ of the previous verse—a gift therefore at once of knowledge and of wisdom, of sympathy and insight.—**By prophecy.** The scene which the words suggest is that of the young convert kneeling in prayer, the presbytery, or body of elders in the Church of Lystra (or, it may be, Ephesus) laying their hands upon him, in prayer for the gifts he needed, while a prophet, recognising at once his special capacities and the gifts which were required for their full development, told the elders for what gifts to pray. From 2 Tim. i. 6, it would seem as if St. Paul was himself one of those who thus officiated.

Ver. 15. **Give thyself wholly to them.** Literally, ‘*live, be, exist in them.*’ Alford quotes as a curious verbal parallel the line from Horace (*Epp.* i. 9. 2): ‘*Nescio quid meditans nugarum et totus in illis.*’

Ver. 16. **Take heed to thyself and to the doctrine.** As before, ‘*teaching*’ in its wider sense, rather than ‘*doctrine.*’ The condensed summary of vers. 12, 13, in their bearing on personal conduct and official work.—**Continue in them.** *Sc.* in all the ‘*things*’ dwelt on in the exhortation from ver. 6 onwards, and referred to in ver. 15.—**Thou shalt save.** Obviously in the highest sense, as implying the completed salvation from sin and from its penalty.

CHAPTER V. 1-25.

I. Rules for the Treatment of Old and Young—3. Of Widows—11. The Risks of the Younger Widows—17. Payment of Elders—19. Boldness and Impartiality in Judgment.

1 **R**EBUKE ^a not an elder, but intreat ¹ *him* as a father; and ^a Lev. xix. 32.
 2 the ² younger men as brethren; The ² elder women as
 3 mothers; the ² younger ³ as sisters, with all purity. Honour
 4 widows that are widows indeed. But if any widow have
 children or nephews,⁴ let them learn first to show piety at ⁵
 home, and ^b to requite ⁶ their parents: for that ⁷ is good and ^b Eph. vi. 1.
 5 acceptable before God. ^c Now she that is a widow indeed, and ^c 1 Cor. vii. 32.
 desolate,⁸ trusteth ⁹ in God, and ^d continueth in supplications ^d Lu. ii. 37.
 6 and prayers ^e night and day. ^f But she that liveth in plea- ^e Acts xxvi. 7.
 7 sure ¹⁰ is dead while she liveth. And these things give in ^f Jas. v. 5.
 8 charge, that they may be blameless. But if any provide not
 for his own, ^g and specially for those of his own house ^h he ^g Isa. lviii. 7.
^h Tit. i. 16.

¹ exhort

² omit the

³ add women

⁴ grandchildren

^a towards their own

^b give a return to

⁷ this

⁸ left alone

⁹ has fixed her hope

¹⁰ wantonly

9 hath denied the faith, ⁱ and is worse than an infidel.¹¹ Let not ⁱ Mat. xviii. 17.
 a widow be taken into the number¹² under threescore years
 10 old, ^k having been the wife of one man, Well reported of for ¹³ & Lu. ii. 36.
 good works; if she have brought up children, if she have
^l lodged strangers, if she have ^m washed the saints' feet,¹⁴ if she ⁱ Acts xvi. 15.
 have relieved the afflicted, if she have diligently followed every ^m Gen. xviii. 4.
 11 good work. But the ² younger widows refuse: for when they
 have begun to wax wanton against Christ, they will marry;
 12 Having damnation,¹⁵ because they have cast off their first faith. //
 13 " And withal they learn *to be* idle, wandering about from house // 2 Thes. iii. 11.
 to house; and not only idle, but tattlers also and busybodies,
 14 speaking things which they ought not. ^o I will therefore that // 1 Cor. vii. 9.
 the ² younger women marry, bear children, guide the house,
^p give none occasion¹⁶ to the adversary to speak reproach- // Tit. ii. 8.
 15 fully.¹⁷ For some are already turned aside after Satan.
 16 If any man¹⁸ or woman that believeth¹⁹ have widows, let them //
 relieve them, and let not the church be charged; ²⁰ that it may
 17 relieve them that are widows indeed. ^q Let the elders that // 1 Thes. v. 12.
 rule well ^r be counted worthy of double honour, especially they // Acts xxviii. 10.
 18 who labour in the word and doctrine.²¹ For the scripture saith,
^s Thou shalt not muzzle the ²² ox that ²³ treadeth out the corn. // Deut. xxv. 4.
 19 And, ^t The labourer *is* worthy of his reward. Against an // Lev. xix. 13.
 elder receive not an accusation, but ²⁴ " before two or three // Deut. xix. 15.
 20 witnesses. ^v Them that sin rebuke before all, ^w that others ²⁵ // Gal. ii. 17.
 21 also may fear. ^x I charge *thee* before God, and ^y the Lord Jesus // Deut. xiii. 11.
 Christ, and the elect angels, that thou observe²⁶ these things // 2 Tim. ii. 14.
 without preferring one before another,²⁷ doing nothing by par-
 22 tiality. ^y Lay hands suddenly on no man, ^z neither be partaker // Acts vi. 6.
 23 of other men's sins: keep thyself pure. Drink no longer water, // 2 Jo. 11.
 but use a little wine for thy stomach's sake and thine often
 24 infirmities. ^a Some men's sins are open beforehand, going // Gal. v. 19.
 25 before²⁸ to judgment; and some *men* they follow after. Like-
 wise also the ² good works of *some*²⁹ are manifest³⁰ beforehand;
 and they that are otherwise cannot be hid.

11 unbeliever

14 feet of saints

17 as regards reproach

20 burdened

24 except it be

28 leading the way

12 placed on the list

15 coming under judgment

18 prefix believng

21 teaching

25 the rest

29 omit of some; prefix there are

13 in

16 no handle

19 omit that believeth

22 an

23 as he

27 prejudging

30 open

Ver. 1. **Rebuke not an elder.** The question naturally rises whether the word 'elder' is to be taken in its official sense or as referring to age only. The fourfold classification of which this is part is all but decisive in favour of the latter. On the other hand, we must remember that age and office were then more closely connected (as in 1 Pet. v. 1, 2) than at a later period, and that though the language was general, St. Paul may

well have had in his thoughts those who, being elders in both senses of the word, were those with whom Timothy was most brought into contact. So in Acts v. 6, the 'young men' who are named appear to have had functions corresponding to those of the later 'deacons,' and the two words stand as parallel to each other ('the younger' and 'he that serveth') in Luke xxii. 26. The train of thought seems to rise out of a slight

fear lest the counsel, 'Let no man despise thy youth,' should lead Timothy to rush into the opposite extreme, and to forget the respect due to the more advanced years of those whom he was called to guide.—**Rebuke.** The Greek word implies, more than the English, a certain vehemence and acrimony. As a man would point out, if necessary, the faults of his own father, with counsel that implied sympathy and respect, so was Timothy to deal with those older than himself whose faults he could not altogether ignore.—**Brethren.** Better perhaps '*brothers*,' as giving the natural rather than the conventional sense of the word.

Ver. 2. The exhortation is, of course, parallel to that in ver. 1, but something more was needed to guard against suspicion and scandal. The free intercourse of a brother with brothers was not equally possible in this case, and therefore the limiting clause is added, 'in all purity.'

Ver. 3. The verses that follow depend for their right interpretation on a true estimate of the position of the 'widows' in a Christian community in the Apostolic Church, and this seems accordingly the right place for bringing together the *data* for such an estimate. (1) At the beginning of the Church's life we find them recognised as a distinct class, maintained wholly or in part out of the common fund of the disciples (Acts vi. 1). So in Acts ix. 39, they appear as recipients of the bounty of Dorcas. It was natural, however, in the simple communism of the period, that some conditions guarding against abuses should be attached to these privileges, that where there was still any capacity for work, that work should be required of them. And thus they became more and more an order of women leading a devout life. We enter here on the rules which St. Paul thought expedient.—**Honour widows.** Possibly, as the context indicates, with the secondary meaning of 'support,' as in Acts xviii. 10, and, to some extent, even in the Fifth Commandment. The addition, 'that are widows indeed,' implies a half-humorous reference to the class of those who claimed the privileges but did not answer to the ideal.

Ver. 4. The first group thus excluded from those that answer to the name of 'widow,' are such as have 'children or nephews' (*i.e. grandchildren*) who are able to support them.—**Let them learn.** On simply grammatical grounds, the words may refer either to the widows or the children, and each view has found supporters. There can, however, be little or no doubt that the latter is the true reference. 'Let them show their piety' not 'at home,' but 'to their own house or family.' As with the Romans and the Jews, so in some measure even with the Greeks, duty to parents came under the head of piety rather than of legal obligation.—**Parents.** Strictly speaking, 'progenitors' or 'ancestors,'—the word being chosen in order to include the grandchildren.

Ver. 5. **Desolate, i.e. left alone,** in contrast with the widow who has children or grandchildren.—**Trusteth.** Better, '*has set her hope on God*.'—**In supplications and prayers night and day.** The parallelism with Luke ii. 37 suggests the idea that St. Paul may have heard from his companion of the perfect picture of true widowhood presented by Anna the prophetess. The words may point either to personal devotions or to attendance at all meetings of the Church for that purpose.

Ver. 6. **She that liveth in pleasure.** The English words give the sense, but not the terseness or the vigour of the Greek verbs. '*She that plays the wanton*' comes somewhat nearer, but implies one form of evil too definitely.—**Is dead.** Spiritually dead, and therefore to be treated as such for the purpose in hand, and her name to be struck off the register of those entitled to support.

Ver. 8. The precept is general, and in its terms includes the duty of parents to provide for their children as well as that of the children to provide for the parents. Practically, as the latter duty had been already enforced in ver. 4, it is probable that the words point to the duty of the widow to 'provide' not in the material sense, but, in contrast to the wasteful wantonness of the spurious widow, to '*exercise forthought*' for those connected with her. It would perhaps be too bold a change to translate '*she* hath denied the faith,' but that would, it is believed, give St. Paul's meaning.—**His own**—those of his own household. Better, in each case, '*her own*.' The latter as the closer word—the former, like our phrase 'his people,' including servants, labourers, dependants of any kind.—**Worse than an infidel.** Better '*unbeliever*,' as not involving the stigma which now attaches to the secondary sense of the word; 'worse,' because the heathens as a rule laid stress on filial piety; worse, as sinning more against light and knowledge.

Ver. 9. The negative conditions are followed by the positive.—**Let not a woman be taken into the number.** Better, '*entered on the register or list*.' The word implies a systematic, organized relief of poverty, guarded, as far as possible, against the indiscriminate almsgiving that tends to pauperism. Probably, indeed, the 'registered widows' were a selected band chosen out of the order for special distinction, fulfilling the more rigid conditions that entitled them to permanent support. It would seem hard to enforce all these rules as indispensable on all applicants for relief.—**Under threescore years of age.** On the assumption just suggested, the age would be urged as a security for gravity, and staid experience. On the more common interpretation, a woman under sixty might be thought of as still able to earn her own living.—**The wife of one husband.** As in the corresponding phrase of iii. 2, 'Married once and once only,' the second marriage, in any case, involving some loss of claim to reverence. There is no hardship in the rule interpreted in the way now suggested. As commonly understood, it involves the anomaly that St. Paul afterwards recommends the 'younger widows' to take a step which would deprive them in their old age of all claim to maintenance.

Ver. 10. **Well reported of.** Including, as in the parallel of iii. 7, the testimony of those outside the Church.—**If she have brought up children.** The Greek word seems purposely chosen to leave it open whether the children thus brought up were her own or those, orphans or destitute, of whom she had taken charge. Looking to the nature of the next condition, it would seem as if something more than the instinctive duties of motherhood were contemplated. It hardly seems probable that the apostle meant to contrast the performance of those duties with the general neglect that prevailed among the women of the Empire, still less

with such crimes as abandonment or abortion.—**if she have lodged strangers.** The isolated position of a small Christian community in an Asiatic town, the utter loneliness of a Christian traveller arriving in such a town, gave a prominence to the exercise of hospitality which made it incumbent on poor as well as rich (Heb. xiii. 2; 3 John, ver. 5). We need not picture to ourselves a woman of the upper class as exercising the virtue after a stately fashion. The humblest cottage might give scope for its highest form.—**If she have washed the saints' feet.** As in John xiii. 14, the typical instance of extremest humility in ministration, analogous to the test of kissing a leper's flesh which Francis of Assisi imposed on his disciples.

Ver. 11. **Refuse, i.e.** decline to place them on the register of those entitled to special privileges.—**Wax wanton.** Another of the vigorous colloquial phrases of the Epistle, implying partly wilful resistance, partly lascivious desire.—**They will marry.** The Greek is more emphatic: 'They will or desire to marry.'

Ver. 12. **Having damnation.** As in 1 Cor. xi. 29, in the general sense of the word, '*coming under condemnation.*'—**Their first faith.** We best understand these words by bearing in mind the teaching of 1 Cor. vii. 34. Marriage was in itself honourable, but it was not compatible with self-consecration to a life of special labour, such as that of the 'registered' widows. When a widow entered on that life, she practically betrothed herself to Christ. If she again fell back on merely human affections, she was abandoning her 'first faith,' the love of her espousals. The words suggest the thought that the word 'widow' might possibly be conventionally extended to include all women who undertook the duties of the order, whether actually such in the common sense of the word or not.

Ver. 13. The very functions of the registered widows would tend in the case supposed to aggravate the evil. Their work of ministration, like that of a District Visitor or Sister of Mercy in modern times, involved frequent visits to many houses; and this might easily pass into simple idleness, or still worse, into the laborious idleness described in the word 'busybodies,' carrying to one family the tittle-tattle of another—things that—for this reason or that—ought not to be spoken of.

Ver. 14. **Younger women.** Better, '*younger widows*;' for it is of these as a class, and not of women in general, that St. Paul is speaking, though, as above suggested, the word may not necessarily have implied actual widowhood.—**Bear children.** The special word is as deliberately chosen as the more general one in ver. 10.—**The adversary.** Standing by itself, the word might suggest the thought of a reference to the great spiritual adversary; but St. Paul's use of the word elsewhere (1 Cor. xvi. 9; Phil. i. 28; 2 Thess. ii. 4), turns the scale in favour of the more general meaning—the Jewish or heathen enemy of the Gospel.—**To speak reproachfully.** Literally, '*for the sake of, with a view to reproach.*' The general interpretation connects it with the 'occasion,' as one supplying materials for reproach.

Ver. 15. **Some.** Obviously limited by the context to the so-called 'widows.' The formula, so common in these Epistles, implies that St. Paul knew, and that Timothy would understand, of

whom he thus speaks. The warning was not uncalled for. Facts had shown that there was urgent need for it.—**Are already turned after Satan.** Better, '*have been turned.*' The Greek, indeed, refers to some definite time present to St. Paul's thoughts, probably that of his last visit to Ephesus. Those of whom he speaks had been turned out of the right path by the great Adversary, and so were exposed to the revilings of those who, consciously or unconsciously, were doing his work.

Ver. 16. **If any man.** Added as an afterthought, as enlarging the scope of the rule previously given in ver. 4. Not children or grandchildren only, but any relatives on whom the widow had claims, were to regard it their duty, as members of the Church, to support them, so that the funds of the Church might be applied only to maintain those that were 'widows indeed.' Here, as before, they are, I believe, distinguished from the widows on the register—the former entitled simply to relief, the latter to special privileges; the former probably doing the work of deaconesses, the latter set apart for functions analogous to those of the elders.

Ver. 17. **Worthy of double honour.** The apostle is practical enough to recognise even the value of money-payment as a recognition of higher gifts well used. The word 'honour,' as in Acts xxviii. 10, clearly implies such payment, even if it is not necessarily confined to it. The rule implies that the 'elders' of the Church were not all equally gifted. Some succeeded in their pastoral work; some failed. Some laboured in the more conspicuous and exhausting work of public preaching (the 'word') and continuous class-teaching ('doctrine'), and for this there was to be a provision, such as that which we often find made for the dean of a cathedral or the head of a college, to twice the amount of that given to the other elders. Measured by modern standards, even the 'double' stipend was probably such as would only attract one of the artisan class, and for him came as a compensation for the loss of profit involved in his calling; but 1 Pet. v. 2 shows that it was enough to tempt some to take the work for the sake of the pay.

Ver. 18. **The Scripture saith.** It is interesting to note that St. Paul had already quoted (in 1 Cor. ix. 9) and reasoned on the verse from Deut. xxv. 4, going below the letter to the principle on which it rested, and applying that principle as a law of action for men in their dealings with each other. The other quotation presents a question of greater interest. The words, 'The labourer is worthy of his hire,' are found in Matt. x. 10 and Luke x. 7. Did St. Paul cite them from either of these Gospels, and so recognise their claim as Scripture, side by side with the law of Moses? Looking to the facts—(1) that St. Paul had some years before quoted from 'the words of the Lord Jesus' (Acts xx. 35); (2) that he had for several years been in the constant companionship of St. Luke, and that the compilation of the Third Gospel must at least have been begun by this time; (3) that St. Peter applies the term 'Scripture' to St. Paul's own writings (2 Pet. iii. 16); (4) that St. Paul quotes an account of the Last Supper which we find in St. Luke (1 Cor. xi. 23; Luke xxii. 19); (5) that there is at least an apparent reference to other writings than those of the Old Testament in 'the Scriptures

of the prophets' in Rom. xvi. 26, and 'the prophecy of the Scripture' in 2 Pet. i. 20 (both of which passages refer, I believe, to the prophetic work of the Christian, not the Jewish Church), there seems a strong preponderance of evidence for thinking that the words are taken from some written account of our Lord's work and teaching, and that that record was probably at least the groundwork of the Gospel according to St. Luke.

Ver. 19. **Against an elder.** Here the context is obviously in favour of the official sense. The rule of 'two or three witnesses,' which in Deut. xix. 15 is given as applicable to all judicial testimony, is here specialized as applying *à fortiori* to a case where there was a presumption in favour of the accused.

Ver. 20. **Them that sin rebuke before all.** The precept, apparently general, is defined by the previous context. If the result of the trial of a presbyter shows that he is living in sin (the Greek implies continuance), the judge is not to hush up the matter in a private audience. Openly, in the presence not only of the other presbyters, but of the whole congregation, he is to be rebuked as one convicted of sin, so that his example may serve as a warning to them also as well as to those of his own order.

Ver. 21. **I charge thee.** The solemnity of the adjuration here, as in 2 Tim. iv. 1, implies a latent fear that the youth, the asceticism, the sensitiveness of Timothy might lead him beyond the line of strictly judicial action, to prejudice against the accused, or partiality in his favour.—**The elect angels.** The meaning of the adjective is not quite clear. In one sense all good angels were among God's elect; but the word is probably used of those who were chosen specially for ministering to the righteous judgments of God, and who, therefore, are thought of as looking on, approving or condemning, as the conduct of the earthly judge is in accord, or at variance, with His. The thought of angels as assessors in the final judgment meets us in our Lord's teaching in Matt. xxv. 31.—**Without preferring one before another.** A mistranslation. Read, as above, 'without *prejudice*' in the sense of 'without *prejudging*.'

Ver. 22. **Lay hands suddenly on no man.** The words have been referred by some writers as carrying on the series of rules for Church discipline, to the imposition of hands which accompanied the pardon and readmission of the penitent. It is doubtful, however, whether that practice prevailed thus early, and the train of thought, as such, is continuous on the more common interpretation. The best way to avoid the scandal of a trial was to be cautious at the outset, and to decline the complicity in the guilt of others which might follow on a hasty ordination.—**Keep thyself pure.** The primary and usual meaning of the word is that of chastity. Here it refers probably to the risk of mental contamination

incident to the trial of offenders against purity. It is probable that then, as in later ages, most of the cases that called for the exercise of discipline were of this nature, and it was hardly possible to hear evidence of the details of such sins without the danger to which St. Paul thus briefly alludes.

Ver. 23. **Drink no longer water.** The interpretation thus given of the previous counsel seems to me to afford the only natural and tenable answer to the question why a matter apparently so irrelevant is thus abruptly introduced. All experience shows that it is the weakened bloodless brain that can least control its thoughts, and is most open to the assaults of impure imaginations. One who was necessarily brought face to face with the danger, or who needed promptness and decision to guard against it, would find it his wisdom to keep body and brain in a state of healthy equilibrium; and St. Paul, with whom all bodily discipline was a means and not an end, saw (not improbably under St. Luke's guidance) that what Timothy needed for that equilibrium was a moderate use of the stimulant which he had hitherto (possibly following St. Paul's example) denied himself. The special reason given, 'for thy stomach's sake,' savours of the medical adviser, and as if it were added lest the disciple should draw a wrong inference from the previous words and plunge into more rigorous austerities. So an Abernethy might have said, in his rough way, of a like case, 'If he must deal with such things, don't let him go into the filth on an empty stomach.'

Ver. 24. **Going before to judgment.** After the advice given parenthetically, the latter returns to the subject of Church discipline. The 'other men's sins' in which Timothy is not to be a partaker, are of two classes—(1) flagrant, notorious, so conspicuous even before the trial, that they scarcely need witnesses, are, indeed, as the accusers who bring the criminal before the judge; (2) those which do not come out at first, but, as it were, creep on, and dog the man's steps, and at last overtake him. Receiving the words as applicable chiefly to the precept against hasty laying on of hands, they contain a warning against assuming fitness from the absence of open scandal. Even in such cases a careful inquiry was not to be neglected. It is obvious that the judgment spoken of is man's and not God's, temporal and not eternal in its results.

Ver. 25. **They that are otherwise cannot be hid.** The previous verse had been directed against hasty acceptance or acquittal. This is against hasty condemnation or rejection. In some cases a man's good deeds are clear and patent, in others *meliora latent*. 'Better than the seen lies hid,' but that, too, cannot be hid for long. Enquiry will bring it to the light of day in spite even of the wish or humility of the doer. If we inquire carefully, and have the gift of insight, we shall find out before long what men are and what they have been doing.

who is ^c the blessed and only Potentate, ^d the King of kings, ^e Ch. i. 11.
 16 and Lord of lords; Who only hath immortality, dwelling in ^d Rev. xvii. 14.
 the ²⁵ light ²⁶ which no man can approach unto; ²⁷ ^e whom no ^e Jo. vi. 46.
 man hath seen, nor can see: ^f to whom *be* honour and power ²⁸ ^f Eph. iii. 21.
 17 everlasting. Amen. Charge them that are rich in this world,
 that they be not high-minded, ^g nor trust in ^h uncertain ²⁹ riches, ^g Lu. xii. 21.
 but in ⁱ the living God, ^k who giveth us richly all things to ^h Prov. xxiii. 5.
 18 enjoy; That they do good, that ^l they be rich in good works, ⁱ 1 Thes. i. 9.
 19 ^m ready to distribute, ⁿ willing to communicate; ³⁰ Laying up in ^k Acts xiv. 17.
 store ³¹ for themselves a good foundation against the time to ^l Jas. ii. 5.
 20 come, that they may lay hold on eternal ³² life. O Timothy,
 keep that which is committed to thy trust, avoiding profane
and vain babblings, and oppositions of science ³³ falsely so
 21 called: Which some professing have erred concerning the faith.
 Grace *be* with thee. Amen.

The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

²⁵ omit the

²⁷ omit which no man can approach unto

²⁹ the uncertainty of

³¹ Treasure up

²⁶ add inaccessible

²⁸ might

³⁰ in giving, ready in distributing

³² that which is truly

³³ knowledge

Ver. 1. The subject of Church discipline in the strict sense of the word had been finished. But social questions of no small difficulty remained to be dealt with, and these St. Paul, with the wide experience which made him perceive the falsehood of extremes, and which we trace in 1 Cor. vii. 20-23, Eph. vi. 5-9, Col. iii. 22-iv. 1, now proceeds to discuss.—**As many servants as are under the yoke.** The English suggests the thought that the last words add a mark of distinction differencing some servants as slaves from others, either as being worse treated, or as having unbelieving masters. In the Greek, however, the order stands '*as are under a yoke as slaves,*' the first word being the more generic of the two.—**His doctrine.** It is clear from this and Tit. ii. 10, that the influence of Christianity on the slave population of the Roman Empire was popularly regarded as a crucial test. Was a slave more honest, sober, truthful, generally a better servant, after his conversion? One can fancy the kind of language, half abuse and half blasphemy, which would be freely used when the answer to that question was in the negative.

Ver. 2. **Because they are brethren.** The risk contemplated was, lest the new sense of fraternity should pass into a revolutionary claim to equality. Slaves were not to despise their masters because they (the masters) were brothers in Christ. That was a ground for a new loyalty and a more thorough obedience.—**Because they are faithful and beloved, partakers of the benefit.** It is difficult to say what was in the minds of the translators of the Authorised Version. As it stands, it suggests the idea that 'the benefit' is some pre-emptive good, like the gift of eternal life. The rendering is, however, altogether wrong, and we

must read, '*because they who receive the benefit (i.e. as on a footing of reciprocity) are faithful and beloved.*' We note in this the delicate and generous tact with which St. Paul, following or coinciding with Seneca,¹ implies that in the increased activity of their service slaves may assume a new position as benefactors, and as it were confer a favour on their masters.

Ver. 3. **If any man teach otherwise.** The same expressive compound verb as in i. 3—**Consent.** Literally, '*come over to, accede to,*' as a proselyte accedes to a new faith.—**The wholesome words of our Lord Jesus Christ.** There is no reason why the words should not be taken in their literal or most natural meaning as 'the words spoken by the Lord Jesus.' St. Paul, we know, quoted such words in Acts xx. 35, and even in this Epistle we have an instance of his acquaintance with a written record of them (v. 18). Such words seem to him to present the ideal of that healthiness of thought from which the revolutionary impulses that disorganize society were morbid departures.

Ver. 4. **He is proud.** The same Greek word as in iii. 6, 'He has been and is under the stupefying influence of a fever.' The word is thus brought into the sharpest possible contrast with the 'healthy words' of the previous verse.—**Doting.** Here again the term is strictly medical: '*raving*' mad after, morbidly dwelling on.—**Strifes of words.** The Greek word (*λογμαχίαι*) is not classical, and was probably one of those coined by St. Paul. The precise nature of the logomachies in question must remain in doubt, but the context

¹ Seneca discusses the question whether 'a slave could rightly be said to confer a favour or benefit on his master,' and answers it in the affirmative.

would lead us to think of debates in which high-sounding words, 'knowledge,' 'freedom,' 'power,' 'right,' were used, such as were in use at Corinth, and have been always the watchwords of revolutionary leaders in ecclesiastical or social life.—**Railings.** The Greek word is 'blasphemies,' but the English Version is right in confining it to words of reviling from man to man. So, in like manner, the 'evil surmising' are men's suspicions of each other.

