"TO GIVE SUBTILTY TO THE SIMPLE, TO THE YOUNG MAN KNOWLEDGE AND DISCRETION. A WISE MAN WILL HEAR, AND WILL INCREASE LEARNING; AND A MAN OF UNDERSTANDING SHALL ATTAIN UNTO WISE COUNSELS."—PROV. 1. 4, 5.

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of

The New Testament

by

John Albert Bengel.

According to the edition originally brought out by his son,

M. Ernest Bengel:

and subsequently completed by

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Volume IV.

Containing the commentary on the Galatians, Ephesians, Philippians, Colossians, I. and II. Thessalonians, I. and II. Timothy, Titus, Philemon, and Hebrews,

translated by

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ON THE

EPISTLE TO THE GALATIANS.

CHAPTER I.

1. Παύλος ἀπόστολος, οὐκ ἄνθρωποι, οὐδὲ ὑπὸ ἄνθρωπον, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, καὶ Θεοῦ πατρὸς τοῦ ἐγείραντος ἀνθρώποι ἐκ νεκρῶν, Paul an apostle, not of [ἀπὸ called by] men, nor by [διὰ, instructed through the instrumentality of] man, but through Jesus Christ and God the Father, who raised Him from the dead) A remarkable antithesis, in which, while Paul asserts his apostleship, he mentions also his divine vocation, οὐκ ἄνθρωποι, ἀλλὰ (supply διὰ) Θεοῦ πατρὸς, not of man, but (by) God the Father; comp. ver. 15, and the following verses; and his immediate instruction, οὐδὲ ὑπὸ ἄνθρωπον, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, not by man but by Jesus Christ. Instruction is generally effected by one individual, for example, as Paul was instructed by Gamaliel; calling, by more than one; hence the difference of number, of men, by a man. Artemonius page 211, 212, contends, after Le Clerc, that we must insert ἀπὸ from after καί: but διὰ by is rightly supplied from the last clause, and the force of the particle διὰ by in this passage includes the meaning of the particle ἀπὸ, from, but not vice versa. Paul, when he mentions the Father and the Son in connection, often uses a single preposition. 1 Tim. vi. 13.—διὰ, by) He had just used διὰ with VOL. IV.
an apostrophe; it is now without the apostrophe, for the sake of emphasis.—ἐνεργασός, who raised) The seeds preparatory to the discussion of his subject are [here already] scattered. The resurrection of Christ is the source of righteousness and apostleship, Rom. i. 4, 5, iv. 25; 2 Cor. v. 19.

2. πάντες, all) This short verse adds to this epistle the form of a creed.—ἐκκλησίας, to the churches) He uses the plural on account of the multitude of churches and towns in Galatia. Nor does he add the epithets, which he applies to the Romans, Corinthians, etc.—Γαλατίας, of Galatia) 1 Pet. i. 1.

4. τὸ δόθη, who gave) Paul adds such a periphrasis nowhere else to the prayer for grace and peace: who gave himself, ii. 20. ἡμαρτίων, for our sins) which had enslaved us to this evil world.—ἐξελεύσωμαι, might deliver) Paul describes the whole benefit of redemption on that side, on which the Galatians, carried away by the mischievous influence of Jewish teaching, experienced greatest difficulty.—ἐστῶτες, present) This present lasts as long as wickedness prevails.—αἰῶνες πονηροῖ; evil world). A rare mode of speaking by which the whole economy of sin under the authority of Satan is denoted. The ages of ages (for ever and ever) in the following verse are opposed to this world [which is both depraved and unhappy.—V. g.], on which comp. Rom. v. 6: and by it the Galatians had been almost entirely led away. The present world obstructs the glory of God, and is under the authority τοῦ πωληροῦ, of the Wicked One. Paul speaks of Satan nowhere more sparingly than in this epistle.—κατὰ, according to) construed with, who gave; John x. 18, at the end.—τὸ εὐλογίαν, the will) without any merit of ours; comp. John vi. 38, 39.—καὶ, and) See Rom. xv. 6, note [of Him who is at once God (the Creator) and our Father].

5. η δόξα, the glory) for this will, which brings salvation. A delightful introduction.