Ver. 5. Perverse disputings. There are two different readings of the Greek words, each giving a distinct meaning.—(1) διαπαρτριβαί, *continued quarrels*; (2) παραδιτριβαί (as in the English Version), *perverse disputings*. Of these the first is best supported.—**Men of corrupt mind.** Literally 'corrupted as to their mind,' the word used being that which implies, in St. Paul's psychology, the higher intellect or spiritual part of man, including will and conscience.—**Destitute of the truth.** The English 'destitute,' which has come to have a simply negative meaning, is hardly adequate for the Greek, 'men who have lost the truth,' bereaved of it, as of a treasure.—**Thinking that gain is godliness.** The English Version exactly inverts the right order of the words, 'thinking that godliness' (better perhaps 'religion' or 'piety') 'is a means of gaining money.' The words carry us back to the disturbing anti-social teaching against which the apostle had protested in vers. 1, 2. To such men the new religion seemed, as it were, a new business, an investment, a means of getting on in life, and so they made themselves and others discontented with their station and their work.

Ver. 6. Godliness with contentment. In contrast with the false view of religion as a source of wealth, St. Paul brings out its true character. In the highest sense, 'religion' with contentment is the best business, the best investment. The Greek word for 'contentment' is that by which ethical writers expressed the state of one who, being truly wise, was sufficient to himself, whatever might be the outward circumstances in which he found himself. It was a favourite word of the Stoic schools, and the cognate adjective had been already used by St. Paul in Phil. iv. 11.

Ver. 7. It is certain that we can carry nothing out. The word 'certain' is not in the best MSS., and seems to have been inserted to make the sense of the passage clearer. Without it we must read, 'because neither can we carry anything out.' God has made us enter the world with nothing, to teach that we must leave it as we came.

Ver. 8. Raiment. The Greek word, which is not found elsewhere in the New Testament, has the general sense of *covering*, and may therefore include 'shelter' as well.—**Let us be therewith content.** The better Greek text gives an authoritative future rather than an imperative. 'We shall be content therewith.'

Ver. 9. They that will be rich. The Greek 'will' is more than the simple future: *They that wish to be rich.* It is not the mere possession of riches, but the cupidity before gaining them, and the trust in them (Mark x. 24) when gained, that constitute their danger.—**Foolish.** Better 'senseless'; desires that have no root in the nature of things or in our actual wants, the love of display, the vulgar vanity of seeming as rich as others, or richer.—**Drown.** Literally 'sink,' used of ships as well as men.—**Destruction and perdition.** The Greek words are of kindred derivation, but are

brought together to express the utterness of the ruin; perhaps also in the second word, to give prominence to the thought that it stretches beyond the present life.

Ver. 10. The root of all evil. Better 'a root.' The Greek for 'root' has no article. The thought implied is not that the love of money is the one source of evil, but that out of it, as out of other vices of character, every form of evil would naturally spring. The position of 'root,' however, as in the parallel construction of 1 Cor. xi. 3, gives it almost the same force as the article would do.—**Which.** The antecedent to the relative is not 'money' itself, but 'the love of money,' the apostle not shrinking, here or elsewhere, from a seeming pleonasm.—**Some . . . have erred.** The use of the formula in these Epistles leads us to the belief that St. Paul was making, not a general indefinite statement, but one referring to persons whom he knew, and whom Timothy would know, though they remain unnamed. The Greek tense, aorist, not perfect, strengthens this conviction.

Ver. 11. O man of God. The choice of phrase may be referred to two links of associations. (1) There is that of its use in the Old Testament as applied to prophets, 1 Sam. ix. 6, 8, 1 Kings xiii. 1, 4, 8, and elsewhere, Timothy's work as an evangelist having in St. Paul's mind a character analogous to that of the older prophets. (2) With a latent reference to our Lord's emphatic teaching that no man can serve two masters, or divide his allegiance between God and Mammon (Luke xvi. 13), the teacher reminds his disciple that he for his part is called to own God and God only as his Master, and therefore to renounce the love of earthly riches which lured so many to their destruction.—**Patience.** Better here, as elsewhere, *endurance*.—**Meekness.** The Greek word is not the simple form commonly used in the New Testament, but a compound answering to our 'meek-spiritedness.' It is found in Philo.

Ver. 12. Fight the good fight of faith. The thought is parallel to, but not identical with, the 'good warfare' of i. 18. Here the idea is that of the conflict of the athlete rather than the soldier, and this has, as its characteristic, that it is 'the conflict of the faith' in its definite and objective sense, that to which the profession of the Christian faith pledges us.—**Lay hold on eternal life.** There is a subtle distinction in the tenses of the two imperatives which can hardly be expressed in English. The conflict is to be a continuous life-long struggle, the 'laying hold' is to be one vigorous act.—**Whereunto thou art also called.** The metaphor of the conflict is dropped, and the words fit in with the spiritual realities of Timothy's own experience.—**Hast professed a good profession.** Better, 'didst confess the good confession,' the article pointing no less than the tense to some definite and conspicuous act. What this was cannot be defined with certainty. It may have been a formal statement of his acceptance of Christian truth at his baptism, or his ordination, or on his appointment to his special work at Ephesus. The immediate reference, however, to our Lord's good confession before Pilate suggests that something analogous to that was in St. Paul's mind, and that in some unrecorded crisis of his life Timothy had been brought before the civil power, and had not shrunk from acknowledging his faith in the presence of friends and foes.

Ver. 13. **I give thee charge.** The apostle returns to the opening thought of the Epistle, that of the 'charge' or 'injunction' which he committed to his disciple, i. 5, 18; but now that he is drawing to a close, the injunction assumes a more solemn character and is given as in the presence of God and Christ.—**That quickeneth all things.** The special attribute of God needed for the encouragement of the faint-hearted. Men may slay the body, but God can both give life to the soul and restore it to the corpse.—**Before Pontius Pilate.** The Greek may have either this meaning, or 'under Pontius Pilate,' as in the Creed.—**Witnessed a good confession.** The word for 'witness' seems purposely chosen for the higher form of witness that was consummated by death. The Greek, as before, has the article before confession, as referring to something well known, and so the passage becomes important as evidence that the narrative of the Passion was sufficiently familiar to be thus appealed to.

Ver. 14. **Without spot, unrebukeable.** We keep the rhetorical effect of the Greek better by translating both adjectives after the same pattern, 'without spot, without rebuke,' or 'spotless, reproachless,' or 'unspotted, unapproached.'—**Until the appearing.** The words imply, as St. Paul's language everywhere does, a vague feeling that the great Epiphany of judgment might take place within the limits of his own lifetime or that of the next generation. That, at all events, was the goal which all were to keep in view.

Ver. 15. **Which in his times.** The words qualify the expectation just expressed. He leaves the times and the seasons in the hands of the Great Ruler.—**The blessed and only Potentate.** The word for 'blessed' is the same as in i. 11. That for 'Potentate' is used in Luke i. 52, Acts viii. 27, of men in authority. In classical poetry it is applied to the stars as the rulers of the firmament (*Æsch. Agam.* 6). Here only in the New Testament is it applied to the Divine sovereignty. The 'only' need not be explained as referring to any Gnostic scheme of dualism. It was the word which in the mouth of every true Israelite connected itself more than any other with the Divine Name.—**King of kings and Lord of lords.** Here, there can scarcely be a doubt, the words are applied to the Eternal Father, who has placed the seasons in His own power (Acts i. 7). The corresponding but not quite identical terms are applied in Rev. xvii. 14, xix. 16, to the *Logos* as the Son of God. Few facts could illustrate more clearly the strength of the belief of St. John that all the attributes of the one Divine Person are shared by the other.

Ver. 16. **Who only hath immortality.** Other beings, His creatures, are immortal by the appointment of the great Creator. He only has it as the very essence of His being. The words have been much quoted of late years, as supporting the doctrine of the annihilation of the lost. They are, however, obviously inconclusive on a point which does not seem to have been in the apostle's thoughts at the time he wrote the words, and can only be alleged as proving, what no one ever denied, that the soul of man is not necessarily immortal.—**Dwelling in the light which no man can approach unto.** The symbolism is perhaps the highest that man's thoughts can fashion, and has abundant sanction in Ps. civ. 2. But we must remember that after all it is but symbolism,

and that from another point of view God Himself is the Light in which He is here said to dwell, 1 John i. 5.—**Whom no man hath seen or can see.** Better, '*whom no man ever saw.*' A comparison of this verse with John i. 18 shows that the whole passage refers to the Father and not to the Son, and the two taken together serve to show the harmony between the two great apostles on this common point of their theology. The whole passage has in the Greek a rhetorical, almost metrical character, and may have been, as many commentators think, a quotation from some liturgical hymn.

Ver. 17. **Charge them that are rich in this world.** It is quite after St. Paul's manner to return in this way to the subject from which he had been led away by the train of thought that issued in a doxology. Before, he had spoken of those who set their hearts on becoming rich. Now, he deals with those whom he finds rich by inheritance or otherwise.—**High-minded.** The state of one who forms great and ambitious schemes in which he himself is the centre.—**Nor trust in uncertain riches.** Better, '*nor to fix their hope on the uncertainty of riches.*'—**In God who giveth us richly all things to enjoy.** If we seek for riches, God gives richly; but that which He gives brings with it no cares and sorrows, like earthly wealth, but tends, whether it be outward or inward good, to direct and immediate enjoyment.

Ver. 18. **Do good, be rich in good works.** The second 'good' is higher than the first, as *noble* deeds are above merely beneficent ones.—**Ready to distribute, willing to communicate.** The two words are nearly synonymous. If there is any difference, it is that the former implies general benevolence, the latter a feeling more individual in its object. One distributes what it has to the poor, the other shares its possessions with a friend.

Ver. 19. **Laying up in store.** Better, '*as a treasure.*' We need not be startled at the apparent contradiction between this reference to good works as a foundation, and the language in which St. Paul elsewhere asserts that the one foundation is Christ (1 Cor. iii. 11). Men do not commonly check their figurative speech by the rules of a rigid consistency. On the assumption of some acquaintance on St. Paul's part with our Lord's teaching, the language of Luke vi. 48 would suggest the aspect of the figure now brought before us. There we find first the rock, then the foundation, then the house; or, interpreting the parable, first faith in Christ, then good works, then the general order of the life.

Ver. 20. **O Timothy.** The letter is coming to its close, and the feelings of the writer grow more intense.—**That which is committed to thy trust.** The Greek has one word with the sense of '*deposit.*' Taken by itself, it is general in its meaning, and may refer either (1) to the faith committed to him, (2) to the Church entrusted to his charge, or (3) to the spiritual gifts bestowed on him. Looking to the antithesis with 'profane babblings' here, to the use of the cognate verb in i. 18 and 2 Tim. ii. 2, to its connexion with 'the form of sound words' in 2 Tim. i. 12, 13, there can be little hesitation in accepting (1) as the most probable.—**Vain babblings.** A various reading, differing only in two vowels, gives '*new phrases,*' but the text is preferable.—**Oppositions of science falsely so called.** There is not much difficulty as

to the 'science' thus spoken of. 'Knowledge,' the familiar rendering in other passages, as 1 Cor. viii. 1, xii. 8, xiii. 2, would be far better here also. The dreamy fantastic *gnosis* of the Apostolic Age was as remote as possible in its character and tendencies from the 'science' of modern culture. We know from the passages referred to that there were some in St. Paul's time at Corinth who boasted of a *gnosis* which he did not recognise as worthy of the name. In the second century, what was then seen in germ had developed into a swarm of fantastic heresies, each claiming '*gnosis*' as their special glory. The Pastoral Epistles represent an intermediate stage. What precise meaning is to be attached to the '*oppositions* of science,' it is not so easy to say. Those who deny St. Paul's authorship refer it to the 'antitheses' or 'contrasts' which Marcion drew out between the

theology of the Old and New Covenants. It is possible that such contrasts may have been familiar at a much earlier date, and 1 Cor. viii. 1 seems to indicate that the claim to *gnosis* was allied with an anti-Jewish tendency, with the claim of a right to eat things sacrificed to idols or to indulge in sensual lusts. Teaching of this type, in which such words as 'knowledge,' 'power,' 'freedom,' were set up against faith, love, obedience, might well be said, without assuming a full-blown Marcionite heresy, to be fruitful in the 'antitheses' of a falsely-called knowledge.

Ver. 21. **Which some professing.** Once again we have the indefinite mention of those who were known though unnamed. There were some who, boasting of their knowledge, had as concerning the faith missed their mark.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

CHAPTER I. 1-18.

I. Paul's loving memories of Timothy and his kindred—6. Exhortation to courage—9. The greatness of the holy calling—13. The form of sound words—15. Apostasy of Phygellus and others—16. The apostle's prayer for Onesiphorus and his household.

1 **PAUL**, an apostle of Jesus Christ by the will of God,
 according to ^a the promise of life which is in Christ Jesus, ^a Eph. iii. 6.
 2 To Timothy, *my* dearly¹ beloved son : Grace, mercy, *and* peace,
 3 from God the Father and Christ Jesus our Lord. ^b I thank ² ^b Rom. i. 8.
 God, ^c whom I serve from *my* forefathers with ³ pure conscience, ^c Acts xxii. 3.
 that ^d without ceasing I have remembrance of thee in my ^d 1 Thes. i. 2.
 4 prayers⁴ night and day ; Greatly desiring⁵ to see thee, being
 5 mindful of⁶ thy tears, that I may be filled with joy ; When I
 call⁷ to remembrance ^e the unfeigned faith that is in thee, which ^e 1 Tim. i. 5.
 dwelt first in thy grandmother Lois, and ^f thy mother Eunice ; ^f Acts xvi. 1.
 6 and I am persuaded that in thee also. Wherefore⁸ I put thee
 in remembrance ^g that thou stir up⁹ the gift of God, which is in ^g 1 Tim. iv. 14.
 7 thee by the putting on of my hands. For ^h God hath not ^h Rom. viii. 25.
 given¹⁰ us the spirit of fear ; ⁱ ^{but} of power, and of love, and ⁱ Lu. xxiv. 49.
 8 of a sound mind. ^k Be not thou therefore ashamed of the
^l testimony of our Lord, nor of me ^m his prisoner : ⁿ but be
 thou partaker of the ¹² afflictions of ¹³ the gospel according to
 9 the power of God ; ^o Who hath ¹⁴ saved us, and ^p called *us* with
 an holy calling, ^q not according to our works, but ^r according to
 his own purpose and grace, which was given us in Christ Jesus
 10 ^s before the world began, ¹⁵ But ^t is now made manifest by the
 appearing¹⁶ of our ¹⁷ Saviour Jesus Christ, ^u who hath abolished
 death, and hath brought¹⁸ life and immortality to light¹⁹
 11 through the gospel : ^v Whereunto I am ²⁰ appointed a preacher, ^v Acts ix. 15.
 12 and an apostle, and a teacher of the Gentiles. ^w For the which ^w Eph. iii. 1.
 cause I also suffer these things : nevertheless²¹ I am not

1 omit dearly	2 I give thanks to	3 add a
5 longing	6 remembering	7 Calling
9 rekindle	10 did not give	11 cowardice
13 for	14 omit hath	15 times of the ages
17 a	18 cast light upon	19 omit to light
		20 was
		21 but
		4 supplications
		8 For which cause
		12 with me in
		16 appearance

^s Rom. xvi. 25;
^t Tit. i. 2.
^u Eph. i. 9.
^v 1 Cor. xv. 54.

ashamed: ^x for I know whom I have believed, and am per- ^{x 1 Pet. iv. 19}
 suaded that he is able to ^y keep that which I have committed ^{y 1 Tim. vi. 20}
 13 unto him against that day. ^z Hold fast ^a the form of ^b sound ^{z Tit. i. 9.}
 words, which thou hast heard of ²³ me, ^c in faith and love which ^{a Rom. ii. 20.}
 14 is in Christ Jesus. That good thing which was committed ^{b 1 Tim. i. 10.}
 unto thee keep by the Holy Ghost ^d which dwelleth in us. ^{d Rom. viii. 11.}
 15 This thou knowest, that ^e all they which are in Asia be ²⁴ ^{e Acts xix. 10.}
 turned away from me; of whom are Phygellus and Hermo-
 16 genes. The Lord ^f give mercy unto the house of Onesiphorus; ^{f Matt. v. 7.}
^g for he oft refreshed me, and was not ashamed of ^h my chain: ^{g Philen. 7.}
 17 But, when he was in Rome, he sought me out very diligently, ^{h Acts xxviii. 20.}
 18 and found *me*. The Lord grant unto him that he may find
 mercy of the Lord ⁱ in that day: and in how many things he ^{i 2 Thes. i. 10.}
^k ministered unto me at Ephesus, thou knowest very well. ^{k Heb. vi. 10.}

²² healthy

²³ from

²⁴ omit be

Ver. 1. According to the promise of life. An unusual addition to the opening formula of St. Paul's letters, probably rising out of the sense that the promise was near its fulfilment, and that he was about to pass through life to death.

Ver. 2. My dearly beloved son. The change of epithet from the 'true son' of the First Epistle may be only a casual variation without any conscious purpose. To the extent, however, in which we may trace in modern correspondence a variation of feeling in 'yours faithfully' and 'yours affectionately,' we may recognise a shade of difference here. There is the same warm-hearted love. There is not, perhaps, the same entire confidence. He has seen signs of timidity and weakness which lead him throughout the Epistle to earnest and almost vehement exhortation. The rest of the salutation is as before.

Ver. 3. Whom I serve from my forefathers. The English word suggests more remote ancestors than were in St. Paul's thoughts. We have no word that precisely answers to the Greek, and are compelled to choose between 'parents' (as in 1 Tim. v. 4), which is too narrow, and 'forefathers,' which is too wide. The connexion of thought is probably that St. Paul, having Timothy's mother and grandmother in his thoughts (as in ver. 5), goes back in memory to the influences that had surrounded his own childhood, and inserts out of natural sympathy a reference to them.—With a pure conscience. This was the point in the past on which St. Paul dwelt with an ever-increasing thankfulness. In childhood, youth, manhood, his conscience had always been free from the guilt of hypocrisy or wilful sinning against knowledge. Comp. Acts xxiii. 1, xxiv. 16.—That without ceasing. The parallel phrase in Rom. i. 9 suggests the thought that the special turn of the phrase ('how without ceasing') was determined by the formula, 'God is my witness,' which commonly preceded it. There is, however, nothing incongruous in the construction as it stands. It was a thing to thank God for that he had his beloved son ever present in his thoughts and prayers.—Mention. The Greek has the article, implying the constant practice that had become a personal habit.

Ver. 4. Remembering thy tears. The words clearly refer to their last parting, probably that referred to in 1 Tim. i. 3. There, with his mind dwelling on the duties to which Timothy had been called, it was natural not to refer to the personal emotions of that parting. Now that absence had increased the yearning desire to see him once again, and so 'be filled with joy,' it was as natural to dwell on it. It is characteristic of Timothy's sensitive, emotional nature that the tears were shed by *him*.

Ver. 5. When I call to remembrance. Warm as the words sound, there is just the shadow of a misgiving in them. He has to call to mind the past in order to feel confident for the future.—Thy grandmother Lois. We now see the reason of his reference to his own family. His remembrance of their piety had helped him. A like remembrance might help his disciple. The form of expression, 'which dwelt,' suggests the thought that mother as well as grandmother was dead. We learn from Acts xvi. 1, that the former, and therefore probably the latter also, was a Jewess.—And I am persuaded. The Greek 'but' suggests a mental contrast in the slight misgiving implied in 'I am persuaded.' We do not commonly say, 'I am sure you will feel' when we are quite sure.

Ver. 6. I put thee in remembrance. The anxiety shows itself again. It is necessary to remind the disciple, shrinking from danger or worry, to 'stir up' (literally, 'to rekindle') the gift of God, which, as in the phrase 'quench not the Spirit,' is thought of as a flame that may dwindle and be extinguished if not cherished and revived.—By the laying on of my hands. As being the chief ordainer (in later ecclesiastical language), he connects the gifts with his own imposition of hands rather than with that of the presbyters who assisted him (1 Tim. iv. 14). The passage is not without interest as bearing on the sacramental language of the Church. The outward sign was not only a symbol, but an instrument of the spiritual gift.

Ver. 7. God hath not given. Better, 'did not give.'—The spirit of fear. Better, 'courage.' Here, again, in the use of so strong a

word, we trace the desire of the apostle to rouse Timothy from what seemed to him an undue timidity.—**A sound mind.** The Greek implies more than this (better, 'discipline'), the gift of bringing others to the state so described; and it was in this that Timothy, with all his personal excellence, was defective.

Ver. 8. **Be not thou therefore ashamed.** The exhortation, grounded on the fact that the spiritual gifts which he had received should be allowed, as it were, free play, implies some fear that Timothy was acting as if ashamed of the testimony of Jesus.—**Nor of me his prisoner.** Something obviously had come to St. Paul's knowledge on this point, which had given him pain. Timothy had drawn back, as if ashamed of him, as well as of the Gospel. He adds the word 'prisoner' as likely to appeal more strongly than ought else to Timothy's feelings.—**Be thou partaker of the afflictions of the gospel.** Better, '*Be thou a partaker in my sufferings for the gospel.*'—**According to the power of God,** i.e. the power that comes from God, with special reference to the 'spirit of power' of ver. 7.

Ver. 9. The train of thought obviously is: God has done so much for us. Shall we not at least do something for Him, if only by exercising the gifts He has bestowed on us? After his manner, once entering on the great theme, the writer is carried on by the fulness of his thoughts.—**A holy calling,** i.e. a calling, a summons, which implies holiness. This was not 'according to our works,' for they were by hypothesis, and in fact, unholy, but is referred to the purpose and the favour of God. And as no commencement in time could be ascribed to the Divine purpose, for that would imply change in the Unchangeable, this purpose, yes, and even the gift, must be thought of as belonging to periods beyond man's power to measure; literally, '*before the times of aons or ages,*' before the years of eternity.

Ver. 10. **By the appearing.** Remarkable as the only passage in the New Testament in which the word *επιφανεια* (= manifestation) is applied to the Incarnation of our Lord. Elsewhere, as in 2 Thess. ii. 8, 1 Tim. vi. 14, 2 Tim. iv. 1, 8, Tit. ii. 13, it is always used of the 'appearing' of the second Advent.—**Hath abolished death.** The verb is one of St. Paul's favourite words, as e.g. in 1 Cor. xiii. 8, xv. 26, and implies depriving of activity, annulling, bringing to nought. The selection of this special attribute of the work of Christ is determined, as was 'the promise of life' in ver. 1, by the wish to make Timothy see life and death in their true colours, so that he might not fear the one or cleave ignobly to the other. Christ has deprived death of its power (1 Cor. xv. 26, 55; Heb. ii. 14). It is no longer an enemy to be dreaded, but a friend to be welcomed.—**Brought to light.** Better, '*thrown light upon.*' The idea is not that of dragging forth what had been hidden in darkness, but, as in 1 Cor. iv. 5, that of pouring in light. He has illumined the true, higher life of man, which was previously clouded by the lower.—**Immortality.** Better, as in 1 Cor. xv. 42, '*incorruption.*' He is speaking, not of mere exemption from physical death, but of the permanent glorified state which is exempted from decay.—**Through the Gospel.** Grammatically, the words may refer to both the preceding clauses, but it is better to connect them only with the second. Death was deprived of

its sting by the single act of Christ. The Gospel of that death pours light upon the mystery of life.

Ver. 11. **A preacher, an apostle, and a teacher of the Gentiles.** There is something characteristic in the way in which Paul the aged, here and in 1 Tim. ii. 7, where we find the same combination, accumulates one word upon another to express the greatness of his vocation. He is at once the herald, the envoy, the instructor. In this way only does he allow himself to magnify his office.

Ver. 12. **I also suffer these things.** He assumes that the things of which he speaks are known to Timothy. They are at least sufficiently implied in the word 'prisoner.'—**I am not ashamed.** The same word as in ver. 8. He is not ashamed of his work. Why should Timothy be ashamed of him?—**Whom I have believed.** Better, perhaps, '*in whom I have placed my trust.*'—**To keep that which I have committed to him.** The Greek (*την παραβηκην μου*; literally, '*my deposit*') is ambiguous, and may be rendered either as in the English Version, or as a possessive genitive, 'that which has been committed to me.' In the latter construction, it would have approximately the same meaning as in ver. 14—the life, natural or spiritual; the truth; the doctrine; the work, with which the apostle had been entrusted. God would guard His own work. The analogy of the word 'keep,' however, as applied to God, is in favour of the former construction; and then the 'deposit' may be thought of as including all that was most precious in the apostle's eyes, his work, his own salvation, or, as an echo of the words spoken on the cross (Luke xxiii. 46), the spirit which he commended to his Father.—**Against that day.** As in ver. 18, iv. 8, 2 Thess. i. 10, the great day of the Lord, the final Advent of the Christ.

Ver. 13. **Hold fast the form of sound words.** The word rendered 'form' (*υποστυψωσις*) is the same as that rightly translated 'pattern' in 1 Tim. i. 16. It is therefore probable that a word so rarely used by St. Paul is used here also in the same sense. Its position shows that it is emphatic, and though without the article in the Greek, the absence is supplied by the emphasis thus given. The full interpretation of the words turns on the meaning of the verb, which may be simply 'have' in the sense of 'take,' or 'have' in the sense of 'hold fast and keep.' The former gives as the meaning, 'Take what I have just said as an example of the wholesome words;' the latter, which seems, on the whole, to give the truer meaning, '*Hold fast,* keep before thee that pattern.'—**Wholesome words.** As in 1 Tim. i. 10, vi. 3, and elsewhere, words that are characterized by a spiritual healthiness.—**Which thou hast heard of me.** The Greek tense ('*which thou didst hear*') points to some definite occasion which Timothy would remember, and on which, in the temper of 'the faith and love which are in Christ Jesus,' Timothy had listened eagerly to the words which he was now in danger of forgetting.

Ver. 14. **That good thing which was committed unto thee.** Taken in connexion with the foregoing reference to the healthy or health-giving words, the phrase includes what has been technically called the '*depositum fidei*;' but it has, as in ver. 12, a wider range—not the doctrine or the truth only, but all of which Timothy had been made, if one may so speak, the trustee,—all spiritual gifts that he had himself received, and the Church committed to his charge.—**Through**

the Holy Ghost which dwelleth in us. The plural of the pronoun is generic, not personal of Paul and Timothy only. The apostle assumes that the Holy Spirit is actually dwelling in all believers, enabling them to do that which by nature they cannot do.

Ver. 15. **This thou knowest.** With a singular naturalness, the apostle turns from his earnest exhortation to what we may call the 'news' of his letter. Yet it is not altogether news. He is telling Timothy what in part he knew before, and his motive in so doing is not far to seek.—**All they which are in Asia be turned away from me.** The words 'they which are in Asia' (not 'from') seem to refer, not to a recent fact in St. Paul's imprisonment at Rome, his being shunned by Phygellus and Hermogenes, but to something that had happened when he was last at Ephesus. His appeal to Timothy's knowledge of the facts, and the specific mention of Rome in the case of Onesiphorus, confirm this view, but it is fair to add that many commentators of repute take the other view.—**Phygellus and Hermogenes.** Of these we know nothing certain. Suetonius (*Domit.* c. 10) mentions a certain Hermogenes of Tarsus who was put to death by Domitian. If we could assume identity, the fact that it was a fellow-townsmen and old acquaintance that shunned him would add a special sting to the pain thus inflicted on the sensitive heart of the apostle.

Ver. 16. **The Lord give mercy to the house of Onesiphorus.** Now we see what train of thought has led to the mention of these names. Timothy is to look on this picture and on that, and to ask himself whether he will cast in his lot with the two whose desertion had pained his father in the faith, or with him whose loyalty drew forth these words of thankful benediction. The expression 'to the house of Onesiphorus,' suggests, though it cannot be said to prove, the supposition that he himself was dead.—**Refreshed me.** The word, though not the same, is analogous to that in Philem. 7. Acts of kindness were to the heart of St. Paul as a cool breeze in the parching heat, as water to the thirsty, as the shadow of a rock in a weary land.—**Was not ashamed**

of my chain. The word is obviously chosen to remind Timothy of the weakness which had made St. Paul's entreaty in ver. 3 a painful necessity.

Ver. 17. **When he was in Rome.** It follows from this that he had left it, or, as above, was dead, at the time when St. Paul wrote.—**Sought me out very diligently.** Literally, '*more diligently,*' as by an implied comparison with the conduct of others, or with the average of what was common. Others turned away. He came to Rome and never rested till he had found out where the prisoner of the Lord was kept in custody, and then he came with loyal and loving kindness.

Ver. 18. **That he may find mercy from the Lord in that day.** On the assumption already mentioned as probable, this would, of course, be a prayer for the dead. The reference to the great day of judgment falls in with this hypothesis. Such prayers were, we know from 2 Macc. xii. 41-45, common among the Jews a century or more before St. Paul's time, and there is good ground for thinking that they entered into the ritual of every synagogue, and were to be seen in the epitaphs in every Jewish burial-place. From the controversial point of view, this may appear to favour the doctrine and practice of the Church of Rome, but facts are facts apart from their controversial bearing. It is, at any rate, clear that such a simple utterance of hope in prayer, like the *Shalom* (Peace) of Jewish, and the 'Requiescat' or 'Refrigerium' of early Christian epitaphs, and the like prayers in early liturgies, though they sanction the natural outpouring of affectionate yearnings, are as far as possible from the full-blown Romish theory of Purgatory. The singular construction, 'The Lord grant . . . mercy from the Lord,' suggests the thought that the former is equivalent to 'God grant' as referring to the Father, the latter to the Lord Jesus as the Judge of quick and dead in the great day.—**Thou knowest very well.** Literally, '*too well to need to be told.*' The ministrations refer probably to St. Paul's last visit to Ephesus, where it would seem from iv. 19, Onesiphorus and his family had resided.

CHAPTER II. 1-26.

1. *Exhortations to stedfastness—9. St. Paul's example in suffering for the faith—14. The duty of a true teacher—16. The profane babblings of Hymenæus and Philetus—20. Vessels of honour and dishonour—22. Counsels of purity, wisdom, 25. and meekness.*

1 **THOU** therefore, ^a my son, ^b be strong in the grace that is ^a 1 Tim. i. 2.
 2 **I** in Christ Jesus. And the things that thou hast heard ^b Eph. vi. 10.
 of me among many witnesses, ^c the same ² commit thou to ^c 1 Tim. i. 18.
 3 faithful men, who shall be ^d able to teach others also. Thou ^d Tit. i. 9.
 therefore endure hardness, ^e as a good soldier of Jesus Christ. ^e 1 Tim. i. 18.
 4 **No** man that warreth ^f entangleth himself with the affairs of ^f 1 Cor. ix. 25.

¹ didst hear

² these

³ Christ Jesus

⁴ engaged in war

⁵ *this* life; that he may please him who hath ⁶ chosen ⁷ him to
⁸ be a soldier. And ⁸ if a man also strive for masteries, ⁸ yet is ⁸ 1 Cor. ix. 25.
⁹ he not crowned, except he strive ⁹ lawfully. ¹⁰ The husband- ¹⁰ 1 Cor. ix. 10.
man that laboureth must be first partaker ¹⁰ of the fruits.
¹¹ Consider what I say; and ¹¹ the Lord ¹² give thee understanding
¹² in all things. Remember that Jesus Christ, ¹² of the seed of ¹² 1 Rom. i. 3, 4.
David, ¹² was raised from the dead ¹² according to my gospel: ¹² 1 Cor. xv. 20.
¹³ ¹³ Wherein I suffer trouble, as an evil-doer, ¹³ ¹³ *even* unto bonds; ¹³ 1 Rom. ii. 16.
¹⁴ ¹⁴ but the word of God is not ¹⁴ bound. Therefore ¹⁵ ¹⁵ I endure ¹⁵ 1 Acts ix. 16.
all things for the elect's sakes, that they may also obtain the ¹⁵ 1 Eph. iii. 1.
¹⁶ salvation which is in Christ Jesus with eternal glory. ¹⁶ ¹⁶ *It is a* ¹⁶ 1 Phil. i. 13.
faithful ¹⁶ saying: For ¹⁷ if we be dead ¹⁷ with *him*, we shall also ¹⁷ 1 Eph. iii. 13.
¹⁸ live with *him*: ¹⁸ If we suffer, ¹⁸ we shall also reign with *him*: ¹⁸ 1 Tim. i. 15.
¹⁹ ¹⁹ if we deny *him*, he also will deny us: ¹⁹ If we believe not, yet ¹⁹ 1 Rom. vi. 5.
²⁰ he abideth faithful: ²⁰ he ²⁰ cannot deny himself. Of these ²⁰ 1 Rom. viii. 17.
things put *them* in remembrance, ²¹ charging *them* before the ²¹ 1 Lu. xii. 9.
Lord ²² that they strive not about words to no profit, ²² ²² *but* ²² 1 Rom. iii. 3.
²³ to the subverting of the hearers. Study to show thyself approved ²³ 1 Num. xxiii. 19.
unto God, a workman that needeth not to be ashamed, ²⁴ ²⁴ rightly ²⁴ 1 Tim. v. 21.
²⁵ dividing the word of truth. But ²⁵ shun profane *and* vain ²⁵ 1 Tim. i. 4.
²⁶ babblings: for they will increase unto more ungodliness. And ²⁶ 1 Tim. iv. 7.
their word will eat as doth a canker: ²⁷ of whom is ²⁷ ²⁷ *Hy-* ²⁷ 1 Tim. i. 20.
²⁸ menæus and Philetus; Who concerning the truth have ²⁸ ²⁸ erred, ²⁸ 1 Cor. xv. 12
²⁹ ²⁹ saying that the resurrection is past already; ²⁹ ²⁹ and overthrow ²⁹ 1 Mat. xxiv. 24
³⁰ the faith of some. Nevertheless ³⁰ ³⁰ the foundation of God ³⁰ ³⁰ *standeth* ³⁰ 1 Nah. i. 7.
sure, having this seal, The Lord ³¹ knoweth them that ³¹ 1 Tim. iii. 15
are his. And, Let every one that nameth the name of Christ ³¹ 1 Rom. ix. 21
³² depart from iniquity. ³² But in a great house there are not only ³² 1 Tit. iii. 1
³³ vessels of gold and of silver, but also of wood and of earth; ³³ 1 Tit. iii. 1
³⁴ ³⁴ and some to honour, and some to dishonour. If a man there- ³⁴ 1 Rom. ix. 21
³⁵ fore purge ³⁵ himself from these, he shall be a vessel unto ³⁵ 1 Tit. iii. 1
honour, sanctified, and meet for the master's use, ³⁶ ³⁶ *and* ³⁶ 1 Tit. iii. 1
³⁷ prepared ³⁷ unto every good work. Flee also youthful lusts: but ³⁷ 1 Tit. iii. 1
³⁸ follow righteousness, faith, charity, ³⁸ ³⁸ peace, with them that ³⁸ 1 Acts ix. 14.
³⁹ ³⁹ call on the Lord ³⁹ out of a pure heart. But ³⁹ ³⁹ foolish and ³⁹ 1 Tim. i. 5.
unlearned questions avoid, knowing that they do gender strifes. ³⁹ 1 Tim. i. 4.
⁴⁰ And ⁴⁰ the servant of the Lord must not strive; but be gentle ⁴⁰ 1 Tit. iii. 2
⁴¹ unto all *men*, ⁴¹ apt to teach, patient, ⁴¹ ⁴¹ In meekness instruct- ⁴¹ 1 Tit. i. 9
ing ⁴² those that oppose themselves; ⁴² ⁴² if God peradventure will ⁴² 1 Gal. vi. 1.
⁴³ ⁴³ 1 Acts viii. 22

⁵ omit *this*⁸ contend in the games¹² add will¹⁵ For this cause¹⁹ prefix for²³ are²⁶ omit nevertheless²⁹ made ready⁶ omit hath⁹ contend¹³ a malefactor¹⁶ Faithful is the²⁰ a thing useful for nothing²⁴ omit have²⁷ add however³⁰ love⁷ chose¹⁰ to partake¹⁴ has not been¹⁷ died²¹ unshamed²⁵ has already come to pass²⁸ cleanse³¹ forbearing¹¹ for¹⁸ endure²² gangrene²⁵ has already come to pass³² correcting

give them repentance ^o to the ³³ acknowledging of the truth ; ^o 1 Tim. ii. 4.
 26 And *that* they may recover themselves ³⁴ *out* of the snare of *the* ³⁵ devil, who are taken captive by him at his will.

³³ add full

³⁴ awake

³⁵ having been

Ver. 1. **Thou therefore.** *i.e.* as following the example of Onesiphorus.—**Be strong.** The Greek verb, passive and not middle, implies at once the being strengthened, and the continuance in the state thus reached ; and this process and state find the element of their life in the grace which is found in Christ.

Ver. 2. **The things that thou hast heard.** Probably the same as the ‘sound words’ of i. 18.—**Among many witnesses.** Better ‘with’ or ‘through,’ the presence of the witnesses, presbyters and others, being thought of as a condition of the act referred to. This, as the right rendering, ‘which thou hearest,’ implies, was a charge as to the substance of the Christian faith delivered when Timothy was appointed by the laying on of hands to his special work.—**Commit thou.** The idea of the trust or deposit is continued. There is to be a perpetuation of the trust, and each man’s work for the time being is to choose faithful successors, who in their turn shall teach what they have learnt to others.

Ver. 3. **Endure hardness.** The word is the same as that rendered in i. 8, ‘be thou partaker of the afflictions.’ ‘Take thy share in hardships’ would express its meaning. We lose the emphasis of repetition by the change of the English words.

Ver. 4. **No man that warreth.** Better, ‘no soldier on service.’—**Affairs.** The Greek word had acquired the secondary sense of affairs of trade, the *businesses* of this life. In Roman practice a soldier could not make a trade contract, or be plaintiff in a lawsuit.—**Who hath chosen him to be a soldier.** The Greek word is technical: the commander of a band which he himself has raised. As such it has a manifest fitness as applied to Christ, the great ‘Captain of our salvation.’ It was perhaps natural that the analogy thus stated should have developed in ecclesiastical legislation into a rule forbidding the ministers of the Church from engaging in any secular pursuits as a means of livelihood. Such a rule has much to be said in its favour on grounds of general expediency, but it should be remembered that it rests on them and not on St. Paul’s words. They are wider in their application, and extend to all soldiers of Christ, *i.e.* to all Christians, and they warn us, not against engaging in secular callings, but against so ‘entangling’ ourselves in them that they hinder the free growth of our higher life.

Ver. 5. **Strive for masteries.** St. Paul’s habitual way of looking at the Christian life led him to pass naturally from the thought of the soldier to that of the athlete. We want some word to express this more adequately in the English. ‘Strive in the games’ would perhaps answer the purpose, as bringing out more distinctly the new comparison.—**Lawfully.** The phrase, which is found in precisely the same connexion in Galen (*Comm. in Hippocr.* i. 15), was technical, half medical, and half belonging to the training schools of athletes, and implied the observance of all rules of life prior to the contest

as well as during it. Failure to keep to the appointed diet and discipline, no less than taking an unfair advantage at the time, excluded the competitor from his reward.

Ver. 6. **The husbandman that laboreth.** The Greek, which expresses the qualifying clause by a present participle, implies labour during the harvest or vintage rather than in the earlier stages of growth. Thus taken, the precept is parallel to that of not muzzling the ox as he treads out the corn, and urges to persevering labour when the harvest is ready, *i.e.* when the ministerial work seems crowned with success, as well as during the preliminary work of planting or watering. The words probably refer to the actual practice of Jewish or Greek agriculture.

Ver. 7. **Consider what I say.** St. Paul contents himself with suggesting the analogies of the two previous verses, and leaves it to Timothy’s reflection to see their bearing on himself.—**And the Lord give thee.** The better reading gives ‘for the Lord will give thee.’ This gives also a better meaning: ‘Make the effort to reflect, for if thou do, the Lord will give thee the discernment which thou needest.’

Ver. 8. **Remember Jesus Christ.** The exhortation, seemingly so abrupt and unconnected, looks both before and after. Quoting words which were probably part of some formulated confession of faith, St. Paul calls on Timothy to remember the two great truths of the Resurrection and the Incarnation. If that remembrance were clear and strong, he could not fail to be ready to take his share of hardships ; he would be ready also to take a firm stand against the false teachers who, by saying that the resurrection was past already, reduced both truths to the level of fantastic myths. Special stress is laid on ‘the seed of David’ as indicating that Jesus was a historical, not an ideal Messiah (comp. Rom. i. 3).—**According to my gospel.** The oral, not the written, Gospel delivered by St. Paul.

Ver. 9. **Wherein I suffer trouble.** The same emphatic word as the ‘endure hardness’ of ver. 3, the ‘be partaker of afflictions’ in i. 8. The way in which St. Paul dwells upon the actual chains that were the outward marks of what men thought shame is eminently characteristic. So, at the outset, he is ‘for the hope of Israel bound with this chain’ (Acts xviii. 20), so at a later stage he is ‘an ambassador in bonds’ (Eph. vi. 20).—**The word of God is not bound.** The words have a wide range of meaning. His hands are manacled, but his tongue is free, and with it he can still speak the word of God. Apart even from any action of his own, that word was working actively outside his prison walls. There was no ground for fear that its course was over.

Ver. 10. **Therefore.** Better, ‘for this reason,’ so as to leave the English, like the Greek, to point either to what precedes or follows. Here the latter seems to give the preferable meaning, as in the like construction in 1 Tim. i. 16 ; Philem. 15. He is content to endure all things that God’s chosen

ones may obtain the salvation that is in Christ Jesus. The thought of the apostle is, that God has throughout the world those whom He has chosen to eternal life; that this election depends for its results on human instrumentality, and may be frustrated by human negligence. For their sake, whether already converted or waiting to be called, he is content to suffer whatever God appoints for him. Those sufferings are part of the agencies by which God is working out for them salvation now and eternal glory hereafter.

Ver. 11. **It is a faithful saying.** The rhythmical form of the sentence that follows suggests the thought that we have a fragment of one of the 'spiritual songs' of Eph. v. 19, Col. iii. 16, uttered under prophetic inspiration, accepted by the Church, used in its worship, taught to children and to converts.—**If we be dead with him.** The Greek tense points to a definite act, '*if we died,*' and interpreted by Rom. vi. 3, 4, Col. ii. 12, throws us back upon the mystical union with the death of Christ into which believers enter at their baptism.

Ver. 12. **Shall also reign with him.** The thought, though not the words, enters into our Lord's teaching: 'Ye shall sit on thrones, judging the twelve tribes of Israel' (Matt. xix. 28).—**He also will deny us.** The words clearly point to our Lord's teaching in Matt. x. 33, and, like other passages in these Epistles, indicate that there was a widely-diffused knowledge of it.

Ver. 13. **If we believe not.** The antithesis in the Greek is better expressed by, '*If we lose our faith, He still remains faithful.*' The special reference is of course to the words of Christ just cited. We may turn a deaf ear to them, refuse to believe them, but they will be found true at last. The faithfulness of Christ is pledged to the words of judgment as well as those of promise. The perfection of His nature excludes the thought of inconsistency or self-contradiction.

Ver. 14. **Put them in remembrance.** No persons have been mentioned, but St. Paul clearly has in his mind the teachers who tend to strivings about words. A various reading of some authority gives, 'Put them in remembrance, charging them before the Lord; strive not about words,' but the text is preferable.—**But to the subverting.** The English 'but,' which has nothing answering to it in the Greek, introduces a touch of sarcasm. St. Paul says simply '*useful for nothing,*' working for the ruin of them that hear.

Ver. 15. **Study.** Strictly, '*be eager, be zealous.*'—**Approved,** *i.e.* tried and standing the trial.—**Rightly dividing.** The literal meaning, '*cutting straight,*' admits obviously of many figurative applications, and the word has been referred accordingly to the work of the sculptor, the road-maker, the carpenter, the ploughman, the carver at table, the sacrificing priest. Of these, that of the ploughman seems to give the best meaning; but I am disposed to think that we may perhaps class this among the medical words with which these Epistles abound, and see in it a reference to the work of the surgeon, in which any deflection from the true line of incision might be perilous or even fatal. The reference in ver. 17 to the gangrene or cancer seems to carry on the train of thought.

Ver. 16. **Shun.** The word gives the sense, but hardly the force of the Greek: '*Draw back from,*' as a group of men draw back from something horrible and loathsome.—**Will eat.** Again a

strictly medical term: '*Will take its course, as if feeding on the flesh.*'

Ver. 17. **Canker.** Another medical word. Literally '*gangrene,*' the state between inflammation and entire mortification. The word is used by Hippocrates sometimes in this special sense, sometimes of cancer.—**Hymenæus and Philetus.** The former has been mentioned already (1 Tim. i. 20). Of the latter nothing more is known.

Ver. 18. **Saying that the resurrection is past already.** In the absence of clearer evidence, we cannot speak with certainty of the nature of the error, but the words apparently point to a Gnostic idealizing, and therefore anti-Jewish, school of speculation. Probably caricaturing St. Paul's own teaching (Rom. vi. 4; Col. ii. 12), they thought that baptism or conversion was the true resurrection, and so came by a roundabout way to the same conclusion as the Sadducee. In so doing, St. Paul, as he had felt in arguing against a like error at Corinth, felt that they were overthrowing men's faith and robbing them of their hope.

Ver. 19. **The foundation of God standeth sure.** The Greek requires, '*The strong (or firm) foundation of God stands fast.*' What is this 'strong foundation'? And what is the imagery employed? The idea was, as we have seen, a familiar one with St. Paul, and is referred sometimes to Christ Himself (1 Cor. iii. 11), sometimes to good works (1 Tim. vi. 19). Here it would seem to represent the thought that God's unchanging truth is the foundation of His Church.—**Having this seal.** The figure is probably drawn from the practice of engraving inscriptions on one or both sides of the foundation stone. So in Rev. xxi. 14 the names of the twelve apostles are found on the twelve foundations of the mystical Jerusalem.—**The Lord knoweth them that are his.** Not as expressing the knowledge that flows from an inscrutable decree, but, as in 1 Cor. viii. 3, xiii. 12, John x. 14, the knowledge, implying love and approval, which Christ has of those who are truly His. This represents one side of the life of the believer, but, lest men interpret the truth wrongly, the other side also needs to be put forward, and that is found in personal holiness. Every one who names the name of the Lord, who speaks of Christ as His Lord, and therefore calls himself a Christian, is bound by so doing to depart from iniquity. Though not a quotation, we may perhaps recognise an echo of the 'Depart ye, depart ye' of Isa. lii. 11.

Ver. 20. **In a great house.** The words imply a parable which is not formally interpreted. Rising as it does, however, from the thought of the 'foundation' in ver. 19, we shall not be far wrong in assuming that the 'great house' is (as in 1 Tim. iii. 15) the Church of God. The sequel of the parable presents questions of greater difficulty. Are we, with the majority of interpreters, to identify the vessels made to honour with those of silver and gold, those of wood and earth with the vessels made to dishonour? In this case the difference between the two sets of vessels is, in the interpretation of the parable, purely ethical. All true members of Christ are as the gold and silver, all unworthy members as the wood and clay. And as the material of which the vessel is made does not depend upon itself, it might seem at first as if we had here, as in the parable of the Tares and the Drag-net, to interpolate the thought that the man whom the vessel represents may by purifying himself transmute his nature, and pass from the one class to the other. I venture to think that a

different interpretation gives a far truer meaning. The classes of vessels correspond to the gifts which men have received (as in the parable of the Talents we have the five, the two, the one), and each has its proper use and honour in the great house of the Church of God. But in each case, of the gold as of the clay, it is true that purity is the one essential condition of honourable use. The man of poorer gifts (to pass from the sign to the thing signified) may, if he keeps himself pure, be a vessel made to honour. If the silver and the gold are allowed to be defiled by that which is unclean, if 'holiest things find vilest using,' then even they are in danger of serving only as vessels for dishonour, of showing (not ceasing even then to fulfil a Divine purpose) that the righteous judgment of God is against them that commit such things. In this case the words, 'If a man purge himself,' retain their full significance, and we have no need to interpolate the idea of a self-transmuting process changing the earthen vessel into gold.

Ver. 21. **If a man purge himself from these.** Better, '*cleanse.*' The pronoun, on the view just given, refers to the concrete acts implied in the 'iniquity' of ver. 19.—**Sanctified.** In the liturgical rather than the ethical sense, '*consecrated*' or '*hallowed.*'

Ver. 22. **Flee also youthful lusts.** The English suggests too exclusively the thought of simple sensual desires, and these were doubtless prominent in St. Paul's thoughts, but the words have a wider range, and include a young man's vanity or ambition or impressiveness as well.—**Peace, with them.** Better, '*peace with them,*' without the comma, as connecting the last words of the verse with the word to which they of right belong.

Ver. 23. **Unlearned questions.** The English adjective does not quite represent the force of the Greek, but it is not easy to find a better. '*Undisciplined,*' perhaps, comes nearest. What is meant are the questionings which suggest them-

selves to untrained, uneducated minds, and which a true intellectual culture would lead men to avoid. What these were we cannot definitely say.—**Strifes.** Better, '*fightings,*' in the literal sense of the word.

Ver. 24. **Patient.** The Greek is more expressive, '*patient under, or putting up with, evil.*'

Ver. 25. **Instructing.** Better, as in Heb. xii. 6 and elsewhere, '*chastising*' or '*correcting.*' The word never means simple instruction, but always education and discipline, and is obviously used here in contrast to the 'undisciplined' questioning of the preceding verse.—**If God peradventure.** The Greek includes the idea of time, '*If at some time or other God should give repentance.*' Even in the work of opposing or correcting, the servant of Christ is to keep that possibility in view.—**To the acknowledging of the truth.** The verb is used in its older English sense of 'knowing fully,' rather than 'confessing.' As the error contemplated was one of false doctrine springing from corrupt life, so the remedial process was to begin at the beginning, first amendment of life, and then intellectual perception of the truth.

Ver. 26. **That they may recover themselves.** Literally, '*that they may awake as from a drunken sleep.*'—**Taken captive by him at his will.** The English presents no difficulty, but in the Greek the two possessive pronouns are not the same, and are, apparently at least, presented in direct contrast. If we accept them as pointing to different agents, then the probable meaning is, '*that they may awake sobered from the snare of the devil, having been taken captive by him* (the devil), *unto* (i.e. awaking unto) *His will* (the will of God);' and this rendering is adopted by many commentators, and appears in the Revised Version of the New Testament. There seems, however, sufficient reason for supposing that the change of pronoun was determined by the desire of avoiding the repetition of the same word rather than by any purpose to distinguish between the two.

CHAPTER III. 1-17.

- 1. *Perilous Times in the Last Days*—6. *False Teachers like Jannes and Jambres*
—10. *and unlike St. Paul*—14. *Timothy exhorted to Steadfastness*—
and 15. *the Study of the Scriptures.*

1 **THIS** know also, that ^ain the last days perilous¹ times ^{a 1}Tim. iv. 1.
2 shall come. For men shall be lovers of their own selves,
^bcovetous,² ^cboasters, ^dproud,³ ^eblasphemers, ^fdisobedient to ^{b 2}Pet. ii. 3.
3 parents, unthankful, unholy, ^fWithout natural affection, truce- ^{c 1}Tim. vi. 4.
breakers,⁴ false accusers,⁵ ^{d 1}Tim. i. 20.
^eincontinent, fierce,⁶ despisers of those ^eRom. i. 30.
4 that are good,⁷ ^fTraitors, heady,⁸ high-minded,⁹ ^fRom. i. 31.
^{g 2}Pet. iii. 3.
5 pleasures more than lovers of God; Having a form of godli- ^{h 2}Pet. ii. 10.
ness, but ⁱdenying the power thereof: ⁱfrom such turn away. ⁱPhil. iii. 19.
6 For ^mof this sort are they which creep into houses, and lead ^{h 1}Tim. v. 8.
^{l 1}Tim. vi. 5.
^mMat. xxiii.
14.

¹ hard

⁵ slanderers

⁸ headlong

² lovers of money

⁶ inhuman

⁹ crazed with pride

³ haughty

⁷ with no love for goodness

⁴ implacable

captive silly women¹⁰ laden with sins, led away with divers
 7 lusts, Ever learning, and never able to come to the¹¹ know-
 8 ledge of the truth. ⁿ Now as Jannes and Jambres withstood ⁿ Ex. vii. 11.
 Moses, so do these also resist¹² the truth: ^o men of corrupt ^o 1 Tim. vi. 5.
 9 minds,¹³ ^p reprobate concerning the faith. But they shall pro- ^p Tit. i. 16.
 ceed no further: for their folly shall be manifest unto all
 10 men, ^q as theirs also was. But thou hast fully known¹⁴ my ^q Ex vii. 12.
 doctrine,¹⁵ manner of life, purpose, faith, long-suffering, charity,¹⁶
 11 patience,¹⁷ Persecutions, afflictions, which¹⁸ came unto me ^r at ^r Acts xiii. 45.
 Antioch, at ^s Iconium, at ^t Lystra; what persecutions I en- ^s Acts xiv. 2, 5,
 12 dured: but¹⁹ ^u out of *them* all the Lord delivered me. Yea, ^t Acts xiv. 19.
 and ^v all that will live godly²⁰ in Christ Jesus shall suffer ^v Acts xiv. 22.
 13 persecution.²¹ ^w But evil men and seducers shall wax worse ^w 1 Tim. iv. 1
 14 and worse, deceiving, and being deceived. But continue thou
 in the things which thou hast learned²² and hast been²³ assured
 15 of, knowing of whom thou hast learned²⁴ *them*; And that from
 a child thou hast known ^x the holy scriptures, which are able ^x Jo. v. 39.
 to make thee wise unto salvation through faith which is in
 16 Christ Jesus. ^y All scripture *is*²⁵ given by inspiration of God, ^y 2 Pet. i. 20.
^z and *is*²⁶ profitable for doctrine,²⁷ for reproof, for correction, ^z Rom. xv. 4.
 17 for instruction in righteousness: ^a That the man of God may ^a 1 Tim. vi. 11.
 be perfect, throughly furnished²⁸ unto all good works.²⁹

10 add creatures

13 corrupted in their mind

16 love ¹⁷ endurance

21 be persecuted

25 omit *is*

28 prepared perfectly

11 add full

14 followed step by step

18 such as ¹⁹ and

22 didst learn ²³ wast

26 *is* also

29 every good work

12 withstand

15 teaching

20 devoutly

24 didst learn

27 teaching

Ver. 1. In the last days. The words imply, as do many other passages in the New Testament, the belief that the end of the world's history was not far off, that the then state of the world presented signs of its approach. So we have 'it is the last time' in 1 John ii. 18, and St. Paul's words implying that the end might come in the lifetime of the generation then living (1 Thess. iv. 15; 1 Cor. xv. 51). History has baffled that expectation, but the permanent truth remains that, as elsewhere, 'prophecy hath springing and germinant accomplishments.' So here, phenomena of evil, like those described by St. Paul, bring on one of those days of the Lord that are preludes of the final judgment.—**Perilous.** Better, 'grievous.' The idea is that of distress rather than danger.

Ver. 2. **Covetous.** The alliterative emphasis is better given by 'lovers of themselves, lovers of money.'—**Proud.** Better, 'haughty.'—**Blasphemers.** The context would rather imply that the word is used in the sense of 'railers' or 'revilers.'

Ver. 3. **Truce-breakers.** Better, 'implacable,'—not the persons who break a truce, but those with whom no truce can be made.—**False accusers.** Better, 'slandervers,' as in 1 Tim. iii. 11.—**Fierce.** More definitely, 'untameable' or 'inhuman.'—

Despisers of them that are good. Better, 'having no love of good.'

Ver. 4. **Heady.** Better, 'headlong.'—**High-minded.** The same word as 1 Tim. iii. 6, vi. 4, 'fevered' or 'delirious with pride.'—**Lovers of pleasures.** Better, as contrasting more pointedly the two objects of love, 'lovers of pleasure' in the singular.

Ver. 5. **Form.** The Greek word suggests the idea of a manufactured article, the 'fashion or semblance' of piety.—**Denying.** The Greek participle is in the perfect, 'having denied' or 'repudiated.'—**From such turn away.** The injunction implies, what is in other ways apparent, that St. Paul thought of the characteristic features of the last days as already present.

Ver. 6. **Creep into houses.** The whole verse paints the early phase of an evil which has reappeared but too frequently in the religious history of Christendom. Every word expresses the scorn with which the apostle looked on the clandestine practices of those who thus gained influence in families, and became, if not the founders of sects, at least the leaders of coteries.—**Silly women.** The English well expresses the force of the Greek diminutive, 'women-creatures.'—**Laden with sins.** The word gives the reason why such women fall easy victims to the *Tartuffe* of their time.

They are oppressed with the burden of accumulated sins, and they follow any one who promises deliverance on easy terms, or drugs them with a spiritual anodyne.—**Divers lusts.** As in the 'youthful lusts' of ii. 22, the word, though it includes, is not limited to, sensual passion, but takes in, as the word 'divers' implies, desires and caprices of every possible variety.

Ver. 7. The words describe vividly the fruitless wanderings of those who pass from system to system and teacher to teacher.—**The knowledge of the truth, i.e.,** as in ii. 25, the full clear knowledge that shuts out uncertainty.

Ver. 8. **Jannes and Jambres.** The names do not appear in the Pentateuch or elsewhere in the Old Testament. They are found in the Targum or Paraphrase of Ex. vii. 11, xxii. 11, ascribed to Jonathan, and may represent either a fragment of decorative fiction or an unwritten tradition. According to one legend they were the sons of Balaam, who prophesied the birth of Moses, suggested the murder of the Hebrew infants, and were Pharaoh's counsellors in all evil. As in the reference to Enoch in Jude 14, we see a free use of what we call uncanonical materials by way, not of proof, but illustration.—**Of corrupt minds.** As in 1 Tim. vi. 5, though the Greek word is not quite the same, '*corrupted in their mind.*'—**Reprobate.** In its strict sense, as 'tried, found wanting, and rejected.'

Ver. 9. **They shall proceed no further.** Verbally there seems a contradiction between this and ii. 16, but the context shows that the earlier passage refers to the development of evil tendencies from their germ, and the later to their ultimate failure and decay. Heresies spread rapidly but are short-lived.

Ver. 10. **Thou hast followed.** Better, '*thou didst follow.*' The pronoun is emphatic, and the tense points to a definite time, probably that of Timothy's early discipleship, which St. Paul had in his memory. It half suggests, too, what the English perfect almost excludes, that the apostle was looking on what he speaks of as belonging to a vanished past. It had been. Was the present like it?—**Doctrine.** '*Teaching*' in its widest sense.—**Purpose.** Here only used by St. Paul of himself, elsewhere of the Divine purpose.

Ver. 11. There is something at once natural and touching in the way in which the aged apostle goes back to the memories of the first missionary journey in which Timothy had known him. It is true that he did not then accompany him, but he must have known every incident of the persecutions recorded in Acts xiii., xiv. The Antioch is, of course, that in Pisidia, and the fact that it is not mentioned as such is, so far as it goes, a proof of the naturalness and therefore of the genuineness of the letter. Persecution and then deliverance, that had been the course of his life then. He is confident that it will be so to the end.

Ver. 12. **All that will live godly.** The Greek is emphatic, '*all who purpose, all whose will is*' to live godly. The general axiom is clearly intended to remind Timothy that there is no test by which a man can satisfy himself whether he lives piously, so sure as the question whether he is or is not, in some way or other, persecuted.

Ver. 13. Again we have an oscillation of thought, and the immediate advance of evil becomes prominent. The chasm would grow wider till the final issue.—**Seducers.** Better,

'*magicians, sorcerers,*' with reference to Jannes and Jambres.

Ver. 14. **Thou hast learned, and hast been assured of.** As in other cases, the English perfect hides the force of the Greek. Better, '*Thou didst learn and wast persuaded of.*'—**From whom.** The received text gives the singular, the better mss. the plural. The former would point to St. Paul, the latter to Lois and Eunice as well, perhaps (looking to the 'from a child' of the next verse) to them chiefly.

Ver. 15. **The holy Scriptures.** The Greek noun is not that usually employed in the New Testament, but answers rather to 'sacred literature' (Acts xxvi. 24). It is used, however, of the Old Testament books by Josephus.—**Which make thee wise.** The English is literal enough, but the Greek implies somewhat more of systematic education.—**Through faith which is in Christ Jesus.** The addition is remarkable. St. Paul's experience had taught him that without that faith the study of the sacred writings might lead only to endless questionings and logomachies. Targums and the Talmud remain as if to show how profitless such a study might become.

Ver. 16. **All Scripture is given by inspiration of God.** The Greek sentence leaves the verb to be understood, and this leaves the sentence ambiguous. '*All Scripture God-inspired also profitable.*' According to the position which we assign to the omitted verb, we have—(1) All Scripture is God-inspired, and is profitable, etc.; or (2) All Scripture God-inspired is also profitable, etc. Of these two, the former has been more commonly adopted, probably on account of the doctrine as to inspiration which it was supposed to confirm. The latter has, however, been adopted by many commentators, appears in the Revised Version of the New Testament, and on internal grounds has most to commend it. We can hardly think that St. Paul found it necessary to impress the abstract doctrine on the mind of Timothy. What was necessary was to impress on him the practical end to which every inspired writing ought to minister. Every Scripture, so far as it is inspired, works for the completeness of 'the man of God,' of the minister of Christ, and of his work.—**For doctrine, i.e.** as before, '*teaching,*' in all its width. The words appear purposely chosen to describe the work of Scripture both on the individual character of the reader and on his pastoral work. It will be noticed that the points on which stress is laid are precisely those to which Timothy had been urged—the work of teaching (1 Tim. i. 3, iv. 11, 13); of reforming (1 Tim. v. 21; 2 Tim. ii. 15); of correcting (2 Tim. ii. 25). It is as though he said, 'It is of small use acknowledging the inspiration of Scripture as a dogma, unless you use it for its appointed work.'

Ver. 17. **That the man of God.** This, in technical language, is the final cause of the inspiration of Scripture—the reason why God has thus made it profitable. The 'man of God' is used here, as before in 1 Tim. vi. 11, as a half official term, as in 1 Kings xiii. 1, 2 Kings vi. 6, 9, to indicate the work of Timothy as a prophet and evangelist.—**Perfect.** In the sense of being complete at all points. The participle 'thoroughly furnished' is in the Greek formed from the same root, so that the effect answers to that of the English, 'that the man of God may be complete, completely equipped.' The explana-

tion which has been given of this verse refers it primarily to the work of Scripture in fitting the minister of Christ, such as was Timothy, for his appointed work. But it is obvious that the work is not limited to this, and that this is the end for which Scripture was given in relation to each individual soul. It is obvious that St. Paul refers chiefly, many would say exclusively, to the Scriptures of the Old Testament; and it may well be believed that he had no thought at the time that this letter of personal counsel and strong emotion would come under the category of the

Scripture of which he thus speaks. We need not, however, limit the word to this meaning. Other 'writings' or Scriptures were beginning to be known as such, records of the Gospel history (1 Tim. v. 18), records of prophetic utterances (Rom. xvi. 26; 2 Pet. i. 20), some of St. Paul's own Epistles (2 Pet. iii. 16). The fact that the word had gained this wider range explains St. Paul's addition of the qualifying adjective, not 'every Scripture' absolutely, but 'every God-inspired Scripture,' as though giving a test by which that inspiration might be recognised.

CHAPTER IV. 1-22.

1. *Exhortations to diligence in meeting the perils of the times*—6. *The apostle as he looks before and after*—9. *His desire to see Timothy*—11. *Special messages*—16. *Final prayers and hopes.*

1 **I** ^a CHARGE ¹ thee therefore ² before God, and the Lord ³ a 1 Tim. v. 21.
 Jesus Christ, ^b who shall judge the ⁴ quick ⁵ and the ⁴ dead b Acts x. 42.
 2 at his appearing and his kingdom; Preach the word; be
 instant in season, out of season; reprove, ^c rebuke, ^d exhort with c Tit. i. 13.
 3 all long-suffering and doctrine. ⁶ For the time will come when d 1 Tim. iv. 13.
 they will not endure ^e sound doctrine; ⁷ but after their own e 1 Tim. i. 10.
 lusts shall they heap to themselves teachers, having itching
 4 ears; And they shall turn away *their* ears from the truth, and
 5 ^f shall be turned unto fables. But watch thou in all things, f 1 Tim. i. 4.
^g endure afflictions, do the work of ^k an evangelist, make full g Ch. i. 8.
 6 proof of ⁸ thy ministry. For ⁱ I am ⁹ now ready to be ¹⁰ offered, h Acts xxi. 8.
 7 and the time of ^k my departure is at hand. ^l I have fought a ¹¹ i Phil. ii. 17.
 good fight, I have finished *my* course, ¹² I have kept the faith: k Phil. i. 23.
 8 Henceforth there is laid up for me ^m a ¹¹ crown of righteousness, l Phil. iii. 14.
 which the Lord, the righteous judge, shall give me at that day:
 and not to me only, but unto all them also that love his
 9 appearing. Do thy diligence to come shortly ¹³ unto me: m Jas. i. 12.
 10 For ⁿ Demas hath forsaken me, ^o having loved this present n Col. iv. 15.
 world, and is departed unto Thessalonica; Crescens to Galatia, o 1 Jo. ii. 15.
 11 Titus unto Dalmatia. Only ^p Luke is with me. Take ^q Mark, p Philem. 24.
 and bring him with thee: for he is profitable to me for the q Acts xii. 25.
 12, 13 ministry. And ^r Tychicus have I sent to Ephesus. The
 cloak that I left at Troas with Carpus, when thou comest,
 bring *with thee*, and the books, *but* especially the parchments. r Acts xx. 4.
 14 ^s Alexander the coppersmith did me much evil: ^t the Lord ¹⁴ s Acts xix. 33.
 15 reward him according to his works: Of whom be thou ware t 2 Sam. iii 39.
 16 also; for he hath ¹⁵ greatly withstood our words. At my first

1 adjure	2 omit therefore	3 omit the Lord	4 omit the
5 living	6 teaching	7 healthful teaching	8 fulfil
9 add even	10 being	11 the	12 the race
13 quickly	14 add will	15 omit hath	

answer¹⁶ no man stood with me, but all *men* forsook me: "I ^u Acts vii. 60.
 17 *pray God* that it¹⁷ may¹⁸ not be laid to their charge. "Not- ^v Acts xxiii. 11.
 withstanding the Lord stood with me, and strengthened me;
^w that by me the preaching might be fully known, and *that* all ^w Acts ix. 15.
 the Gentiles might hear: and I was delivered ^x out of the ^x Ps. xxii. 22.
 18 mouth of the lion. ^y And the Lord shall deliver me from every ^y Ps. cxxi. 7.
 evil work, and will preserve *me* unto his heavenly kingdom:
 19 ^z to whom *be* glory for ever and ever.¹⁹ Amen. Salute ^a Prisca ^z Gal. i. 5.
 20 and Aquila, and ^b the household of Onesiphorus. ^c Erastus ^a Acts xviii. 2.
 abode at Corinth: but ^d Trophimus have I left at Miletum ^b 2 Tim. i. 16.
^c Acts xix. 22.
 21 sick. Do thy diligence to come before winter. Eubulus greeteth ^d Acts xx. 4.
 thee, and Pudens, and Linus, and Claudia, and all the brethren.
 22 ^e The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. ^e Gal. vi. 18.
 Amen.

The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

¹⁶ defence
¹⁹ ages of ages

¹⁷ omit *I pray God* that it
²⁰ Miletus

¹⁸ add it

Ver. 1. **I charge thee therefore.** As the apostle is conscious that he is drawing near the end of his letter, he passes, as in 1 Tim. v. 21, into a more solemn strain of exhortation. Better, '*I adjure.*'—At his appearing and his kingdom. A better supported reading gives 'by His appearing,' as a formula of adjuration following naturally on the opening words.

Ver. 2. **Preach the word.** Better, '*proclaim,*' do a herald's work. The entreaty or command connects itself with what had just been said as to the right use of Scripture. Not that 'the word of God' is identified with Scripture, but that the one gives the right training and the best appliances for the due utterance of the other.—**Be instant.** In the old English sense, '*press on,*' '*be urgent,*' with special reference to the work of proclaiming the word of God.—**In season, out of season.** The sharply-expressed contrast has sometimes proved misleading, and men have thought themselves bound to drag in sacred counsels in the strict sense of the word 'unseasonably,' even when they were casting pearls before swine. What is meant is 'with or without what seems to men a special opportunity.' We may, perhaps, trace a recollection of what had once happened in St. Paul's experience, in the case of one who waited 'for a more convenient season' (Acts xxiv. 25).—**Reprove, rebuke, exhort.** The words, strictly speaking, are in a descending scale of severity, and each act is to be not only 'with,' but *in* the temper of long-suffering. The unusual connexion of that 'temper' with the 'doctrine' or '*teaching*' seems to imply a fear lest the long-suffering should lead to toning down the teaching and so to a sacrifice of the truth.

Ver. 3. **The time shall come.** Better, '*there shall be a season.*' The Greek is the same word as 'in season, out of season,' and gives the reason

for that command. Make the most of any season, whether good or bad, now, for before long you will find none willing to listen.—**Sound doctrine.** Better, as in previous passages, '*healthy teaching.*'—**Heap to themselves.** The word is the same as the 'laden' of iii. 6, and was probably suggested by it.—**Having itching ears.** Another example of St. Paul's medical phraseology. Those of whom he speaks are, as it were, suffering mentally from a *pruritus aurium*, which is soothed by external applications of fantastic myths and high-flown phrases.

Ver. 4. **Unto fables.** The Greek has the article, which, though it cannot well be given in English, implies that *the* 'fables' will be such as have been named before.

Ver. 5 **Watch thou.** There is a special emphasis on the pronoun. '*Thou,* whatever others may do, shouldst watch.'—**Endure afflictions.** The same word as in ii. 9.—**Do the work of an evangelist.** It is probable that the word was the formal designation of Timothy's usual work, as it was of that of Philip (Acts xxi. 8). His present work at Ephesus was that of a Vicar-Apostolic on a special mission, but that was not to make him forgetful of his more normal duties.—**Make full proof of.** The English is expressive, but not more so than the literal '*fill up the measure of thy ministry.*'

Ver. 6. **For I am ready to be offered.** There is a pathetic tenderness in the reason thus given. '*Do thy work thoroughly, for mine is all but over.*' The Greek is, however, even more emphatic, '*I am being offered.*' My life is being poured out as a libation.' That which in Phil. ii. 17 was thought of as probable, had, after many chances and changes, come to be a reality.—**The time of my departure.** The Greek word is used here only in the New Testament, and was probably suggested

by the way in which it was commonly applied to the 'breaking up' or 'dispersion' of those who had been gathered together for a sacrifice or a libation.

Ver. 7. **I have fought the good fight.** The Greek is wider in its range, and takes in every kind of contest. '*I have striven a good strife*' would perhaps be nearer. The words that follow show that St. Paul, as in 1 Cor. ix. 24, is thinking specially of the Greek games.—**I have kept the faith.** What had been expressed before figuratively is now stated simply. So far he has not failed; he has kept the faith (in its objective sense) which had been committed to him.

Ver. 8. **A crown of righteousness.** Better, '*the crown.*' The force of the genitive may be either that perfect righteousness constitutes the crown, as 'glory' in 1 Pet. v. 4, and 'life' in Jas. i. 12; or else, and perhaps preferably, that it is the crown belonging to righteousness. In any case it may be noted that, as in 1 Cor. ix. 25, it is the wreath of the victor in the games, not the crown or diadem of the king.—**The Lord is, of course, the Lord Jesus.—That day.** The day of His appearing, as in vers. 12, 13.—**Not to me only.** Confident as he now feels, his great joy is not that there is a special reward for himself, but that it will be given to all like-minded with him.—**That love.** Better, '*that have loved.*'

Ver. 10. The letter comes to a close. The exhortation ends, and with a singular naturalness St. Paul passes to a condensed summary of news.—**Demas.** From the manner in which his name is joined with Luke's in Col. iv. 14, Philem. 24, and from the mention of Thessalonica, it is probable that he was a Macedonian disciple. He was with St. Paul in his first imprisonment, and is mentioned, though with no special epithet of honour, as a fellow-worker with him at Rome. Now, when persecution was keener, he deserted him. St. Paul is content to record the fact and the motive. The religion of Christ would have interfered with his worldly prospects. The position of his name in Col. iv. seems to imply that he was a Gentile convert.—**Crescens.** Nothing is, or can be, known of him, and it is doubtful whether the Galatia is the province of that name in Asia Minor, or Gaul. Traditions, of no authority, connect his name now with one, now with the other.—**Titus.** Assuming this to be the latest of St. Paul's Epistles, we must assume that Titus, after receiving the Epistle addressed to him, had started from Crete for Nicopolis, had then pressed on to join St. Paul at Rome, and had afterwards started to carry on his work as an evangelist at Dalmatia. It would seem from St. Paul's mention of Illyricum in Rom. xv. 19 as if he had already founded churches on the east coast of the Adriatic.

Ver. 11. **Luke only is with me.** Aristarchus, who is joined with Demas, Luke, and Mark in Col. iv. 10-14, Philem. 24, remains unaccounted for. Mark, it would seem, had been left with Timothy at Ephesus, having probably travelled thither in company with St. Paul. It is pleasant to note in this last mention of him the fullest recantation of the adverse opinion recorded in Acts xv. 38. He is now 'profitable' (better, '*useful*') for the ministry.

Ver. 12. **Tychicus have I sent.** Better, '*I sent.*' In Eph. vi. 21, we find Tychicus mentioned as the bearer of the Epistle to that Church. What St. Paul says may refer to that journey, but

it is also probable that Tychicus had returned to him in Rome, and then been sent once more to Ephesus. The life of these evangelist messengers was one apparently of incessant movement.

Ver. 13. **Cloak.** The meaning of the Greek word is doubtful. It may be a Greek form (*φελώνης*) of the Latin *panula*, and in that case 'cloak,' a thick travelling wrapper, is a good equivalent for it. The word seems, however, to have been one of those technical terms that depend on fashion (like *ἔξουσία* in 1 Cor. xi. 10) and soon became obsolete, and in the time of Chrysostom it was thought by many to be a travelling bag. In either case, what we note is the naturalness of the request. Age and infirmities make him wish in his prison at Rome for the cloak that had so often warmed him, or he wanted the material for his defence, or the books that were the companion of his solitude. The idea of its being a special ecclesiastical vestment which he wanted for liturgical uses, may be mentioned as one of the curiosities of interpretation. Troas, we may note, would be a natural route from Ephesus to Europe, as in 2 Cor. ii. 12.—**The books, but especially the parchments.** Here again we are left to conjecture. The parchments were probably more costly than the books, which may have been on papyrus rolls. The latter may have been the Greek or Hebrew copy of the Old Testament. It may have included some of his own writings, or other records of the Apostolic Age. The former may have included documents proving his Roman citizenship, or other materials for his defence. But we can say nothing certain, and must be content with noting the fact (indicated also in the 'much learning,' *i.e.* the '*many books*' of Acts xxvi. 24) that St. Paul habitually travelled as with a portable library among his baggage.

Ver. 14. **Alexander the coppersmith.** Possibly identical with the man of the same name in Acts xix. 33, and with the false teacher of 1 Tim. i. 20. Enmity against St. Paul is a common element in all three cases. As a coppersmith, there may have been a trade connexion with the craftsmen employed by Demetrius.—**Did.** Literally '*showed*,' but English usage would hardly admit the word in this context.—**The Lord reward him.** The better reading gives the future, '*will reward him.*'

Ver. 15. **He greatly withstood our words.** The words point to some discussion ending (if we assume identity with 1 Tim. i. 20) in St. Paul's delivering him to Satan.

Ver. 16. **At my first answer.** The words point to a formal defence or 'apology' before some tribunal, probably at a first hearing of his cause in his second Roman imprisonment.—**No one stood with me.** The Greek word is more or less technical. No one was with him as an advocate. He could not pay for such help, and there were none to volunteer it. He was allowed to stand before the judge alone, as a man who had no friends.—**I pray God.** The Greek is simply optative, '*May it not be laid.*' The prayer came doubtless from the depth of his soul, but the fact that he uttered it at all shows how deep a wound the desertion had inflicted.

Ver. 17. **The Lord stood by me.** The words may imply only, as they would with us, the consciousness of help and comfort coming as from a Divine friend; but, looking to such records as those of the visions of Acts xviii. 9, xxiii. 11, it is

at least possible that they may point to a more immediate intuition.—**Fully known.** The English explains rather than translates. Literally, '*might be carried to its full measure.*'—**That all the Gentiles might hear.** The words sound like an exaggeration, but the naturalness of such an exaggeration is the best proof of the genuineness of the letter. To the apostle standing before Cæsar or Cæsar's delegate, in the mother-city of the world, the event seemed, as indeed it was, of infinite importance. Not perhaps as he thought, but beyond his thoughts, strength was given him that all the *nations*, then, and throughout the centuries that followed, might hear.—**From the mouth of the lion.** The words admit of many interpretations, between which it is hard to choose. (1) The lion may be Nero, or the judge acting under him. (2) The words may mean that St. Paul, claiming his rights as a Roman citizen, was delivered from the doom which fell on other Christians of being thrown to the lions in the circus. (3) It may be a figure for the jaws of death. (4) The lion may be the devil tempting him through the sense of desertion to despair. In favour of (1) we may appeal to the use of the term 'lion' as applied to Artaxerxes in the apocryphal Esther xiv. 13, while (4) is supported by 1 Pet. v. 8. On the whole, (1) commends itself most to me.

Ver. 18. **Shall deliver me from every evil work.** That thought, deliverance from evil, whether within or without, is more precious to the apostle than any deliverance from danger. The words in the Greek remind one so strongly of the clause 'Deliver us from evil' in the Lord's Prayer, that we may well think of this as an echo from the familiar form. So far as it is so, it is in favour of the general, rather than the personal, application of that petition. The doxology also, no less than the prayer, may come from the form as it was used liturgically. In any case, it is noticeable that here we have, beyond the shadow of a doubt, a doxology addressed to Christ as the Lord, *i.e.* the fullest recognition of his Divine nature.

Ver. 19. **Aquila and Priscilla.** Partly, perhaps, from their trade as tentmakers, partly from their work as Christian preachers, their life was one of constant change, first at Rome and then at Corinth (Acts xviii. 2), then at Ephesus (Acts xviii. 18, 19, 26; 1 Cor. xvi. 19), then at Rome again (Rom. xvi. 3), lastly, as here, once more at Ephesus.—**The household of Onesiphorus.** Probably thus described as having lost their head and father (i. 16).

Ver. 20. **Erastus.** Probably the same as the steward or chamberlain of Corinth mentioned in Rom. xvi. 23, or possibly also, as the messenger sent into Macedonia from Ephesus (Acts xix. 22).—**Trophimus.** One of St. Paul's companions on

the last journey to Jerusalem (Acts xx. 4), and described as an Ephesian.—**Miletum** ought, of course, to be Miletus. This again indicates St. Paul's route, from Ephesus to Miletus, from Miletus to Troas, thence to Macedonia.

Ver. 21. **Before winter.** The special reason for the urgency was, of course, that after October or November, the navigation of the Mediterranean was suspended, as we see in Acts xxvii. 9, 12. The prospect of the winter was doubtless connected also with the wish for the cloak left at Troas.—**Eubulus, and Pudens, and Linus, and Claudia.** Two of the names connect themselves with an interesting series of coincidences. Here it will be sufficient to give a brief summary of them. They may be found at length in an Excursus in vol. iii. of Alford's *Greek Testament*, and in a paper by the present writer in the *Bible Educator* (iii. p. 245), and in a poem 'Claudia and Pudens' in his *Master and Scholar*. (1) There are several epigrams by Martial in which a Pudens is mentioned as married to a Claudia, a foreigner, and of British descent (i. 32, iv. 13, v. 48, vi. 58). She is called Rufina as a second name. (2) A Roman inscription was found at Chichester, and is now at Goodwood, in which Pudens is named as giving a site for a temple erected to Neptune and Minerva by a king and chieftain Tiberius Claudius Cogidubnus. The same Cogidubnus is named by Tacitus as ruling over cities in Sussex (*Agricola*, c. 14). (3) Pomponia, the wife of Aulus Plautius, who was connected with the Rufi, and had been commander in Britain (A.D. 57), was accused of having adopted an alien superstition (Tacit. *Ann.* xii. 32), which led her to habits of seclusion and melancholy. The description fits in with the supposition that she was a convert to the new faith, seeking sadly after a higher life. (4) The conclusion drawn from these facts is that Pudens served under Aulus Plautius in Britain, and was stationed in Sussex; that the wife of the commander took the daughter of Claudius Cogidubnus with her to Rome; that under her influence Claudia became a Christian; that St. Paul in his first imprisonment at Rome, through his frequent contact with the soldiers of the Prætorian guards, brought Pudens also to the faith, or found that he was already half convinced; that an affection which ended in marriage sprang up between the two. It is noticeable that Martial speaks with an unusual reverence both of the intellectual and moral character of Claudia.—**Linus.** The name occurs in the list of Bishops of Rome given by Irenæus (iii. 3, 3) and Eusebius (*H. E.* iii. 4) as next in succession to Clement.

Ver. 22. The only point to be noted is the union of the personal and the general prayers for blessing:—**The Lord be with thy spirit. Grace be with you.**

INTRODUCTION TO THE EPISTLE OF PAUL TO TITUS.

SECT. I.—CRETE AND THE CRETANS.

THE island anciently called Crete, in modern times (though never by its inhabitants) Candia, and by its Turkish masters Kiridi, stretches from east to west about 150 miles, as if to form a sheltering base for the Greek archipelago that lies to the north of it; but its breadth nowhere exceeds 35 miles. It is traversed by a mountain chain, whose chief peak, Mount Ida, attains the elevation of 7674 feet. The limestone rocks are everywhere hollowed into caverns, often of great extent, which were of old dedicated to idolatrous rites. Its present Greek population, estimated at 210,000 in 1867, poorly represents its former condition. With a salubrious climate, and a soil which even now, when the agriculture in use scarcely deserves the name, yields olive oil, wine, wheat, and the fruits of a temperate clime in fair abundance; it once sustained a dense population, and was reputed to contain a hundred towns (*Æneid*, iii. 106). So early was its culture, that it was the seat of much of the primitive Greek mythology. It boasted the sepulchre of Zeus (still shown; see Pashley, *Travels in Crete*, i. 213). It produced Minos the legislator. It possessed the labyrinth which Dædalus built for the Minotaur. In short, it was the cradle and the home of many Greek legends; a stepping-stone, at least, by which they passed from the east to the mainland of Europe.

Its population consists of a maritime class in the ports along its northern coasts, of small farmers in the fertile valleys that run inland, and of stubborn mountaineers, half shepherd, half bandit, who occupy the central heights. Probably these three elements have not greatly varied throughout its history; but the modern inhabitants scarcely bear so bad a reputation as their predecessors in classic times. To *cretize* used to be another word for to lie. The island shared with Cilicia and Cappadocia a proverbial ill-name, as the 'three worst C's.' Greed and licence combine with the ground quality of deceitfulness to compose a character in which we recognise in a high degree the worst type of the Greek people.¹ Specially to be noted is the large admixture of Jews to be found there in the time of the empire, and even earlier. (See 1 Macc. xv. 23, x. 67.) Josephus refers to their presence in more than one passage (*Ant.* xvii. 12, 1; *Wars*, ii. 7, 1), while even Tacitus appears to confound them with a native tribe of Greek origin (v. 2).

Its modern history is mainly a record of resistance to the Turkish power. The Venetians, who held it for a while, left upon it marks of misgovernment; but their long and gallant defence of it against the Turks in the seventeenth century deserves to be remembered. Under Mohammedan rule, its Greek people have never ceased to be turbulent, and the recent revolt of 1878-79 recalls a still greater insurrection which nearly achieved success in 1866-68.

¹ Meursius has collected the evidence from classic authors.

SECT. II.—THE CHURCH OF CRETE.

The Gospel may have been very early carried to the island by those Jewish settlers who were present at Pentecost (Acts ii. 11); although during Paul's brief stay at one of its ports when he sailed past it in the year 62 (Acts xxvii. 7-13), no mention is made of resident Christians. Of any apostolic teaching there, we know nothing previous to the visit of Paul, which immediately preceded our Epistle (Tit. i. 5). The Epistle itself implies that Paul found Christianity widely diffused. His own visit had not afforded time for the election of elders in all the town congregations (i. 5). Nor can these have been congregations of very recent origin; for the writer assumes that no lack will be found of men suitable for this office, even of men whose families have been brought up in the Christian faith (i. 6). Everything, therefore, indicates a church 'old in actual date of existence, but quite in the infancy of arrangement and formal constitution' (Alford). This want of a proper organization had obviously told unfavourably on the doctrine and morals of the Cretan Christians. Much debate has arisen, and many guesses have been ventured, as to the 'heretics' whom Paul desired to combat through the labours of Titus and the presbyters to be appointed. After the discussion which this subject has received in the present volume, in connection with the two Epistles to Timothy, it would be unreasonable to enter again upon it at length. The following points may be noted as fairly established:—(1) The errors combated in this Epistle are substantially the same with those which appear from the Epistles to Timothy to have infested the Church of Ephesus, about the same date. (2) They were errors of a practical rather than of a doctrinal complexion, or at least such errors as led directly to immorality of life. (3) They originated mainly with men of Hebrew birth. (4) These teachers favoured celibacy, and laid much stress on the distinction between clean and unclean, in such external things as food and the like. (5) They involved the Church in useless and foolish disputes, and split it into parties about questions of no practical value. (6) Some of these errorists abused their influence to make money, and were themselves men of impure lives. On the whole, it seems probable (as Lightfoot concludes) that we have here, in contact and pernicious mixture with Christian teaching, views which stood midway between the old Essene type of Jewish asceticism and the developed Gnosticism of the next century.

SECT. III.—DATE AND DESIGN OF THE EPISTLE.

Under these circumstances, it is obvious why St. Paul should have attached much importance to the organizing of the Church by ordaining presbyters over each congregation. In this task he had been himself engaged during a brief visit just paid to the island. For some reason not preserved, he had been forced to leave the work incomplete. Titus, as his assistant, was left behind to finish it; and this letter was intended to counsel Titus as to—(1) the qualifications of the presbyters; (2) the tone to be adopted towards the heretical teachers; and (3) the points to be insisted upon in his instructions to Church members generally. The date of this letter must be nearly the same as that of the letters to Timothy; for the three form a group strongly marked off from the other Pauline Epistles, and very closely related by thought and style to one another. They bear also on a later development of error than any other Pauline document, or than the address to the Ephesian elders in Acts xx. Further, the evidence of Second Timothy compels us to place all three near the close of the apostle's life. But any attempt to fix their dates more precisely

must turn upon the disputed question of a second captivity suffered by St. Paul at Rome. On the whole, it seems to me impossible, without doing violence to the narrative in Acts, to find a place for this group of letters, and the labours and journeys to which they refer (especially this visit to Crete), previous to the apostle's arrest at Jerusalem (Acts xxi. 27). The hypothesis of his liberation, and of an unrecorded period of missionary activity, followed by a second and final imprisonment at Rome, appears, therefore, to be the one demanded by the facts, if the genuineness of the Pastoral Epistles is to be maintained. On this theory, the date of our Epistle's composition will fall about the year 65 or 66.

SECT. IV.—TITUS.

Of the apostle's assistant to whom it is addressed, nothing else is known except from the allusions in Gal. ii. 1-5 and 2 Cor. ii. 12, 13, vii. 5-16. From the first of these passages, it appears that Titus was a pure-blooded Gentile, whose conversion became a test case on the disputed question of circumcising Gentile converts. St. Paul took him to Jerusalem, and there (as his difficult language is usually read) stood out against a proposal to subject him to the badge of Judaism, in order 'that the truth of the Gospel might continue.' Later, Titus became the bearer to Corinth of Paul's First Epistle. His return with tidings of its effect upon that great church was anxiously awaited by the apostle at Troas; till, growing impatient, Paul pushed on to meet his messenger in Macedonia. The result was, that Titus was sent back to Corinth with the Second Epistle, and with instructions (in concert with two unnamed fellow-workers) to complete the collection in Greece for the Palestine Christians. The terms in which Paul refers to him, together with his success on this delicate commission, warrant us in viewing him as a skilful, energetic, and capable missionary—a man who, by his energy and intelligence, was well adapted for the work to be done in Crete. For some undiscoverable reason, his name nowhere occurs in the Book of Acts; nor do we know more of him from Scripture, save that when Second Timothy was written, he was in Dalmatia (iv. 10), not far from that city of Nicopolis where Paul expected to be rejoined by him when relieved from his Cretan duties (Tit. iii. 15). Later local legends are untrustworthy: as that he became Bishop of Gortyna in Crete, and died there unmarried at the age of ninety-four. The Cathedral of Megalokastron used to cherish his head as a relic, and the Cretans, during their war of independence against Venice, invoked him as their patron saint. A blundering story, from a late and obscure author, speaks of his having baptized into the Christian faith the younger Pliny! He is said to be venerated as the apostle of Dalmatia.

SECT. V.—GENUINENESS OF THE EPISTLE.

Citations of this Epistle, as of the two to Timothy (with which it must stand or fall), go back to the second century; nor has its genuineness been ever questioned until some seventy years ago. The objections which, since that date, have been urged by a few German scholars, turn entirely on the supposed difficulty of finding a place for these Epistles among the recorded labours of St. Paul; on the late character of the errors here assailed; and on the peculiar expressions which are frequent in the style of these documents. Regarding the first point, see above, sect. iii. Careful comparison with Paul's earlier writings on the one hand, and with those of Peter, Jude, and John on the other, justifies the view that when our Epistle was composed, heresy was in transition, at a stage half way between the views of the first Judaizing Christians, who sought to combine the Mosaic law with the

Gospel of grace, and the gross unchristian or anti-christian attitude which it came to present at the close of the first century. The progress of its decline into Gnostic speculation and immorality would be imperfectly traced did we want the evidence afforded by these Pastoral Epistles. More difficult to explain are the peculiarities of language found in them. Each of them is characterized by quite a crowd of phrases and terms occurring in no earlier writing of the apostle. The lapse of a few years scarcely seems by itself to account for this phenomenon. The difference in the subjects treated of, and the fact that those letters are all addressed to confidential fellow-labourers, will count for something. On the whole, we know too little of the changes which may have come over the current phraseology of Christians in an age of rapid development, and too little in particular of the influences amid which St. Paul passed these later years of his ministry, to be able to affirm that such an alteration of style was impossible, or to permit this difficulty to shake the strong and concurrent external testimony to the genuineness of our Epistle.

THE EPISTLE OF PAUL TO TITUS.

The letter divides itself by its contents thus:—

I. 1-4. The Salutation.

I. 5-9. Qualifications of the Elders Titus was to ordain.

I. 10-16. Character and Condition of the Cretan Church.

II. 1-III. 11. How Titus was to urge the practical virtues of the Gospel in connection with their basis in Christian Doctrine, in opposition to the false Teachers. This subdivides into two:—

(a) II. 1-15. Virtues of Domestic Life; and

(b) III. 1-11. Virtues of Social Life.

III. 12-15. Conclusion—Personal Directions.

CHAPTER I. 1-4.

The Salutation.

1 **PAUL**, a servant of God, and an apostle of Jesus Christ,
 according to the faith of God's elect, and the acknow-
 2 ledging of the ^a truth which is after godliness; ^b In hope of
 eternal life, which God, ^c that cannot lie, promised ^d before the
 3 world began; But hath in due times manifested his word
 through preaching, which is committed unto me according to
 4 the commandment of ^e God our Saviour; To Titus, *mine* own
 son after the common faith: Grace, mercy,¹ and peace, from
 God the Father and the Lord Jesus Christ² our Saviour.

^a Cp. 1 Tim. vi. 3.
^b See ch. iii. 7.
^c Num. xxiii. 19; 1 Sam. xv. 29.
^d 2 Tim. i. 9.

^e 1 Tim. i. 1, ii. 3; ch. ii. 10, iii. 4.

¹ omit mercy

² Christ Jesus, omitting the Lord

The Salutation, 1-4.

Ver. 1. The title **servant of God**, occurring in Jas. i. 1, but nowhere else in Paul's inscriptions, is a peculiarity which tells against suspicion of forgery.—According to (better, 'with a view to'), introduces the double design of his apostleship, viz. :—(1) the production of **faith** in God's chosen ones (or of that genuine faith which only the chosen have) (cf. Rom i. 5); and (2) the production in believers of a **full knowledge** (not 'acknowledging') of the **truth**, or entire Gospel revelation. A dual design: faith and knowledge. Against certain errorists, this **truth** tends to

godliness, a Pauline word frequent in Pastoral Epistles, denoting that religious fear of God in the heart which penetrates and rules the whole conduct.

Ver. 2. These two ends of the apostolate rest upon (not 'in') the **hope of eternal life**, which is the sum of Old Testament prediction, fulfilled in the Gospel.—**Cannot lie**. Cf. Heb. vi. 18.—**Before the world began**; literally, before eternal times, meaning probably from the most ancient periods, as in Luke i. 70. To understand with Ellicott and Alford 'from all eternity,' gives an incorrect sense. **Promised** must then mean 'decreed to promise.'

Ver. 3. New construction begins. What is 'manifested' is not the 'eternal life' of ver. 2, but the 'word.' Yet the sense is the same: the Gospel is the final revelation of life eternal. Things promised are still in part concealed; performance alone is full manifestation.—**Due times** (rather, 'proper seasons') denotes either, as in Gal. iv. 4, an epoch in history when all things

fitted, or at God's own time. Former preferable. Read 'our Saviour God,' a phrase of the Pastoral Epistles (see marginal references). Saviour is applied elsewhere to God only in Luke i. 47 (with Old Testament reference) and Jude 25.

Ver. 4. Titus, called Paul's brother in 2 Cor. xi. 12, is here his 'legitimate son,' as converted by him and sharing the same faith.

CHAPTER I. 5-9.

Qualifications of the Elders Titus was to ordain.

- 5 **F**OR this cause left I thee in Crete, that thou shouldest set
 in order the things that are wanting, and ^a ordain elders a Acts xiv. 23.
 6 in every city, as I had appointed thee: If any be ^b blameless, b 1 Tim. iii. 2-12.
 the husband of one wife, having faithful children, not accused
 7 of riot, or unruly. For a bishop must be blameless, as the
 steward ^c of God; not self-willed, not soon angry, not given to c 1 Cor. iv. 1.
 8 wine, no striker, not given to filthy lucre; But a lover of hospi-
 tality, a lover of good men, sober, just, holy, temperate;
 9 ^d Holding fast the faithful word as he hath been taught, that he d 2 Tim. i. 13.
 may be able by sound doctrine both to exhort and to convince
 the gainsayers.

Qualifications of the Elders to be appointed, 5-9.

Ver. 5. Note the importance of organization to preserve pure doctrine in the Church. It was part of the apostolic function to institute Church officers. Paul engaged in this when he left Crete. But the word *ordain* (used of deacons in Acts vi. 3) tells nothing of how the elders were selected or appointed.—**Elders**—probably more than one in every city. [See Excursus on the Eldership.]—**As I had appointed**, verbally, before leaving.

Ver. 6. **Blameless**, unaccused, as 1 Tim. iii. 10; possibly with allusion to a summons to the people to lay objections against the candidate. In view of the prevailing Cretan immorality, unblemished reputation was wisely made the first qualification.—**One wife**. Is this against polygamy, or against second marriages, as most early Fathers suppose, and as the ancient Church sanctioned by canon law? For the latter view, it is urged—(a) polygamy could hardly be forbidden here, since it was then illegal; (b) the expression should in that case be negative ('husband of no more than one'); (c) 1 Tim. v. 9, which is a parallel expression, can only refer to a second marriage; (d) the feeling of antiquity was unfavourable to re-marriage. On the other hand, it is answered—(a) such a sense is but obscurely expressed by these words, for they have no necessary reference to any past condition of the candidate for eldership; (b) 1 Tim. v. 9 is not parallel, since it expressly speaks of widows, but this not of widowers; and (c) elsewhere Paul never forbids, but in certain cases (1 Tim. v. 14) counsels re-marriage. Others conjecture a reference to re-marriage after divorce, or to conjugal

infidelity; but these appear far-fetched. It is difficult to decide. Perhaps the safest course is to understand the injunction as simply requiring men to be chosen whose marriage relations had been at every point normal or unexceptionable, a condition not so easily realized in that age.—**Faithful** (*i.e.* believing) children shows Christianity had for some time been professed in Crete. The succeeding words, **not accused** of dissoluteness, or **unruly** against parental authority (comp. 1 Tim. iii. 4, 5), describe the elder's children.

Ver. 7 breaks into details the general word 'blameless' of ver. 6: first giving as a reason for this qualification the nature of the office itself. Therefore he substitutes for the title elder or presbyter the more descriptive synonym **bishop**, or overseer. The elder's function is to superintend the congregation, and be a **steward** or head servant over the house of God. Therefore he ought to be—(1) not stubborn or unconciliatory; (2) not a hot-tempered man; or (3) loud over his cups; and (4) too ready with his list. The three latter requirements describe one character, and give a low idea of the Cretan Christians. Also (5) not abusing his office for gain (cf. 1 Tim. iii. 8; 1 Pet. v. 2), as Paul accuses the heretics of doing, see below, ver. 11.

Ver. 8. On the contrary, he should be (6) **hospitable**, having then frequent occasion to entertain brethren on their travels (cf. 3 John 5-8; Rom. xvi. 2, 23; Acts xxi. 16, etc.); (7) a **lover of good**, *i.e.* disposed to generous actions; (8) **sober**: this word, which with its derivatives occurs so often in Pastoral Epistles, denotes 'the well-balanced state of mind resulting from habitual

self-restraint' (Ellicott). In that time of morbid religious excitement, Paul greatly missed as he grew older moral and intellectual soundness or perfect sanity. (9) **Just** toward men; (10) **holy** towards God, combining piety with purity; and (11) **temperate**, as to one's own appetites and passions self-restrained.

Ver. 9. So far of character: now of doctrine. The elder is to be one who—(12) **holds fast by the word, or doctrine**, which agrees with the teaching' of the apostles, as a word worthy of

credit (so 'faithful' means). The necessity for this qualification lies in another department of the presbyterial office. The elder has first to **exhort** (address for edification) the congregation of believers in that **instruction**, which being 'wholesome' ('sound,' another word of the Pastoral Epistles), tends to holiness, and next to convict or confute the opposites. This leads Paul to describe the Cretan errorists, whose teaching, instead of nourishing a healthy piety, fostered morbid and even immoral tendencies.

CHAPTER I. 10-16.

Character and Condition of the Cretan Church.

10 **F**OR there are many unruly and ¹ vain talkers and deceivers,
 11 specially they of the circumcision: Whose mouths must
 be stopped, who subvert whole houses, teaching things which
 12 they ought not, for filthy lucre's sake. One of themselves,
even ^a a prophet of their own, said, The Cretians *are* always a Acts xvii. 28.
 13 liars, evil beasts, slow bellies. This witness is true. Wherefore
 rebuke them sharply, that they may be sound in the faith;
 14 Not giving heed to Jewish fables, and ^b commandments of men, b Mat. xv. 3-9.
 15 that turn from the truth. ^c Unto the pure all things *are* pure:
c Lu. xi. 38-41; Rom. xiv. 14-20; 1 Cor. xi. 23-27; 1 Tim. iv. 3-5.
 16 but unto them that are defiled and unbelieving *is* nothing pure;
 but even their mind and conscience is defiled. ^d They profess
d 2 Tim. iii. 5-8; Ezek. xxxiii. 31.
 that they know God; but in works they deny *him*, being
 abominable, and disobedient, and unto every good work
 reprobate.

¹ omit and

Character of both the Teachers and the People of Crete, to show the danger to which that Church was exposed, and from which the new Presbyters were to rescue it, 10-16.

Ver. 10. **Unruly**; for Jews of that age, of whom many inhabited Crete, were noted for seditious tendencies.—**Vain talkers** (1 Tim. i. 6), or chatters, and deceivers, or misleaders of opinion, are two leading substantives, to which the adjective 'unruly' applies.

Ver. 11. **Stopped**; literally, muzzled; best done by exposing them as persons who 'overturn entire houses,' i.e. families, through anarchic doctrine subversive of domestic authority: probably lax theories of Christian freedom in reference to wedlock and the duties of children and of slaves. Their motive was 'base gain' (better than 'filthy lucre') to be won from their perverses.

Ver. 12. **Themselves**, i.e. Cretans. The hexameter verse quoted is from a lost poem by Epimenides, a Cretan sage of the sixth century B.C., who is well called 'a prophet of their own,' for he is described by classic writers as a philosophic seer and priest, venerated for his predictions, around whose memory popular legends

gathered, and to whom almost sacred honours came to be paid. Impossible to infer that Paul ascribed an inspired character to heathen sages. The vices here ascribed to the national character (falsehood, violence, and gluttony) find confirmation from other authors.—**Slow bellies**, 'do-nothing gluttons' (Ellicott).

Ver. 13. Paul boldly adds his own testimony to base on it an exhortation to a sharp or severe handling of the people.—**Rebuke** is 'confute,' as in ver. 9 the elders were to do.—**Sharply**, or unsparingly, with a view to their becoming **sound in the faith**. The Gospel has power to subdue the wildest natures.

Ver. 14 defines the evil to be cured (cf. 1 Tim. i. 4, iv. 1).—**Fables**; literally, 'myths, fantastic fictions about the world of spirits, nourished by the secret teaching traditional among the Jews' (Matthies); 'Rabbinical fables and fabrications, whether in history or doctrine' (Ellicott). Word only found in Pastoral Epistles and in 2 Pet. i. 16.—**The commandments** were late glosses on the Mosaic law with no moral basis, chiefly turning on distinction between clean and unclean (cf. Matt. xv. 9 and Mark vii. 7). Against these last, ver. 15 lays down the broad rule of

Christian faith which cuts false asceticism to the root.

Ver. 15. All things are pure for the pure; for their use, that is. (Comp. our Lord, Matt. xv. 10-20.) 'Because created good by a good God, and because blessed by Him and sanctified by Christ, and because restored to man for his free use by Him' (Wordsworth). When the morally defiled are also unbelieving, they abide in their sin (John viii. 24).—Nothing pure, *i.e.* to them; it ministers to the impurity of their own nature.—Mind and conscience describe the intellectual and the ethical side of the mind. False asceticism imputes uncleanness to the mere use of material objects.

Christianity teaches that all objects are antecedently and in themselves good; the polluted man makes this or that unclean to himself.

Ver. 16. It was part of the religious 'confession' of these errorists, that the knowledge of God was their own (in an exceptional degree?); practically they denied what in words they confessed. Vice is a denial that we have any true knowledge of God.—Abominable, a strong word not elsewhere in New Testament, implying the disgust with which a pure mind contemplates certain sins.—Disobedient, *i.e.* to moral law.—Reprobates, or rejected after trial, a word of Paul's.

CHAPTER II. 1-15.

Practical Virtues to be urged in opposition to 'Unsound' Teaching—

(a) Virtues of Domestic Life.

1 **B**UT speak thou the things which become sound doctrine:
 2 That the aged men be sober, grave, temperate, sound in
 3 faith, in charity, in patience. The aged women likewise, that
 4 *they be* in behaviour as becometh holiness, not false accusers,
 5 not given to much wine, teachers of good things; That they
 6 may teach the young women to be sober,¹ to love their hus-
 7 bands, to love their children, *To be*^a discreet, chaste, keepers at
 8 home,² good, obedient to their own husbands, that the word of
 9 God be not blasphemed. Young men likewise exhort to be
 10 sober-minded. In all things showing thyself a pattern of good
 11 works: in doctrine *showing* uncorruptness, gravity, sincerity,³
 12 Sound speech, that cannot be condemned; that he that is of
 13 the contrary part may be ashamed, having no evil thing to say
 14 of you.⁴ *Exhort*^b servants to be obedient unto their own
 15 masters, *and* to please *them* well in all *things*; not answering
 16 again; Not purloining, but showing all good fidelity; ^c that
 17 they may adorn the doctrine of God our Saviour⁵ in all things.
 18 For the grace of God that bringeth salvation^d hath appeared
 19 to all men, Teaching us that, ^e denying ungodliness and worldly
 20 lusts, we should live soberly, righteously, and godly, in this
 21 present world; ^f Looking for that blessed hope, and the glori-
 22 ous appearing of the great God and our Saviour Jesus Christ:
 23 ^g Who gave himself for us, that he might redeem us from all
 24 iniquity, and purify unto himself^h a peculiar people, zealous of
 25 good works. These things speak, and exhort, and rebuke with
 26 all authority. ⁱ Let no man despise thee.

^a Cp. 1 Pet. iii. 1-6;
 1 Tim. v. 14.

^b Eph. vi. 5-8;
 Col. iii. 22.

^c 1 Tim. vi. 1.

^d 1 Tim. ii. 3, 4.

^e Cp. 2 Cor. vii. 1;

1 Thes. iv. 7;

2 Pet. i. 3-7;

1 Cor. i. 7;

Phil. iii. 20.

^g See Gal. i. 4.

^h Cp. Ex. xix. 5;

Deut. vii. 6, xiv. 2;

1 Pet. ii. 9.

1 Tim. iv. 11,

12.

¹ omit to be sober

² omit sincerity

³ or, preferable reading may be, workers at home

⁴ read us

⁵ our Saviour God

What Titus is to teach on the duties of family life, in five particulars: (a) old men, (b) old women, (c) young women, (d) young men, and (e) slaves, 1-10.

Ver. 1. True Christian doctrine is 'healthy' for the soul, because it is accompanied by practical goodness.

Ver. 2. Sober is best taken literally, parallel to 'not given to much wine' in ver. 3. Drunkenness was a Cretan failing, and the old were especially liable to it.—**Grave**, 'reverend or worshipful' (Wordsworth), misrendered 'honest' in Phil. iv. 8.—**Temperate**, same word as 'sober' of i. 8, indicates wise self-control. The next words apply the idea of moral sanity and holiness to the three cardinal Christian graces; only for 'hope' is here put that brave endurance to the end under trial which is the practical fruit of hope, and appropriate in aged disciples.

Ver. 3. Likewise, for the same moral propriety applies here, modified only by sex.—**Behaviour**, or deportment, a wide term, covering 'walk, gesture, countenance, speech, silence' (Jerome).—**Becometh holiness** (cf. 1 Tim. ii. 10; Eph. v. 3), befitting the solemnity of a consecrated person. Women too are spiritual priests in Christ.—**False accusers**; frequent failing of this class; the word is literally 'devils.' It is the diabolic characteristic to slander the good.

Ver. 4. To avoid reproach, Titus' exhortations to younger females are to pass through the elder women.—**Teach**, better 'school,' so to discipline as to bring one to practical wisdom. The virtues in which young married women need to be schooled follow: the virtues of home life. When first the Gospel gave dignity to womanhood and spiritual equality with man, some loosening might be feared of the natural subordination of the sex in marriage, causing the new faith to be evil spoken of ('blasphemed').—**Discreet** is the word rendered 'temperate' in ver. 2, and 'sober-minded' in ver. 6. Better to retain the same rendering throughout, where the term is so characteristic. See on 'sober' in i. 8.

Ver. 6 sums up in the same comprehensive term the peculiar duty of the Christian young man—the opposite being the defect of character conspicuous in his class. Also, the special sin of heathenism lay in the excessive indulgence of natural desires, on which heathen philosophy had striven in vain to apply a curb. 'Self-restraint is needful not alone in fleshly actions or the lusts of the mind, but in all things, that we may neither desire honours which are not due to us, nor be inflamed with avarice nor subdued by any passion whatever' (Jerome). Wisdom requires a similar restraint or balance in the formation and the holding of intellectual opinions.

Ver. 7. To this class Titus belonged; therefore he was to be its model as well as preceptor. 'The teacher of others should be like a basin which ere it can overflow must first be itself filled from the fountain' (St. Bernard). Specially in his public teaching, which is to exhibit a character sincere ('uncorrupt') and 'grave.'

Ver. 8. The substance of public Christian teaching should be so plainly of a 'healthy' moral tendency as not to lie open to the animadversion of the unbelievers. But by the true reading 'us' for you at the close, Paul includes all Christians as

affording no handle to the enemies of the faith, if they walk according to sound doctrine.

Ver. 9 resumes the list of classes from ver. 6. Among the first converts were many bond-servants, for the Gospel was glad news to them; but they (like wives, ver. 5) were apt in the joy of new spiritual freedom to strain the bonds of civil duty. Paul bids them recommend Christianity by going beyond legal subjection, studying how to satisfy their 'lords.' The negatives describe the two chief temptations of their condition.—**Answering again** is too narrow; not thwarting in any way.

Basis in Christian doctrine for the foregoing admonitions, 11-15.

Ver. 11. Christ's work is the appearance, or literally, epiphany, of that Divine grace or 'favour' to man (cf. iii. 4) which had previously been concealed. Grace is the ground of redemption; redemption the manifestation of grace.—**The grace that is saving appeared** (not 'hath appeared,' for word refers to a definite past event, 'like the dawn' (Wordsworth). We may either read, 'the grace that saves all men appeared,' *i.e.* men of all races and orders; or, 'grace appeared to all men, bringing salvation.' Former perhaps to be preferred.

Ver. 12. The design of the Gospel epiphany of grace was to tutor or discipline men into virtue. The word **teaching** comprehends all methods of training as applied to a child, correction not excluded. God's grace in Christ is pedagogic, disciplinary, practical. Hence the false teachers of Crete were condemned as heretics by their evil practice. The end or design of such discipline is given negatively and positively: (1) 'Having denied' the old unconverted life on its Godward side (=ungodliness) and also on its earthward (= 'cosmic or secular desires,' such as pertain to the fallen 'world,' see 1 John ii. 15), we should (2) live (a) with due control over ourselves (soberly, as in vers. 4 and 6), and (b) with due regard for others' rights ('justly'), and (c) with due piety or devotedness to the Divine honour (godly opposed to ungodliness).

Ver. 13. The Christian's duty during this present life (world in ver. 12 = age or epoch of the world), does not exclude but include a reference to that which is to come. The Christian's hope is another or second 'epiphany' still future. The first is an epiphany of grace (ver. 11) as the source of Christian life; the other of 'glory' as its end. (So Wiesinger.) This appearing of the glory (literally) of the great God is to be at the Second Advent.—Much disputed if God as well as Saviour refers to our Lord. Some arguments for and against involve a knowledge of the original; but the following are among the chief: **For**—(a) context refers to Christ; (b) the word 'epiphany' (appearing) never occurs in relation to God the Father elsewhere; (c) the adjective 'great' would be uncalled for, if 'God' were here used of the Father; (d) the weight of opinion among the Fathers lay on this side. **Against**—(a) the word 'God' is nowhere else thus joined as a simple attribute to Christ; (b) the phrase 'God and our Saviour' occurs six times in the Pastoral Epistles, and always refers to the Father; (c) it is usual with Paul thus to conjoin God the Father and our Lord; (d) the addition of 'great' serves to isolate 'God' as a different subject. The result may be summed up thus:—There is a

grammatical presumption in favour of referring 'God' to our Lord in this passage; yet not such as can be much depended on, seeing the usage of the writer tells the other way. No argument for our Lord's divinity can be safely built on such exegesis. The doctrine is amply sustained and can dispense with the support of an ambiguous text.

Ver. 14. For us, on our behalf. The design of Christ's self-offering to death was a moral one—to set us free by payment of a ransom-price (see the root text in Matt. xx. 28) from iniquity (or sin viewed as lawlessness, comp. 1 John i. 3, 4). The principle of lawless living is thought of as a tyrannical usurper over human nature. Its hold is broken when the price is paid for the slave—that price the 'precious blood,' as in 1 Pet. i. 18, 19. The redeeming act which is past describes one side of salvation. Another follows in the cleansing of the redeemed: purify to himself a people

who shall be His own private possession; so peculiar means here—a much misused expression. The phrase is from the Pentateuch; see Ex. xix. 5; Deut. vii. 6, xiv. 2, xxvi. 18. In New Testament, the only parallel is 1 Pet. ii. 9, where, however, the word is different. The ethical design of this redemption, which is also a cleansing of His people, becomes again emphatic in the last clause (zealous of good works), recurring to the radical idea (ver. 12) that the Gospel revelation of grace contemplates as its aim a holy life. On general thought compare Rom. vi.

Ver. 15 reverts at the close to the opening of the section in ver. 1. Titus is to teach (speak), and also to urge to duty (exhort), and also convict (or rebuke) the disobedient after a fashion so vigorous and bold that no man in Crete shall undervalue him. Cf. 1 Tim. iv. 12.—Authority is here 'imperativeness' of manner (Alford).

CHAPTER III. 1-11.

Practical Virtues (continued)—(b) Virtues of Social Life.

- 1 **P**UT them in mind ^ato be subject to principalities and ¹ powers, to obey magistrates,² to be ready to every good
 2 work, To speak evil of no man, to be no brawlers, *but* gentle,
 3 showing all meekness unto all men. For ^bwe ourselves also were sometimes foolish, disobedient, deceived, serving divers
 4 lusts and pleasures, living in malice and envy, hateful, and¹
 4 hating one another. ^cBut after that the kindness and love of
 5 God our Saviour toward man appeared, ^dNot by works of righteousness which we have done, but according to his mercy he saved us, ^eby the washing of regeneration, and renewing of
 6 the Holy Ghost; Which he ^fshed on us abundantly through
 7 Jesus Christ our Saviour; That being justified by his grace, we
 7 should be made ^gheirs according to the hope of eternal life.
 8 ^h*This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and
 9 profitable unto men. But avoid foolish questions, and ⁱgenealogies, and contentions, and strivings about the law; for they
 10 are unprofitable and vain. A man that is an heretick ^kafter
 11 the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself.

¹ omit and

² omit magistrates.

What Titus is to teach on the duties of social life (vers. 1, 2) enforced by a long argument drawn from the change which Christians had themselves experienced through grace (vers. 3-7) —Exhortation to Titus renewed (vers. 8-11).

Ver. 1. Duty to rulers. Crete, formerly self-

governed on a popular basis, had since B.C. 67 been attached to the Roman province of Cyrene, and was restive under the yoke. Similar reminders that Christians should avoid sedition are frequent in the apostolic letters. The hand of Rome was a very heavy one, and the imperial court, at its height of insolence and extravagance,

^a Cp. Rom. xii. 1-7.

^b Cp. Eph. ii. 1-3; Col. iii. 5-8; 1 Cor. vi. 9-11.

^c Cp. Eph. ii. 4-10.
^d Rom. iii. 20-26.

^e Cp. Jo. iii. 3-5; 1 Cor. vi. 11; 1 Pet. iii. 21.

^f Joel ii. 28; Ezek. xxxvi. 25; Acts ii. 33.

^g Cp. Rom. viii. 17, 23, 24.
^h 1 Tim. i. 15.

ⁱ Cp. 1 Tim. i. 4; 2 Tim. ii. 23.

^k Cp. Mat. xviii. 15-20; 1 Cor. v. 3-5; 2 Pet. ii. 1-3.

was ever provoking revolt among the conquered nations. The primitive Church, drawn mainly from the discontented classes, the poor and the servile, taught the equality and dignity of all men—a doctrine which might readily ferment into a spirit of repugnance to all authority. It included also large numbers of Jews, the most seditious of the subjects of the Empire. It was secretly spread over many provinces, and bound its converts in a society, with pass-words and an organization of its own, which might be easily abused for political ends by agitators, and which could scarcely fail to awaken suspicion in the government. Not strange therefore that the leaders of the new body deemed it prudent frequently to counsel submission.—For **principalities and powers**, which now carries a vague sense, read ‘to rulers, to authorities.’

Ver. 2. Duty to general (heathen) society. The general idea is, for the rude violence customary in Crete to show the gentle and patient and kindly spirit characteristic of the Gospel.—**Meekness** is the social grace of character that results from religious brokenness of spirit; shows itself in abusing none in words, not being prompt to quarrel (like the low population of Cretan seaports), but rather giving way to the insolence of others.

Ver. 3. Such conduct becomes people who (1) were once like the heathen, but who (2) have been changed through Divine grace and no merit of their own. The argument turns on the vast change conversion to Christ had made in Cretan Christians.—**Sometimes** should be ‘sometime’ or ‘once.’—**We** takes in Paul himself and all Christians. Their past is described in seven particulars.—**Foolish**, *i.e.* without just ideas through the darkening effect of sin.—**Deceived**, or deluded, includes practical as well as intellectual errors. ‘Enslaved to desires and various pleasures’ describes the self-indulgent, as the next words describe the malignant, character of heathendom—the whole a frightful picture of unregenerate unchristian society.

Ver. 4. Two very human words are selected to describe God’s grace in its manifestation, because Paul is enforcing kindness among men. God set the example of benevolence and philanthropy. Read ‘love-toward-man’ as one word.—**God our Saviour**; rather, ‘our Saviour God,’ cf. 1 Tim. i. 1, ii. 3-5; Tit. i. 3, ii. 10.—**Appeared** looks back to ii. 11. The Divine character is the root of salvation, not human merit.

Ver. 5. **Saved** is the main word: what precedes describes its source, negative and positive; what follows, its manner, in outer rite and inward influence.—‘Not in consequence of works,’ ‘which we (emphatic) did.’ The undeserved sovereignty of grace frequent in Paul; see Rom. iii. 20, iv. 2; Gal. ii. 16, iii. 2; Phil. iii. 9. The means by which individuals realize the salvation which was once for all effected in Christ’s cross is regeneration expressed and sealed by baptism.—For ‘washing’ read ‘laver,’ as in Eph. v. 26; or the vessel in which the washing took place. This phrase is the great text urged in support of baptismal regeneration. To a convert from heathenism, the bath of baptism marked his formal transition from the old to the new state—the second birth by water (John iii. 5) of which Jesus spake. None the less the real and spiritual transition which preceded and was only objectively or formally expressed in baptism was the **renewal**

wrought by the Holy Ghost. ‘That which is born of the Spirit is spirit.’—**Renewing** is added to further define ‘regeneration.’ The word occurs in Rom. xii. 2. It describes the moral change which passes on a man when he becomes a new creature in Christ Jesus. Clearly this must with adult heathen have preceded the confession of their faith in baptism. It is only *infant* baptism which could ever have suggested regeneration in or by the sacrament. Hence, writing to men who had been mostly baptized after their conscious conversion to the Gospel, Paul feared no misapprehension of his language, here or in Rom. vi. 4; Col. ii. 12. ‘It is not the mere outward act or fact of baptism to which we attach such high and glorious epithets, but that complete baptism by water and the Holy Ghost, whereof the first cleansing by water is indeed the ordinary sign and seal, but whereof the glorious indwelling Spirit of God is the only efficient cause and continuous agent’ (Alford).

Ver. 6. **Which**, *i.e.* the Holy Ghost.—**Shed**, or poured out (allusion to act of baptizing), including both Pentecost and all the subsequent effusion of the Spirit on the successive members of the Church.—**Abundantly**; literally, ‘richly.’—**Through** the mediation and merits of Christ. Note the part assigned to the Three Persons: Father, the fountain who pours; Son, the channel through whom; Spirit, the poured out Water of Life.

Ver. 7. Design of the Spirit-baptism is to make sons of God, therefore heirs, of those who have been justified by His (that is, God’s) grace. The filial standing and character of believers are by Paul uniformly connected with the gift of the Holy Ghost (cf. Gal. iv. 4). The inheritance conforms to the ‘hope’ referred to at the outset in i. 2. It is the ‘promised inheritance’ reserved for the ‘seed’ (cf. Gal. iii. 16-19). It is characteristic of Paul, that, beginning with a practical admonition, he should run it back to the rich doctrines of Gospel grace and the highest privileges of the children of God.

Ver. 8. Paul reverts to the idea of ver. 1, emphasizing his admonition.—**Faithful saying**—only found in Pastoral Epistles—1 Tim. i. 15, iii. 1, iv. 9; 2 Tim. ii. 11. Alford thinks it describes a class of statements already current in the apostolic Church as accepted formulæ of doctrine. Such doctrines cannot be too often enforced, in order that Christians may ‘apply study and care’ to **maintain**, rather, ‘to practise like a skilled craftsman’ practical duty, and not idle speculation. The rendering, ‘to practise honest callings,’ though admissible, narrows the sense too much.

Ver. 9. The questions to be avoided were such controverted points as were worse than unimportant, silly. Such were many disputed over by the errorists, notably those about Old Testament genealogies in their spiritual significance, and those about trivial details of the ceremonial law. See i. 14 and 1 Tim. i. 4, 7.—**Vain**, without result.

Ver. 10. Thus far of Titus’ attitude to the errors; now, to the errorists. In Paul’s sense, heretic comes nearer schismatic than what we now describe by the word. As in 1 Cor. xi. 19 and Gal. v. 20, so here, he speaks of making party factions to divide the Church, rather than of false doctrine. Most divisions have their root in self-will, but do not necessarily involve fundamental error. The word **admonition** covers every kind of earnest endeavour to bring the

sectary to a better mind. Failing that, after two attempts, he was to be 'shunned' (reject)—probably in personal intercourse; possibly referring to church censure. The wisest measures may fail to hinder scandalous schisms in the Church.

Ver. 11. Such failure in admonishing shows the man had become 'perverted,' a self-condemned sinner, because 'doing in his own case what in general he condemns' (Ellicott).

CHAPTER III. 12-15.

Conclusion—Personal Directions.

12 **W**HEN I shall send Artemas unto thee, or ^a Tychicus, be diligent to come unto me to Nicopolis: for I have
 13 determined there to winter. Bring Zenas the lawyer and
 14 ^b Apollos on their journey diligently, that nothing be wanting unto them. And let ours also learn ^c to maintain good works
 15 for necessary uses, that they be not unfruitful. All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.¹

^a See Acts xx. 4; 2 Tim. iv. 12.

^b See Acts xviii. 24-28. ^c 2 Thes. iii. 6-12; Eph. iv. 28.

¹ omit Amen

Conclusion: Personal Directions, 12-15.

Ver. 12. Titus was soon to be replaced that he might rejoice the apostle.—**Artemas** is unknown; by tradition, Bishop of Lystra.—**Tychicus**, of the province of Asia (Acts xx. 4), who carried from Rome the letters to Colosse (Col. iv. 7, 8), and to Ephesus (so called; see Eph. vi. 21, 22). In his second imprisonment, Paul again sent him to Ephesus (2 Tim. iv. 12). There were various cities called **Nicopolis**. Paul is supposed to mean the town in Epirus founded in memory of the battle of Actium on the spot where the army of Augustus halted. Though only thirty years old at this time, it was the chief town in Western Greece. Probably it was there, during approaching winter, that Paul was arrested and sent to Rome for the last time.

Ver. 13. Hospitality to Christian travellers was an urgent virtue in the early Church. Of **Zenas** nothing is known. Tradition calls him one of the seventy, and later a bishop at Diospolis.—**Lawyer** may mean either a Jewish scribe or a jurisconsult of the Roman Empire.—**Bring on their journey**, etc., means to equip them for further travel with everything needful.

Ver. 14. Not Titus alone, but **ours**, a unique phrase) the Cretan brethren were to share in this fitting out of the two travellers. It would be an exercise in Christian beneficence and a lesson to 'practise' similar 'good works,' as often as 'necessary wants' (not 'uses') arose.

Ver. 15. **Them that love**, etc., *i.e.* Cretan Christians who had come to know Paul during his stay in the island.

EXCURSUS ON THE PRIMITIVE ELDERSHIP.

In a spiritual society like the Christian Church, both the rites observed and the organization by which its affairs are administered ought to be of the most simple character consistent with efficiency.

The earliest Christian Church which required to be constituted under permanent and regular officials was the Hebrew Church at Jerusalem; and there can be no question that its constitution was imitated from that of the synagogue. When we first catch a glimpse of a ruling order early in the year A.D. 44, these rulers already bear the title of 'the presbyters' or 'elders' (Acts xi. 30).

No other arrangement could have seemed so natural to Jews. From the moment when the related clans or septs which sprang from the twelve sons of Israel first appear in history, they are found organized under a council or senate of 'elders.' Like similar bodies of rulers under a parallel state of society in many lands, these derived their title from their age and experience, representing as they did the still more ancient patriarchal chieftainship. As this had been the earliest, so it proved to be the most enduring institution in the Hebrew state. It survived every revolution in Hebrew annals. All through the monarchy the 'elders' stood by the king's side as of old, the natural representatives of 'the congregation,' that is, of the body of the people. They survived the fall of the monarchy, and during the captivity became again the recognised heads of the exiles (cf. Jer. xxix. 1; Ezek. viii. 1, xiv. 1, etc.). On the restoration, society reconstructed itself on the immemorial lines. The elders of each city are found acting with its 'judges' (Ezra x. 14), and the elders of the nation appear throughout the first book of Maccabees as a senate empowered to form alliances and decide questions of peace and war (1 Macc. xii. 6, 35, xiii. 36, xiv. 20. See also 2 Macc. i. 10, iv. 44). When supreme power was ultimately gathered into the hands of the Sanhedrim, a large contingent in the membership of that composite council were just the old 'elders of the people,' or representative heads of the congregation.

Still more important for the origin of church

polity was the development given to this presbyterial system in the synagogue. When the Hebrews began after the exile to meet for public worship in local congregations, and such congregations began to possess sacred edifices, an order of worship, and a governing body of their own, it was quite natural that the charge of each 'synagogue,' so called, should be entrusted to officials similar to those who from time immemorial had managed the civil affairs of the village or commune. At the head of each synagogue there came in this way to stand a council of presbyters presided over by one of themselves. In fact, this title of presbyter or elder is employed in the New Testament to describe Jewish far more often than Christian officers.

It is clear, therefore, how the first chiefs of the infant society of believers at Jerusalem were led to mould its government on a type to which they and their fathers had always been accustomed. The system sanctioned in its origin by resident apostles was carried everywhere by the first missionaries, and set up likewise among the churches of the Gentiles. On his first tour, Paul ordained 'elders' at Derbe, at Lystra, at Iconium, and at Antioch. We find him at a later date addressing similar officials at Philippi and at Ephesus. James speaks of them as found among the scattered Hebrew Christians. Peter does the same thing, and calls himself by the title of 'presbyter.' So does St. John in both his minor Epistles. So far as we can now know anything of apostolic churches at all, we gather that a congregational council of presbyters was an institution everywhere established.

There can be no doubt that the primary function of the primitive eldership was that of superintendence. Some of them were likewise instructors or exhorters of the brethren, as appears from a well-known passage in First Timothy (v. 17); but that very text shows 'ruling well' to have been their essential or characteristic duty; and the numerous other passages where their functions are referred to bear out the same idea of 'rule' (cf. Heb. xiii. 7; 1 Thess. v. 12; 1 Pet. v. 2; Acts xx. 28). To express this characteristic function, it would appear that they early began to be

described by Greek Christians as the *overseers* ('bishops') and *pastors* of the flock. Both words were familiar terms descriptive of such duties as these officers discharged. The former of the two especially came ere long to take its place as an official Greek title, alongside of the older title (borrowed from the Hebrews) of 'presbyter' or elder. That it was in this way the primitive order of church rulers came to acquire the name of 'bishops,' and that during the Apostolic Age bishop and presbyter described the same class of officials, may now be regarded as settled points. Scarcely any competent scholars who do not belong to an extreme school of churchmen dispute it. An old controversy, long and hotly waged, has thus been within the present generation of scholars laid to rest; and the only question which really remains in debate is, At what date and under what conditions this newer title of 'bishop' began to be exclusively reserved for the president of the presbytery. Bishop Lightfoot, who has done much to win general acceptance for the identity of the apostolic 'bishop' and 'presbyter,' maintains in his valuable supplement on 'The Christian Ministry,' appended to his *Commentary on Philippians*, that the development of the episcopate out of the presbytery took place in Asia Minor under the sanction of St. John somewhere between the year 70 and the year 100, and thence was gradually extended throughout the other churches of Gentile Christendom. This result cannot be said to be as yet established beyond dispute. Even if correct, it involves the abandonment of the old positions taken up by defenders of Episcopacy: (1) that bishops are the successors of the apostles; and (2) that diocesan Episcopacy is sanctioned by the New Testament. It reduces the plea for an order of ministers higher than the eldership to one of practical convenience only. The question whether such a concentration of church power in the hands of a single individual be or be not an improvement upon the primitive institution of a presbytery or council of elders with equal rights to rule, is clearly one of secondary consequence, which different bodies of Christians, placed under different circumstances, may be expected to answer in different ways.

INTRODUCTION TO THE EPISTLE OF PAUL TO PHILEMON.

1. *Unique character of the Epistle*—2. *Of Philemon and the persons most closely connected with him*—3. *His slave Onesimus*—4. *Slavery in the Roman Empire*—5. *The runaway slave at Rome*—6. *Contents of the Epistle*—7. *Its style compared with one by Pliny on a like subject*—8. *Traditions concerning Onesimus*—9. *Genuineness of the Epistle*—10. *Time and place of writing.*

I.—UNIQUE CHARACTER OF THE EPISTLE.

THE Epistle of Paul to Philemon is unlike any other portion of the New Testament Scriptures. It deals with no matter which concerns either the history or the doctrines of Christianity, but exhibits by a particular example the practical effect of Christ's religion on social life. Our Lord in His Sermon on the Mount, as well as in other places, had testified that His doctrines would make their influence felt in the family and among friends, and that such influence would often run counter to the received notions about social ties and obligations. Family ties between Christians would be made still more sacred; forgiveness of injuries would take the place of a desire for revenge; and the whole round of Christian life would demonstrate that the followers of Jesus knew that they must 'do more than others.' One social operation of the new doctrines may be in some degree noticed even during the ministry of Christ. The women among the Christian band were elevated to a position which it was not common for them to hold among the Jews, and at this we are told on one occasion¹ that the disciples themselves manifested their wonder. Another and even more marked working of Christian teaching is manifested in this Epistle. In our Lord's time the institution of slavery was common among all nations. Among the Jews it lost somewhat of its horrors; but there was no principle in Judaism which, as was the case with the teaching of the New Covenant, placed the slave on a level with his master. It was long, indeed, before the Christian principle became so far accepted as to loose the bondman's chains; but this letter to Philemon shows us that in the end it was sure to be done, whenever Christianity gained its full sway over men's minds. For a long time, however, this Epistle was spoken of by some as unworthy to hold a place among the other writings of St. Paul. Some held its subject to be too trivial, and that if it were the apostle's writing, yet that there was not always in all things Christ speaking within him. These objectors are noticed and answered by Jerome,² Chrysostom, and Theophylact, though the language used shows that even these Christian fathers did not realize³ that slavery

¹ John iv. 27. Where the correct rendering is that of the Revised Version, 'They marvelled that he was speaking with a woman.'

² See Jerome in *Epist. ad Philemonem* (Migne, P. L. xxvi. coll. 599 seqq.).

³ Cf. Chrysostom in *Epist. ad Philemonem* (Migne, P. G. lxii. coll. 701 seqq.); and Theophylact in *eandem Epist.* (Migne, P. G. cxxv. coll. 172 seqq.).

was doomed by Him who said, 'One is your Father, and all ye are brethren.' Among the lessons to be derived from the Epistle, Theophylact specifies that it teaches us to take pains for the sake of things that look worthless; and that we ought not to despise honest slaves, for Paul calls Onesimus his child; but yet he adds (and Chrysostom has a like sentence) that slaves are not to be taken from their master on the plea of piety¹ without their master's consent. With these writers slavery was not viewed as we now view it, but neither was it by professing Christians of a much more recent date. George Whitefield, at the time of his greatest zeal for preaching the Gospel, saw no wrong in becoming a slaveholder.² If, therefore, the early fathers of the Church felt so feebly the evil of slavery, even while defending the Epistle as St. Paul's composition, we need not be surprised that others, less pervaded still by the Christian spirit, found the whole letter beneath the dignity of the apostolic character.

II.—OF PHILEMON AND THE PERSONS MOST CLOSELY CONNECTED WITH HIM.

Philemon, to whom the Epistle is addressed, appears to have been a native, or at all events a resident, at Colossæ. This is inferred because, in the contemporary Epistle to the Colossian Church, Onesimus, Philemon's slave, is stated (iv. 9) to be one of the inhabitants of Colossæ, and the slave could hardly be a dweller elsewhere than where his master dwelt. From the language which St. Paul uses about his liberality to the Christian congregation, it is clear that he must have been a man of some wealth, having a house in which he could offer room for the accommodation of the worshippers who dwelt in Colossæ. He had probably been converted to Christianity by the preaching of St. Paul at Ephesus, for to such a debt the apostle alludes (ver. 19); and it seems (Col. i. 4, 8, etc.) that up to the time of writing this Epistle, St. Paul had never been at Colossæ. Ephesus, however, was near enough to be visited, for trade purposes, frequently by the dwellers in Colossæ and the neighbouring towns; and we know that though St. Paul seems to have been stationary at Ephesus during his long sojourn there, yet (Acts xix. 10) 'all they which dwelt in Asia (*i.e.* Proconsular Asia) heard the word of the Lord Jesus, both Jews and Greeks.' It was to the latter nationality that Philemon belonged, if we may judge from his name and the names of those who are mentioned in close connection with him, and Philemon is a name widely spread in the countries where Greek was spoken.³ But of this particular Philemon we know no more than can be gathered from this Epistle. We are, indeed, told⁴ that he became Bishop of Colossæ, and died a martyr; but there is no word in the Epistle to indicate that he held any ministerial position in the Church, and it is probable that his services to the cause of Christianity were rendered rather by his substance than in any other way.

Apphia, whose name occurs in close sequence on that of Philemon, was most likely his wife, and according to the best authorities she is saluted by the apostle as a member of the Christian congregation also. And because his name follows immediately afterwards, it has been conjectured⁵ that Archippus was their son. If this be so, we may conclude that Philemon and his wife were no longer young, for in the letter to Colossæ (iv. 17) Archippus is addressed as one who was in charge of

¹ οὐ χρὴ πριφάσει ἐλαβείας δούλους ἀποσπᾶν δισποτῶν μὴ βουλομένων (Theophylact, *u. s.*).

² See Tyerman's *Life of Whitefield*, i. 353, ii. 169: 'The people at Charleston gave him £300, which he expended in buying land and negroes.'

³ See Bishop Lightfoot's *Introduction to the Epistle to Philemon*, p. 369, etc., where there is much information derived from inscriptions about the other names mentioned in this Epistle.

⁴ *Constit. Apostol.* vii. 46.

⁵ By Theodore of Mopsuestia.

the religious teaching of the church, and therefore himself of a sober age. It has been suggested¹ from a consideration of some mercantile expressions which are found in the Epistle (vers. 17-19), that St. Paul, who, as we know, became a fellow-craftsman with Aquila and Priscilla in their trade as tentmakers, may have had some business relation or partnership with Philemon at Ephesus. From his constant determination to be no burden to any of the churches, it must have been necessary for the apostle at times, and especially during so long a visit as that which he paid to Ephesus, to have made some effort after means of income. If the word 'partner' (ver. 17) be thus understood, it harmonizes very well with all that follows, and is consistent with New Testament usage elsewhere, and such a connection is in no way unsuited to what we know of St. Paul's life at other times.²

Of Archippus the language used is such as to indicate that he was engaged in the work of a Christian teacher. 'Fellow-soldier' is a term only used by St. Paul of those who, like himself, had devoted themselves wholly to the preaching of the Gospel. Agreeable to this is the exhortation which the apostle addresses to Archippus in the Epistle to the Colossians, that he should take heed to the ministry which he has received in the Lord, to fulfil it. Such language leaves little doubt that either at Colossæ or in some congregation in the neighbourhood Archippus was appointed to the oversight of the flock. And as the passage just alluded to follows close upon a message about the church of Laodicea, some have thought that Archippus was the minister of the Laodicean church. Colossæ and Laodicea were so close together, that it is not impossible that he may have been set over the church in both places.

III.—OF THE SLAVE ONESIMUS.

Among his other possessions Philemon was the owner of the slave Onesimus, concerning whom the Epistle is written. The slave's name is a significant word, meaning 'profitable,' 'advantageous,' and may have been given to him by his master. It is found as a fictitious name for a slave,³ just as servants in English fiction are named 'Faithful,' 'Trusty.' But the conduct of this slave was not such as to deserve the name he bore. He ran away from his service, and appears, from the language which St. Paul uses concerning his offence, to have stolen some of his master's property to support himself in his flight. We have no means of gathering what was the reason for his running away, and from the character of Philemon as represented in this letter we should conclude that he would not be an unkind master. But slavery is a lot which can never be otherwise than galling, and especially so to a more noble nature. And Onesimus showed afterwards by his devotion to St. Paul that he had a spirit which was formed for other than a slave's fortune, and which would feel keenly his fate as a bondman.

IV.—SLAVERY UNDER THE ROMAN EMPIRE.

The position of a slave in the Roman Empire was that of a mere chattel. He had not the smallest civil right.⁴ He might be sold, given away, or bequeathed to whomsoever his master pleased. And by both Greeks and Romans this was not felt

¹ By Prof. Plumptre in an article in the *Expositor*, vol. i. p. 262, 'St. Paul as a Man of Business.'

² Cf. Acts xx. 34; 1 Cor. iv. 12.

³ On this, as well as the other names in this Epistle, see Bishop Lightfoot's exhaustive notes in his *Introduction*, pp. 376 seqq.

⁴ On this, subject cf. Becker's *Gallus*, Scene ii. Excursus ii.; also Hallifax, *Roman Civil Law*, etc.

to be any wrong done to those who were exposed to such a fate. Among the Jews even, slavery was allowed, though its hardships were greatly modified. But Aristotle¹ contends that there is a providential distribution of the abilities of mankind, and that in every community may be found those whom the Creator has intended for slaves, by denying them all fitness for a higher position. When these were the sentiments entertained by the most enlightened of the heathen world, what can we suppose the treatment to have been to which slaves were exposed at the hands of the ordinary slaveowner? In addition to the power of transfer by sale, gift, or bequest, the master could put his slave to death whenever he pleased without being accountable for the deed; while whatever property the slave might acquire belonged to the master. Juvenal, who lived in Rome at the close of the first century of the Christian era, has given a fearful picture² (*Sat.* vi. 219-224) of the way in which a slave's life was at the mercy of his master's caprice, and how he was not thought of as a fellow-creature; and there is no reason to believe that his account, though in a satire, is at all exaggerated. Of course there were many good masters, and we can scarcely doubt that Philemon was one; but even where ameliorated to its utmost, the life of a slave was such that it was pardonable to break away from it at any risk.

V.—THE RUNAWAY SLAVE IN ROME.

Having taken to flight, Onesimus made his way to Rome, partly perhaps because the facilities were greater for getting there than to any other great centre of life, and partly because he might hope there to find most easily some means of support for himself, and in the crowded city to hide himself without difficulty from all pursuit. At the time of his arrival St. Paul was a prisoner in Rome, and probably had been there a year or more, for in the Epistle he expresses a hope for his speedy release. It may be that by this time his name was known in some quarters of the city, and some have thought that Onesimus may have, in his master's house at Colossæ, heard of the apostle's work and character, and have been induced to seek him out when he learnt that he was in Rome. But if he did so, he must already in some degree have repented of his flight and theft. For to come to St. Paul of his own accord would imply that he was ready to be given up to Philemon. But of such a feeling the letter of St. Paul gives no indication, and we may be sure he would have mentioned it, for it would have been a sort of extenuation of the offence of Onesimus.

It seems, therefore, more likely that when Onesimus reached the imperial city, he fell in with some who had known him aforesaid, and was by them brought to St. Paul. And we find at Rome just at this date a link which connects Colossæ and its inhabitants with the imprisoned apostle. This is Epaphras, who in Colossians (iv. 12) is mentioned as a servant of Christ, who is from Colossæ, and sends greetings from Rome to the church there. His interest in his fellow-townsmen is described as most lively, of course especially so in the Christian congregation there. If we may suppose Epaphras to have met with Onesimus in Rome, it is easy to understand how he was brought to St. Paul. The friend of Philemon would know that if anything was to be done for the offender, there was none so likely to prevail in such a work as that man who could say to him, 'Thou owest unto me thine own self.'

But when he reached the apostle's dwelling, he was not only to be won for Philemon, but also for Jesus Christ. And so effectual was the apostle's teaching,

¹ *Politics*, i. 2.

² 'Pone crucem servo, Meruit quo crimine servus Supplicium? quis testis adest? quis detulit? audi, Nulla unquam de morte hominis cunctatio longa est.—O demens, ita servus homo est? nil fecerit, esto: Hoc volo, sic jubeo, sit pro ratione voluntas.'

that he gained the entire heart of the offending Onesimus, and brought him to be willing to go back to that lot from which he had lately escaped. To test his earnestness in the Christian faith, St. Paul seems to have kept him with him for some time, and during that period to have found much comfort from his aid, so that he speaks of him in the letter with all the affection of a father for his child.

Yet it was needful that the wrong done should be repaired as far as it might, and this could only be by the return of Onesimus to his master, and the letter to Philemon was written to be carried by the returning slave.

VI.—CONTENTS OF THE EPISTLE.

Such a letter from such a person might have been very different from what St. Paul has made it. He had been God's instrument in the conversion of Philemon, and might have come forward with his claim of some return for so great a blessing. But he lays aside all semblance of authority. He does not even style himself an apostle, but only the prisoner of Jesus Christ. He speaks much of the good deeds of him to whom he writes, and couches his letter in the tone of entreaty. And that the petition may be the more effectual, he describes his own close union in love with him for whom he supplicates. He is his child, a child begotten in his bonds. And using the name of which the slave had not proved worthy, he owns the fault, but pleads that it has been atoned for by service to himself, and will be so by devotion in the future to Philemon. For now his work will be done for Christian love, and as service to a brother; which work in the most refined manner the apostle takes for granted will be reciprocated by brotherly goodwill of the master towards his slave, who has now become free in Christ. He does not in any way forget the fault that has been committed, but he speaks of it in words which may soften Philemon towards the offender, and he takes upon himself to defray the loss which the master had suffered by his servant's fraud. And at the close he does not say in so many words that he will come and inquire how the offender has been received; but when he has expressed his belief that Philemon will do more than he asks, he conveys the tidings of his own coming also as a request, 'Prepare me a lodging, for I trust I shall be given to you.' The letter forms a most perfect specimen of a Christian gentleman's request to his friend. It displays the most complete forgetfulness of self, though couched at times in terms which make it plain that the writer knew he might have pressed his own personal claims. The tenderness towards the offender, combined with a full sense of his fault and the need for reparation, and the high motives to which the writer appeals for the granting of his petition, make the letter a model among Christian Epistles, and as such, in modern times,¹ it has been highly extolled.

VII.—ITS STYLE COMPARED WITH ONE BY PLINY ON A LIKE SUBJECT.

Since the time of Grotius, attention has often been called to two letters written by Pliny the Consul to his friend Sabinianus, appealing, as St. Paul does, on behalf of a runaway slave. The comparison of these letters with St. Paul's Epistle to Philemon is a very natural one. The two writers were not far removed in point of time, for Pliny was born in the year when St. Paul came as prisoner to Rome. Both were men of great culture, and both were well acquainted with the condition of the Roman Empire both in Europe and Asia. The great difference between

¹ For a notice of some estimates of its lofty character, see Bishop Lightfoot's *Introd. to the Epistle*, pp. 383 seqq., where opinions are cited from the times of Luther to those of Renan.

them was that one was a heathen, while the other was a Christian. And this accounts sufficiently for the different character of their writing. Pliny writes thus :¹ 'Your freedman, whom you lately mentioned to me with displeasure, has been with me, and threw himself at my feet with as much submission as he could have done at yours. He earnestly requested me, with many tears, and even with all the eloquence of silent sorrow, to intercede for him ; in short, he convinced me by his whole behaviour that he sincerely repents of his fault. And I am persuaded that he is thoroughly reformed, because he seems entirely sensible of his guilt. I know you are angry with him, and I know too that it is not without reason ; but clemency can never exert itself with more applause than when there is the justest cause for resentment. You once had an affection for this man, and, I hope, will have again ; in the meanwhile, let me only prevail with you to pardon him. If he should incur your displeasure hereafter, you will have so much the stronger plea in excuse for your anger, as you show yourself more exorable to him now. Allow something to his youth, to his tears, and to your own natural mildness of temper ; do not make him uneasy any longer ; and I will add too, do not make yourself so, for a man of your benevolence of heart cannot be angry without feeling great regret. I am afraid, were I to join my entreaties with his, I should seem rather to compel than to request you to forgive him. Yet I will not scruple to do it ; and in so much the stronger terms, as I have very sharply and severely reprov'd him, positively threatening never to interpose again in his behalf. But though it was proper to say this to him, in order to make him more fearful of offending, I do not say so to you. I may, perhaps, again have occasion to entreat you upon his account, and again obtain your forgiveness ; supposing, I mean, his error should be such as may become me to intercede for, and you to pardon. Farewell.'

The friend was moved, and the offender was pardoned, as we learn from a later² letter of acknowledgment, which runs thus : 'I greatly approve of your having, in compliance with my letter, received again into your family and favour a freedman whom you once admitted into a share of your affection. It will afford you, I doubt not, great satisfaction. It certainly at least has me, both as it is a proof that you are capable of being governed in your passion, and as it is an instance of your paying so much regard to me, as either to yield to my authority or to comply with my request. You will accept, therefore, at once both of my applause and my thanks. At the same time, I must advise you to be disposed for the future to pardon the errors of your people, though there should be none to interpose in their behalf. Farewell.'

In these letters there are several points which bear a resemblance to the Epistle of St. Paul. Pliny might, like St. Paul, have spoken with authority had he been wishful so to do. He pleads, too, for one who is desirous to return to his duty, and whom he believes to be a changed character. But when we compare the letters further, we see at once how far the Christian apostle has advanced beyond the Roman Consul. To forgive now will be an excuse for greater indignation in the event of another offence, but it will also bring comfort by its exercise. It will prove, too, the power of self-restraint in anger. All this is great under the circumstances in which Pliny wrote, but how feeble when set side by side with St. Paul's 'For love's sake I beseech,' 'Receive him that is my own heart,' 'Receive him as myself' ! For polished speech the Roman may bear the palm, but for nobleness of tone and warmth of heart he falls far short of the imprisoned apostle.

¹ *Plinii Epistole*, ix. 21. That the letters may not lose in elegance by translation, the version given is taken from Melmoth.

² *Plinii Epist.* ix. 24.

VIII.—TRADITIONS CONCERNING THE LATER LIFE OF ONESIMUS.

We can hardly doubt that St. Paul's presumption was true, and that Philemon did more than he had asked. But of this the New Testament is silent. Tradition, however, relates¹ that Onesimus received his freedom, and was afterwards made Bishop of Berea in Macedonia. But for this statement there is no more warrant than for the tradition concerning the Episcopate of his master Philemon. There is mention made, in the Epistle of Ignatius to the Ephesians,² of a person called Onesimus, who was Bishop of Ephesus, but this must have been at a date later than is consistent with the supposition that it was the former slave of Philemon. Nor have we any warrant for believing, as has been stated, that Onesimus died at Rome, a martyr's death, in the persecution under Nero.

IX.—GENUINENESS OF THE EPISTLE.

The Epistle to Philemon is very brief, and deals in no way with questions of doctrine; we can therefore easily understand that it was not much quoted in the writings of the early Christians. But the objections, already alluded to, concerning its trivial character and unfitness to be classed among the apostolic writings, show us that it was well known even where not highly esteemed. It is included in the list of New Testament writings given in the Muratorian fragment on the Canon, the date of which cannot be much later than 170 A.D. It was contained in the old Latin version which was made before the end of the second century, and it is expressly mentioned by Tertullian at the close of that century as by its brevity having escaped the falsification of Marcion.³ A passage is sometimes brought forward from one of the Ignatian Epistles,⁴ in which the form of expression bears some resemblance to a verse of this Epistle, but whether it be derived from that source or not must remain doubtful. Origen, however, speaks of the Epistle⁵ among the writings of St. Paul. So that there is evidence in abundance of its recognition, though it be not so often quoted. Paley, in his *Horæ Paulinæ*, has shown how this Epistle and that to the Colossians are mutually confirmatory of each other's genuineness, and the same has been dwelt on by Dean Howson in his Lectures 'On the Character of St. Paul.' Baur⁶ is almost alone in his objections to the Epistle, and the objections themselves are of little weight. He argues, from the occurrence of some words in this letter which are not found in the other Epistles, that it is the work of another hand. But when the subject of the letter is so different from that of every other Pauline Epistle which we possess, it would be strange if we did not find in it some differences of expression. To limit the vocabulary of a writer, whatever be his subject, to a certain round of terms is as unreasonable in criticism as it would be in ordinary affairs of life to insist that a man should walk but on one road. And such criticism is the more unreasonable when it is put forward by one who objects to other Epistles on exactly the opposite ground, because they are too near in resemblance to some other Pauline writings.

X.—TIME AND PLACE OF WRITING.

The date and place of writing of this Epistle must be the same as that of the Epistle to the Colossians. Both were written by the apostle when a prisoner, and

¹ *Constit. Apost.* vii. 46.

³ *Tert. adv. Marcionem*, v. 21.

⁶ *Orig. Hom.* xix. in Jerem.

² *Ignatii Ep. ad Ephes.* ii. iii.

⁴ *Ignat. ad. Eph.* cap. ii.

⁵ *Paulus*, p. 475, etc.

when he was surrounded by the same persons. There has never been any question raised on this point, only it has been held by some that the imprisonment at Cæsarea was the time when it was composed rather than in the later imprisonment at Rome. It seems, however, very unlikely that the runaway Onesimus would have taken his road to a place of so little note as Cæsarea, while St. Paul's language about his hopes of a speedy release are inconsistent with a time when he had appealed to the Roman power, and was probably soon to be taken into Italy. The two Epistles also bear indications of a vigorous communication maintained with the Christian churches which would be possible from such a centre as Rome; but not so if the apostle had been still detained in Palestine. It seems, therefore, more natural to conclude that the Epistle to Philemon was sent from Rome; and if the hopes of the apostle were well founded, and he was soon about to be released, we must put the date of its composition somewhere late on in the period between A.D. 61-63, those being most probably the two years through which his first imprisonment at Rome lasted.

THE EPISTLE OF PAUL TO
PHILEMON.

VERSES 1-3.

Address and Greeting.

1 **P**AUL, a ^aprisoner of Jesus Christ, and Timothy *our* ^a brother,¹ unto Philemon *our* ^bdearly beloved, and
2 ^cfellow-labourer, and to *our* beloved Apphia,² and ^dArchippus
3 *our* ^efellow-soldier, and to the ^fchurch³ in thy house: ^gGrace
to you, and peace, from God our Father and the Lord Jesus
Christ.

¹ *literally*, Timothy the brother

² *according to most ancient MSS.*, to Apphia the sister

³ *or*, congregation

^a Acts xxiii. 18;
Eph. iii. 1,
iv. 1; 2 Tim.
i. 8; ver. 9.
^b Acts xv. 25;
Rom. i. 7,
xvi. 5, 8.
^c Phil. ii. 25;
ver. 24.
^d Col. iv. 17.
^e Phil. ii. 25.
^f Rom. xvi. 5;
1 Cor. xvi. 19;
Col. iv. 15.
^g Rom. i. 7;
Gal. i. 3;
Eph. i. 2, etc.

Address and Greeting, 1-3.

The apostle, who joins with himself in the greetings of the Epistle his companion Timothy, salutes not only Philemon himself, but the members of his family, and the church for which he provided a place to worship in, thus making the appeal he has to present a concern to the whole Christian congregation.

Ver. 1, Paul, a prisoner. As the matter on which the apostle is about to write is rather personal and social in its character, he does not style himself an apostle in his address, but employs a word which should challenge sympathy more than make a claim to obedience.—a prisoner. This was St. Paul's first imprisonment at Rome, which lasted for two whole years (Acts xxviii. 30), probably from A.D. 61-63. The name prisoner is applied to him (Acts xxiii. 18) just before he was sent from Jerusalem to Cæsarea and thence to Rome. From the language of ver. 22, St. Paul seems to have anticipated a speedy release. The Epistle to Philemon may therefore have been written near the close of his imprisonment.—of Jesus Christ. It was for the cause of Christ's religion, and that it might be spread abroad, that the apostle was in prison, though it was also (Eph. iii. 1) for the sake of the Gentiles. St. Paul was not ashamed of his chains, but saw advantage

coming from his bondage, and so he called it his grace (Phil. i. 7), and of this grace the Gentiles were partakers.—and Timothy. We are not told in the Acts that Timothy went with the apostle to Rome, but he must have been in close attendance on him while there, for St. Paul adds his name in the greeting of the Epistles to Philippi and Colossæ, putting him in the former on a level with himself as a 'bond-servant' of Jesus Christ.—the brother. A term early used by the Christians in speaking of, or to, one another (Acts ix. 17), so that the literal rendering seems to be best here, the brother, he who is like you and me, a disciple of Christ.—unto Philemon our dearly beloved. Nothing more is known of Philemon than can be gathered from this Epistle. He seems to have belonged to Colossæ, for his slave Onesimus is said (Col. iv. 9) to have been of that city. The epithet, expressive of affection, is very frequent in the New Testament letters, especially in the Epistles of St. Peter and St. John.—and fellow-labourer. The sacrifices which Philemon was making for the church at Colossæ, by receiving the congregation into his house, entitles him to this name. And the man who did so much for Christ's cause, we may be sure was ready to do more.—and to Apphia, the sister. From the close proximity in which this name stands to Philemon's, it is natural to suppose that she was

some relative, wife or sister, though in the apostle's estimate it is her best title that, like Philemon, she is a Christian.

Ver. 2. And Archippus. It is clear from the way in which Archippus is addressed (Col. iv. 17) that he occupied some ministerial office in the Colossian church. The word used there to describe his duty is the same that is employed concerning Timothy (2 Tim. iv. 5). As he is mentioned before the general congregation, he may have been one of the deacons of the Colossian church, and perhaps connected with the family of Philemon.—our fellow-soldier. This word likewise speaks of the services undertaken by Archippus for the Christian Church. Though he only employs this word once again, St. Paul is extremely fond of the figure of a battle in describing the labours of himself and his fellow-preachers of the Gospel (2 Cor. x. 4; 1 Tim. i. 18).—and to the church in thy house. The first congregations were formed so speedily after the preaching of the apostles at Pentecost, that there was no possibility of making provision for their accommodation in special buildings. Besides this, the general poverty of the first Christians was a hindrance, and it would, in the early days of the Church, have been somewhat unsafe to give too much prominence to their meetings. Accordingly, we find the Christians of Jerusalem assembled in the house of Mary, the mother of John Mark (Acts xii. 12); and the example of Jerusalem was followed in other places, and the richer members of the congregations provided rooms in their own homes for the religious meetings of their brethren.

As this duty was discharged towards the church at Colossæ by Philemon, we may conclude that he was a person of some wealth. St. Paul was led to include the congregation in his salutation, because the runaway slave, who was now returning, came back as a Christian convert, and therefore one with a claim on the sympathy of the whole Church. He thus makes them a party with himself in the petition which he is about to make to Philemon.

Ver. 3. Grace to you. The gift of grace is sometimes represented as of Christ's bestowing—'the grace of our Lord Jesus Christ;' and at other times, as here, the gift of the Father and the Son. But the same is meant in both phrases. Christ, who has been declared by His resurrection to be the Son of God with power, is the channel through which the Church receives the peculiarly Christian gift of grace, the source of which is with the Father.—and peace, an especially fitting blessing to be invoked upon a congregation, for among them spiritual unity was to be preserved, and of this the apostle elsewhere declares that peace is the bond whereby it may be kept.—from God our Father and the Lord Jesus Christ. To those who felt the force of Christ's words (John xvii. 22), 'That they may be one, even as we are one,' there could be no thought of a double source of blessing. Not only in the material creation, but also in the redemption and restoration of all things, by the gifts of grace and peace, does the Son co-operate with the Father (Heb. i. 3; Eph. i. 9 seq.).

VERSES 4-7.

Thanksgiving for the Love and Faith shown by Philemon's Actions.

4 ^a I THANK my God,¹ making ^b mention of thee always in
5 I my prayers, hearing of thy love and ^c faith,² which thou
6 hast toward the Lord Jesus, and toward all saints; that the
^d communication³ of thy faith may become effectual⁴ by the
^e acknowledging of every good thing which is in you⁵ in Christ
7 Jesus. For we ^f have great joy and consolation⁶ ^g in thy love,
because the bowels⁷ ^h of the saints are ⁱ refreshed by thee,
brother.

^a Eph. i. 17, iv. 13; Col. i. 9, 10, ii. 2; 1 Tim. ii. 4; 2 Pet. i. 2, 3, 8, ii. 20.
^g 2 Cor. vii. 4; Phil. ii. 1.

^h 2 Cor. vi. 12, vii. 15; Phil. i. 8; vers. 12, 20.

^f 3 Jo. 4.
ⁱ 2 Cor. vii. 13; ver. 20.

¹ better, I thank my God always, etc. ² or, of thy love and of the faith, etc.

³ or, fellowship ⁴ or, effectual, in the full knowledge of, etc.

⁵ Many ancient MSS. have, which is in us

⁶ The best authorities read, For I had much joy and comfort, etc.

⁷ or, hearts . . . have been refreshed

Philemon's good offices to the Church—St. Paul's thankfulness thereat, 4-7.

He has to appeal for an act of forgiveness to be shown to Onesimus; the apostle therefore, in

words of deep thankfulness to God, recounts to Philemon the joy which he has felt at hearing of his good deeds to the brethren. Such works were the true fruits of faith. St. Paul makes this conduct of Philemon his warrant for asking that

like love may be shown to the runaway, who now comes back as a Christian.

Ver. 4. **I thank my God.** He has just spoken of God as the giver of Christian grace, and the memory of such grace working in Philemon's life, calls forth his instant thanksgiving. How constantly the apostle saw and acknowledged the gifts of God to the infant Church, is testified by the frequent occurrence of this eucharistic expression in all his Epistles.—**always.** That this word should be joined with the first clause rather than the second in this verse is made very probable from other passages where kindred language is found, and particularly Eph. i. 16, where the phrase assumes the form, 'I cease not to give thanks for you.'—**making mention of thee in my prayers.** Whether present or absent, the apostle laid not aside his 'care of all the churches.' And here we can note that his heart was full not only of thought for congregations, but for individual members wherever their state was known to him. Those over whom he cannot watch personally, he commends ever to the better care of God.

Ver. 5. **Hearing of thy love.** This was the cause of the thankfulness. The seed sown was bringing forth fruit. How the apostle had heard of the love shown to the congregation at Colossæ, we can only speculate. In the Epistle to that church (Col. iv. 12), Epaphras, who was a Colossian, is spoken of as sending his greetings to the Christians in his own city, and it may have been through him that the news of Philemon's good deeds reached St. Paul. Or it may be that the runaway slave himself, when brought to a proper sense by the apostle's teaching, may have borne testimony to the Christian graces of his deserted master.—**and of the faith.** The love was the outward manifest token of the faith within the heart. But neither is complete without the other, as the apostle testifies in many a place. And so here he adds, **which thou hast toward the Lord Jesus and toward all saints.** The love was displayed towards the Christian congregation, the faith toward the Lord Jesus Christ. But they are so knit together where they truly exist, that St. Paul speaks of them as both exhibited alike toward Christ and toward His people. This was his sense of true religious life from the first. With a 'Who art thou, Lord?' he acknowledges Jesus for his Master, and promptly follows his faith with the question, 'Lord, what wilt Thou have me to do?'—**toward all saints.** And so he feels that the son whom St. Paul has begotten in his bonds, and who now has a right to the Christian title, 'a brother beloved,' will be made a partaker of this love, and be forgiven what he has offended.

Ver. 6. **That the communication of thy faith.** The A. V. seems to fix the meaning of this difficult expression as being 'that thy faith being communicated to others may,' etc., as if the apostle's prayer at this moment were for a blessing on those among whom Philemon lived, rather than on Philemon himself; that they might become faithful and give evidence thereof, even as he was doing. But the thought uppermost in St. Paul's mind was that Philemon might add to the other tokens of his true faith, this further one, to receive Onesimus. And the word rendered communication (or fellowship) has the further sense of 'bestowal, or imparting of a favour,' which seems

here to be preferred. Thus the prayer would be strictly for Philemon, that the good deeds which are evidence of his faith may work still more, and with this suit best the words that follow.—**may become effectual,** displaying its proper power. Good works, the fruits of faith, build up the Christian character to greater perfection. By doing what is already known, men come to know, and hence to do, still more.—**in the full knowledge of every good thing.** The word, a favourite one with St. Paul and St. Peter, is not the simple word for 'knowledge,' but implies a continual growth therein, a constant learning, and approach to perfect knowledge. Philemon shows that he knows much of the spirit of Christ, and what in consequence should be the spirit of His people. But there is more to learn, and when learnt it will make clearer still to him how he should behave in the matter of his slaves. To deal in a Christian manner with Onesimus is one of the good things for a full knowledge of which St. Paul intercedes with God on behalf of Philemon.—**which is in you,** of which you are capable, unto which you may be able to attain. The apostle here speaks of the whole Christian church at Colossæ, or if the reading in us be accepted, of all Christians generally. He looks on men as not fully conscious of the good unto which through faith they may attain, but as gradually becoming more and more enlightened through the diligent following out of what they already know. Thus the full drift of his prayer is, that Philemon's faith may teach him still more to do good to the brethren, and thus showing its true influence, may lead him to know to the full unto what goodness both he and the rest of the Christians, his fellows, may attain.—**in Christ Jesus.** Words that at once correct any proud thought of Christian advancement. Christians may grow in grace and knowledge, and labour still more abundantly, but with them all it must be in the spirit of St. Paul himself: 'I can do all things through Him that strengtheneth me.'

Ver. 7. **For I had much joy.** Alluding to the time when news of the state of Colossæ and of the church there, was brought to him in his imprisonment.—**and comfort.** The support and solace derived from the news enabled him to bear his present sufferings the better.—**in thy love;** in hearing of the various acts of love which had been shown towards all the Christian congregation.—**because the hearts of the saints have been refreshed.** Whether it be the provision which Philemon had made for the Christian worship at Colossæ, or some help which he had bestowed on the poor of the church, or aid under some greater sufferings, of which we have no account, to which St. Paul here alludes, we are not told; but if we might judge from the verb employed, which implies a lull or temporary repose, it would seem as though some trouble were in St. Paul's mind which had been allayed, but yet might rise up again. To aid in such a case, rather than to such help as a rich man might give through his wealth, the strong language of the text seems to apply.—**by thee, brother.** A very touching portion of the appeal. The apostle lays aside, as in the greeting, all the authority which his position as evangelist and missionary would have given him, and speaks to Philemon, whose conversion seems to have been St. Paul's own work (ver. 19), on the level of common Christian brotherhood.

No course could have been chosen more likely to move Philemon; no course more like the pattern of Christ, who washed His disciples' feet, to teach

them humility toward each other. If Paul thus deal towards Philemon, how must he behave toward Onesimus?

VERSES 8-22.

Entreaty for the Reception of Onesimus, supported by many Claims on Philemon's Love.

8 **W**HEREFORE, though I might be much ^a bold ¹ in Christ
 9 to enjoin thee that which is ^b convenient, yet for love's
 sake I rather ^c beseech *thee*, being such an one as Paul the
 10 aged, and now also a ^d prisoner of Jesus Christ.² I ^e beseech
 thee for my ^f son ^g Onesimus, whom I have ^h begotten in my
 11 bonds:³ which in time past was to thee unprofitable, but now
 12 ⁱ profitable to thee and to me: whom I have sent again:⁴
 13 thou therefore receive him that is mine own bowels: whom I
 would have retained with me, that ^k in thy stead he might
 14 have ministered unto me in the ^l bonds of the gospel: but
 without thy mind would I do nothing; that thy ^m benefit ⁵
 15 should not be as it were of necessity, but willingly. For per-
 haps he therefore departed for a ⁿ season, that thou shouldest
 16 receive him ⁶ for ever; not now as ⁷ a servant,⁸ but above a
 servant,⁸ a ^o brother beloved, specially to me, but how much
 17 more unto thee, both ^p in the flesh and ^q in the Lord? If thou
 18 count me therefore a ^r partner, receive him as myself. If he ⁹
 hath wronged thee, or oweth *thee* aught, put that on mine
 19 account; ^s I Paul ^t have written *it*¹⁰ with mine own hand, I
 will repay *it*: albeit I do not say to thee how ¹¹ thou owest
 20 unto me even thine own self besides. Yea, brother, let me
 have joy ¹² of thee in the Lord: ^u refresh my bowels in the
 21 Lord.¹³ ^v Having confidence in thy obedience I wrote ¹⁴ unto
 22 thee, knowing that thou wilt also ¹⁵ do more than I say. But
 withal prepare me also a lodging: for ^w I trust ¹⁶ that ^x through
 your prayers I shall be given unto you.

a 1 Thes. ii. 6.

b Eph. v. 4;
Col. iii. 18.

c Rom. xii. 1;
Eph. iv. 1;
ver. 10.

d Ver. 1.
e Ver. 9.

f 1 Cor. iv. 14,
17; 2 Cor. vi.
13; Phil. ii.
22; 1 Tim. i. 2,
18; 3 Jo. 4.

g Col. iv. 9.

h 1 Cor. iv. 15;
Gal. iv. 19.

i 1 Tim. vi. 1;
2 Tim. ii. 21.

k 1 Cor. xvi. 17;
Phil. ii. 30.

l Phil. i. 7, 13;
Col. iv. 18;

m 2 Tim. ii. 9;
ver. 10.

n Rom. ii. 10;
2 Cor. ix. 7;

o 1 Thes. v. 15.
p Jo. v. 35;

q 2 Cor. vii. 8;
Gal. ii. 5.

r Eph. vi. 21;
Col. iv. 7, 9;

s 1 Tim. vi. 2.
t Col. iii. 22.

u Rom. xvi. 2.
v Mat. xxiii.

w Lu. v. 10;
2 Cor. viii. 23.

x 2 Cor. x. 1;
Gal. v. 2;

y Eph. iii. 1;
Col. i. 23;

z 1 Thes. ii. 18.
aa Gal. vi. 11.

ab Ver. 7.
ac 2 Cor. vii. 16.

ad Phil. i. 25,
ii. 24.

ae 2 Cor. i. 11.

¹ better, though I have much boldness, etc.

² or, Paul an ambassador, and now . . . of Christ Jesus.

³ or, my child, whom I have begotten in my bonds, Onesimus

⁴ better, and with more authority, whom I have sent back to thee in his own person, that is, my very heart: whom I, etc.

⁵ or, that thy goodness, etc.

⁶ better, he was parted from thee . . . that thou shouldest have him, etc.

⁷ or, no longer as, etc.

⁸ better, And if he, etc.

⁸ literally, bond-servant

¹⁰ better, I Paul write it, etc.

¹¹ literally, that I say not unto thee how, etc.

¹² or, profit

¹³ better, and with MSS., refresh my heart in Christ

¹⁴ better, I write, etc.

¹⁵ or, even

¹⁶ or, hope

The Apostle's Petition and Arguments in support of it, 8-22.

St. Paul lays aside any claim which he might have been bold to make, and entreats that Onesimus may be taken back again. He makes this petition as an ambassador for Christ and a prisoner in His cause, and also because Onesimus has become his spiritual son. He asks that he may be received as himself, and states how glad he would have been to retain him, but preferred to send him back, that he might become even dearer to Philemon than he was to himself. He also undertakes to make good what Philemon has lost through his slave, and expresses a hope that his release from prison will soon enable him to come to Colossæ.

Ver. 8. **Wherefore.** Here St. Paul expresses confidence that his prayers for Philemon will not be unanswered. God will show to him what his duty in this matter is, and so the apostle does not command.—**though I have much boldness.** He does not ignore the right which he had to speak with authority, he only waives it for the time, that what Philemon does may be done of his free will.—**in Christ.** Thus he marks the ground on which he would have been confident, had he thought it best so to be. His voice of authority would have been used in the name of Christ, he would have spoken as one specially sent to guide and direct.—**to enjoin thee.** He uses no weak word to indicate what he might have done. It is that which is employed of our Lord's commands to the winds and waves and to the unclean spirits, and bespeaks an order which may not be disputed.—**that which is convenient.** Conduct suitable and becoming the Christian character. So in Eph. v. 4 he speaks of levity of conduct as unbefitting the followers of Christ, and in another place (Col. iii. 18) uses the same argument in urging on wives submission to their own husbands. In modern language **convenient** has lost somewhat of its old sense, which marked the harmony of things put side by side.

Ver. 9. **Yet for love's sake.** This might mean Philemon's love towards Paul, which from what is said in this letter may well be supposed to have been great, and such as the apostle could appeal to, but it seems more consonant with the tone of the whole Epistle to understand it of Paul's love to Philemon, as if he would say, 'For the love I bear you I lay aside all authority, and beg you to be moved by that love alone.'—**I rather beseech.** The character of the Gospel spirit, in meekness to forego a right rather than to insist on it.—**being such an one as Paul an ambassador.** The apostle now sets forth some grounds for his appeal. The rendering of the A. V., 'Paul the aged,' seems hardly a fitting reason to bring forward to Philemon, who himself, from his position, may be supposed to have been not much younger. Nor can St. Paul have been so old as to justify the use of such words. At the death of Stephen, not thirty years before, he is spoken of as 'young' (Acts vii. 58), so that he must have been most likely between fifty and sixty when he was first imprisoned at Rome. The word usually rendered 'aged' differs but by one letter from that meaning 'ambassador,' and there seems to be evidence to warrant us in believing that in a dialect of Greek one form would stand for the other. But the most weighty reason for the rendering given above is St. Paul's own language, Eph. vi. 20, an Epistle

written at the same time as this letter to Philemon, in which he speaks (using the verb from which our noun is derived) of himself as 'an ambassador in bonds.' Thus the connection of ideas is the same as in the verse before us, and as Christ's ambassador St. Paul could plead with much more force than by any allusion to his own age. The same verb, joined with the word here used for beseech, is found in 2 Cor. v. 20, 'We are *ambassadors* for Christ, as though God did beseech you by us.'—**and now also.** St. Paul was under all circumstances Christ's officer, but there is now an additional ground why his entreaty should be granted.—**a prisoner of Christ Jesus.** See on ver. 1.

Ver. 10. **I beseech thee for my child.** He puts the tenderest word in the forefront of his petition, and speaks of the fugitive slave as his child, before he mentions him by name. This touch of the language can only be preserved by ranging the English words in the same order as the Greek.—**whom I have begotten in my bonds.** Conversion is so often spoken of in the New Testament as a new birth, that it is not surprising that the apostle employs the figure in speaking of one who had been won to Christ by his ministry. Having called him his 'child,' he now explains the spiritual relationship, a tie stronger for such a man and at such a time than any links of natural kinship.—**Onesimus.** The name is Greek, and signifies 'profitable.' The Jews, as may be seen all through the Old Testament, were specially regardful of the meaning of names, so we need not wonder that when he writes the name, the sense which it had, and how aforesaid the bearer of it had not corresponded to it in his character, should at once come into his mind, and furnish the thought which follows in the next verse.

Ver. 11. **Which in time past was to thee unprofitable.** Alluding not only to the loss which Philemon had suffered by his slave absconding, but also to the bad service which a disaffected slave, ready to run away as soon as an opportunity offered, would have rendered to his master for a long time before. The word for 'unprofitable' is only a synonym of that which would be derived from Onesimus, so that this verse is rather an allusion to the meaning of the name, than a play upon words, though of the latter, in respect of names, the Jews were very fond. See on ver. 20.—**but now profitable to thee and to me.** The returning runaway would come back in the spirit which St. Paul inculcates elsewhere, teaching that Christian slaves should count their own masters worthy of all honour (1 Tim. vi. 1). The world, even the Christian world, was not advanced far enough to see that slavery was utterly repugnant to the spirit of Christianity. St. Paul to the Corinthians (1 Cor. vii. 21) only exhorts to contentment under the slave's condition, and he does not meditate that Philemon should do more for Onesimus than treat him with the kindness of a brother in the faith. Men were a long while in learning the lesson against slavery, even good men finding no wrong in it, provided slaves were well cared for. So to Philemon Onesimus is to be profitable in a temporal sense; the profit to St. Paul was that which elsewhere (Rom. i. 13) he calls 'fruit,' the result of his missionary labours, which he considered the crown, and glory, and joy of his life.

Ver. 12. **Whom I have sent back to thee in his own person.** This is the rendering of the

most authoritative text. The Greek of the later MSS has been corrected, after some errors of scribes had crept into it, by the addition of the word for 'receive him' from ver. 17. But the oldest texts made a good sense. No doubt the discipline of Onesimus' return was good both for master and slave, to the latter that he might have an opportunity of making some amends for his previous wrongdoing, and might show that his Christianity was worth the name and was already fruitful in ripe actions; to Philemon also it was a benefit that he should be called on to exercise forgiveness for a serious wrong, while the more tender conduct which would be shown towards Onesimus in the future, would do something, if not much, toward loosening the bonds of any other slaves among the congregation at Colossæ.—**even my very heart.** See on ver. 7. Some, taking the literal rendering of the Authorised Version, have considered this expression as equivalent to 'my own child.' But St. Paul everywhere else uses the word rendered 'bowels' for the seat of the feelings and emotions, so that it is better to interpret the words here as an expression of deep affection.

Ver. 13. **Whom I would have retained with me.** St. Paul inserts the pronoun emphatically: I personally would have liked to do this. And the rest of the language is also indicative of much desire: 'I was in the mind to hold (or keep) him unto myself.' The spiritual father had become much bound unto his child in Christ, and the parting was not acceptable.—**that in thy stead,** for the apostle feels sure that if Philemon himself could have been near, there would have been no lack of zeal in him to do whatever might be needed for his father in the faith. And it is worth while to notice how St. Paul, without saying so, hints that his thoughts had been oft carried back to Philemon in his communion with Onesimus. What the one did the other would have done. It would be interesting to know what it was which led the slave to seek out St. Paul. That he should go to Rome is not to be wondered at. It was, as in our own day London is, the place to which all grave offenders would make their way. But it may be that on reaching the capital city, he sought out or was found by some of those Christians whom he had known in Colossæ. From them he would hear of the apostle, whose work could nowhere be done in a corner, and of whose teachings in Asia he no doubt had heard, though he had not then been moved by them. Whatever the agency through which he was guided to St. Paul, it is clear from this verse that the apostle had become much attached to his convert, and had found his service helpful in his need.—**he might have ministered unto me in the bonds of the gospel.** How many wants a prisoner in St. Paul's condition would have may be conceived when it is remembered that day and night alike he was chained to the soldier who was his guard. This it is which causes the apostle to speak so often of his 'chain.' A man thus hampered, and yet, in spite of bodily infirmities, full of zeal for the cause on behalf of which he was suffering, and through the care of all the churches, needing to send frequent letters of counsel and advice, must have found deep consolation in the presence of an attached disciple, able and willing to do whatever work might be necessary. And we need not confine in our thoughts the services of Onesimus to mere acts of kind atten-

tion to the bodily needs of St. Paul. Slaves in that age, we know, were not unfrequently well taught, and it may be that Onesimus could help the apostle in that labour of writing which from some reason or other he clearly found painful to himself, and performed whenever possible by an amanuensis. Yet, though he here speaks of his bonds as making a servant needful for him, it is not that he is sorrowing over or ashamed of his chain. It is bondage 'of Christ,' and so in all that he may have to bear, he is prepared to rejoice that he is counted worthy to suffer in such a cause.

Ver. 14. **but without thy mind.** The consent of Philemon should first be gained, and St. Paul will not so far influence his judgment in the matter, as to write while Onesimus is with him, and ask that he may remain, for then it would appear as if he put some constraint upon the master.—**would I do nothing;** in this particular business. He had done Philemon the service of persuading his slave to go back to him, but of that he says nothing. To touch a claim on his own labours was the last thing in his mind.—**that thy goodness.** The kind act of suffering Onesimus to attend on St. Paul in his imprisonment. It can, however, hardly be thought the apostle expected the servant to be sent again to him from Colossæ. His imprisonment seems too near its close (see ver. 22) for this. He can therefore only be speaking hypothetically, and meaning 'that which would have been a kindness on thy part, had it been possible for it to be done.'—**should not be as it were of necessity.** Once more by his language St. Paul implies that he is sure of the love of Philemon. He knows that he would be ready to do him any kind act, but to the eye of the world, if St. Paul had kept Onesimus in Rome, and merely written to announce what he had done, it would have seemed as though no choice was left to the master as to what he should do. It would be **as it were of necessity.**—**but willingly;** and now, as there is no opportunity for such willing kindness, the other kindness toward Onesimus will be freely given in its stead.

Ver. 15. **For perhaps he was therefore parted from thee for a season.** This more literal rendering brings out the force of the apostle's words more fully. St. Paul sees in the whole event something more than chance, something guided by God for good. He says not therefore 'he ran away,' but as though it had been by some other power than his own 'he was parted from thee.' At the same time also, with the tenderness of a loving advocate, he by this word seems to lighten somewhat the gravity of the offence, and to represent Onesimus as more worthy of forgiveness. And in like manner the rest of the language is strongly in contrast with the clause which follows: 'for a season' is rendered literally (Gal. ii. 5) 'for an hour,' and the idea of the shortness of the separation is prominent in the words here.—**that thou shouldest have him for ever.** The thought is not merely (as Authorised Version) of taking him back again, but of having, holding, and enjoying. A fresh and stronger bond should be established. Onesimus should no longer be the chattel for which so much money had been paid, and from whom a due return was sought, but should be invested with a new interest as a brother in Christ, a partaker of the same grace with his master. And the word rendered 'for ever' is found in that

sense nowhere else in the New Testament. It is the word so often rendered **eternal** and **everlasting**, and we may almost feel sure that the apostle was guided in his choice of it by the thought that now the int rest felt by the master in his servant would be no mere temporal bond, but one which would stretch away into the world to come. Just so does St. Paul write of the Corinthians (2 Cor. i. 14), 'Ye are our glorying in the day of our Lord Jesus Christ.'

Ver. 16. **No longer as a servant.** He could no more be looked on as the mere slave, as before. It was not necessary that his freedom should be given to him,—that might or might not be done, as seemed best to Philemon,—but having been called in the Lord, he has become, though a bond-servant, the Lord's freeman. And this is to be free indeed. And the master, being himself a brother in Christ, can no longer think of Onesimus as a slave.—**but above a servant.** The Christian master was to render to his slaves under all circumstances that which was just and equal (Col. iv. 1); but now that Onesimus had become a believer, he was lifted, in the eyes of the apostle, to a higher level, and his master would admit his greater claims to consideration, because in return the slave who was a Christian was a better servant than any other would ever be. His work was labour for a brother, and so would be zealously cared for, and in return his position in point of affection and trust would be higher than his fellows.—**a brother beloved, specially to me.** For St. Paul has already called him not 'brother,' but by the tenderer name of 'child.'—**but how much more unto thee.** He already in thought anticipates the result of Philemon's act of forgiveness. He knows how an act of Christian love, bestowed as he is sure this will be, makes the recipient an object of still greater affection; and so, though he has rated his own love for Onesimus most highly, he describes Philemon's as greater still.—**both in the flesh,** in those temporal relations, which now, instead of being strained as in former times, will become a labour of love, for the slave will strive ever to show his sense of the forgiveness.—**and in the Lord.** For the spiritual bond of brotherhood in Christ was now added to the ties which existed between master and servant.

Ver. 17. **If thou count me therefore a partner.** It has been usually accepted that the apostle uses 'partner' here in the same way in which (2 Cor. viii. 23) he speaks of Titus as his partner and fellow-labourer in the mission to the Corinthians: a sharer in the same Christian privileges, and a helper in the same Christian work. But there occur in this passage so many words which savour of mercantile language, that it seems not unlikely that St. Paul, who was at one time a partner with Aquila and Priscilla, had held some business relation towards Philemon, and that there were money dealings between them, a debtor and creditor account. If this were so, he could with greater confidence add the remainder of the sentence,—**receive him as myself.** The verb in classical Greek is not uncommonly used of the acceptance of any one as a colleague or partner, and so St. Paul would be asking that Onesimus should be put on the same footing as himself, having previously been taken by the apostle as a 'child' of his own. The child might fitly be a sharer in the same matters as his father. To take this as the sense, seems more appropriate to

the context than to suppose the apostle merely to say, 'If thou holdest me as a fellow-labourer in Christ, take him back into the same fellowship.'

Ver. 18. **And if he hath wronged thee.** The slave setting forth on such a long journey as that from Colossæ to Rome must have needed no small amount of money, and it may well be that Onesimus had carried off in his flight money of his master's as provision for his journey. The offence of the unjust steward, who had appropriated his master's income (Luke xvi. 8) is described by the same word. It seems used euphemistically when the mention of actual 'theft' is not convenient.—**or oweth thee aught.** If we suppose some such false entries in the slave's accounts as are spoken of in St. Luke's narrative, we can understand that St. Paul, out of tenderness to Onesimus, might speak of the defalcation, which perhaps had been discovered after his flight, as a debt due from the slave to the master.—**put that on mine account.** St. Paul would scarcely have said this if there had been no business concerns between him and Philemon. It is not as if he had said 'hold me responsible.' The word in the original refers to an actual reckoning, and the next verse bears out that sense.

Ver. 19. **I Paul write it with mine own hand.** Up to this point, the apostle had probably used his amanuensis; but that the transaction may be formal and secure, he attaches his own signature to what has been written, and so transforms the Epistle into a bond.—**I will repay it.** It is no mere offer of himself as security for the slave's future good conduct, and that in time he shall, by his working, clear off the loss he has caused; St. Paul would at once by his own payment set Onesimus free from such debt.—**that I may not say to thee how thou owest unto me even thine own self besides.** He might have urged the larger debt which Philemon owed to him for his conversion to the faith of Christ, should be held to far outbalance the loss inflicted by Onesimus. But this he will not press, though by a delicate reference to it, he gives force to the appeal which he is making. On St. Paul's connection with the Colossian church see the Introduction. It appears probable that Philemon's conversion was wrought by the apo-tle's preaching at Ephesus, for St. Paul seems up to this time not to have been in Colossæ. And he speaks to Philemon of his 'own self,' that he may remind him how paltry the consideration of money gain or loss must be in comparison of the salvation of that which alone of man is to know immortality.

Ver. 20. **Yea, brother, let me have joy of thee in the Lord.** In this verse St. Paul apparently makes playful allusion to the name of Onesimus. He employs the Greek verb from which that name is derived, and the words might be literally rendered, 'let me be profited by thee.' It is as though he would put the matter thus: 'Onesimus is now about really to deserve to be called "profitable." He owes much, and by his loving service he will make payment. Thou also art greatly my debtor, be thou to me an Onesimus, and let me have profit from thy love.'—**refresh my heart in Christ.** See on verse 7. St. Paul employs the same words which there he used of the kindness that Philemon showed to the Colossian congregation. That was by his liberality. The apostle therefore adds 'in Christ' to his own petition, signifying that Christian love to

him will be counted as of equal value with those kind services which his riches enabled Philemon to perform towards his fellow-Christians.

Ver. 21. **Having confidence in thy obedience, I write unto thee.** In the use of the word obedience, he once more implies that he had the right to command, though he does not use it. Had he commanded, Philemon would have obeyed; what will he not do, when the apostle's language takes the form of a request?—**knowing that thou wilt even do more than I say.** Such is the service of love, specially of Christian love, which after the example of Christ gives itself freely to serve the beloved.

Ver. 22. **But withal prepare me also a lodging.** It must have appeared to the apostle that

his release was near at hand when he wrote these words. So we may place the date of the Epistle in A.D. 63. He did not need much preparation to be made for him, that he adds this clause, but that Philemon may be moved with joy at the prospect of a speedy visit, and also be the more zealous to do everything which St. Paul desires, that he may find nothing failing when he arrives.—**for I hope that through your prayers.** Prayer was from the first (Acts xii. 5) the Church's resource when Christ's messengers were cast into prison. And as God had heard them in the case of St. Peter, so St. Paul feels that they will be effectual on his behalf also.—**I shall be given unto you.** So he ascribes his expected release already to the grace of God.

VERSES 23-25.

Salutations and Benediction.

23 **T**HERE salute thee ¹ *a* Epaphras, my ^b fellow-prisoner in
 24 Christ Jesus; ^c Marcus, ^d Aristarchus, ^e Demas, ^f Lucas,
 25 my ^g fellow-labourers. The ^h grace of our Lord ² Jesus Christ
 be with your spirit. Amen.

^a Col. i. 7, iv. 12. ^b Rom. xvi. 7; Col. iv. 10. ^c Acts xii. 12, 25. ^d Acts xix. 29, xxvii. 2; Col. iv. 10. ^e Col. iv. 14. ^f 2 Tim. iv. 11. ^g Rom. xvi. 8, 9, 21; 1 Cor. iii. 9. ^h Rom. xvi. 20; 1 Cor. xvi. 23; 2 Cor. xiii. 13; 1 Thes. v. 28; 2 Thes. iii. 18; 2 Tim. iv. 22.

¹ *The best MSS. have, Epaphras, my . . . Jesus, saluteth thee; and so do Mark, etc.*

² *Some ancient authorities have, of the Lord, etc., and omit Amen*

Salutations and Benediction, 23-25.

The salutation of one whom they knew and who had laboured among them heads the list. The others who are mentioned may have been known by name if not by face. The benediction had become by this time a fixed Christian form of prayer. Here it includes with Philemon his family and the church.

Ver. 23. **Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee.** Epaphras belonged to Colossæ (Col. iv. 12), and had brought word to St. Paul of the condition of the Christians there. From the terms in which St. Paul speaks of him elsewhere (Col. i. 7), he appears to have been closely connected with the congregation at Colossæ. Why the apostle calls him 'fellow-prisoner' is not clear. In writing to the Colossians (Col. iv. 10) he uses the same expression concerning Aristarchus. But the term is different from that employed when he calls himself a prisoner. It does not necessarily imply 'bound' as St. Paul was. Therefore it seems probable that the word is used of these friends because they voluntarily shared the imprisonment of the apostle, and so in fact were captives as much as he. It is not unlike St. Paul thus to magnify the service rendered to him. Or it may even be that, for zeal in his cause, they had been subjected to some sort of restraint. This, however, is not so probable as the former reason, because it is unlikely that those who were imprisoned for his sake would be put in the same ward, which is evidently implied in the text.

Ver. 24. **And so do Mark.** Doubtless the John

Mark who on the first missionary journey had turned back and left Paul and Silas. He had not ceased, however, to work in Christ's cause, and the apostle's displeasure had passed away, for Mark had become profitable to him for the ministry (2 Tim. iv. 11).—**Aristarchus.** A Macedonian of Thessalonica (Acts xxvii. 2) who accompanied Paul to Rome, and who appears to have devoted himself to the apostle's service through the whole imprisonment.—**Demas,** mentioned like the rest in the Colossian Epistle, but at a later time (2 Tim. iv. 10) described as deserting St. Paul for the love of the world.—**Luke,** elsewhere (Col. iv. 14) called 'the beloved physician.' He travelled much with St. Paul, and may have been necessary to the apostle by reason of his bodily infirmities.—**my fellow-labourers.** By his own efforts and by those of his companions, St. Paul made it apparent that, even though he were a prisoner, the Word of God was not bound. We often regard the two years at Rome as a time when the apostolic work was stayed. It may well have been the most fruitful period of the apostle's life, for from his own lips the Roman soldiery learnt the story of the Cross, while the self-sacrificing zeal of his Christian companions was ready to undertake any duty that would prove them deserving of the name of fellow-labourers.

Ver. 25. **The grace of our Lord Jesus Christ be with your spirit. Amen.** While the salutations are offered to Philemon alone, the apostle's own blessing is invoked over him and his, and the whole church as well, to whom the letter at the outset refers.