6. Θαυμάζω, I marvel) Paul, writing to all the other churches, begins with an expression of thanksgiving and praise to God, which, although the subject here requires something different, has however been virtually expressed, [has been represented by an equivalent] ver. 5. He also delays giving them the appellation of brethren. We give this summary of the epistle. There are three divisions.
GALATIANS I. 6.

I. THE INSCRIPTION, i. 1–5.

II. THE RECALLING OF THE GENTILES TO THE TRUE GOSPEL, WHERE
  i. He reproves them, 6–10.
  ii. He asserts the divine authority of the Gospel preached by himself: because he
    1) From a persecutor has become an apostle by heavenly calling, 11–17.
    2) Never acted as if he had not been Peter's equal, 18, 19: 21, 22.

iii. He vindicates justification by faith, anew reproaching the Galatians, iii. 1, 2, 15—iv. 11.

iv. He explains the same subject to the Galatians, with the most tender affection, by the allegory of the son of the bond maid and of the son of the free woman, iv. 12.

v. He then exhorts them to maintain their liberty, v. 1–12, dissuades them from its abuse, and admonishes them not to walk after the flesh, but after the Spirit, 13, 14, 16.—vi. 5, 6–10.

III. CONCLUSION, 11, 12, 17, 18.

See also the note at chap. ii. 16.

—οὐτω ταχέως, so quickly) Paul had been with the Galatians not long before. See Ordo temp. (arrangement of dates) p. 281 [Ed. ii., p. 242, No. 6]—μετατίθεσί, you are removed) transferred [you have changed your place from Him] A weighty expression, having an excuse blended with it. Jerome says: Galatia in our language implies transference, [removal from one place to another].—ἀπὸ τοῦ καλέσαντος ὑμᾶς, from Him, who called you) One’s calling, is therefore the channel of grace, the rule for the future; ch. v. 8, 13. We have here, ver. 6–10, a Proposition [statement of the subject, viz. the calling] and a sort of Division of it into parts [διάρτησις]; and the calling in [“into the”] grace [ver. 6] is treated of in continuation from ver. 11: the words “there be some that trouble you” are treated of, ch. v. 7, etc.—ἐν χάριτι, in grace [Engl. Vers., into
the grace] Acts xv. 11.—Χριστοῦ, of Christ) The construction is with ἀπὸ from.1)

7. ὃ, which) This word relates to the Gospel, not to the words a different gospel.—οὐχ ἕστω ἄλλῳ, is not another) ἄλλῳ [aliud] another differs from Ἑρεμών, [alterum] a second and different.2 Paul not merely rejects that so-called Gospel, which the Galatians had allowed to be thrust upon them, but any other whatever.—τις, some) unhappy persons, ver. 8, ch. v. 10, 12.—ταράσσοντες, that trouble) ch. v. 10.—θέλοντες, wishing) They really were not able, but yet they were earnestly wishing to do it. Paul often glances at the Galatians and their seducers by this expression; ch. iv. 9, 17, 21, vi. 12, 13. So Col. ii. 18.—μεταστρέψαι) ἡ is frequently translated by this word.—τὸ εὐαγγέλιον τοῦ Χριστοῦ, the Gospel of Christ.) Those, who troubled them, did not quite deny Jesus Christ; but Paul acknowledges nothing but the pure Gospel.

8. Ἡμεῖς) We, many as we are, ver. 2.—ἡ γέγενεν εἰς θεραπεία, or an angel from heaven) whose authority, with the exception of God and Christ, is the highest, ch. iv. 14.—ὁ εὐαγγελισμός, which we have preached) This proves the apostolic infallibility. —ἀνάθημα, let him be [accursed] anathema) Deprived of all part in Christ and God. The antithesis is at vi. 16.—εἰστώ, let him be) Controversies not only cannot, but not even ought to be carried on without strong feeling; but that strong feeling ought to be holy feeling.

9. ὁ, as) He speaks deliberately. He seems to have paused between the writing of each verse. A similar asseveration is repeated, ch. v. 2, 3, 21.—προειρήκαμεν, we said before) In the plural: for in ver. 8 he wrote we have preached, also in the plural.—τοῦ, I say) in the singular. All knew the truth of the Gospel; Paul knew that the minds of the Galatians had

1 This word Χριστοῦ itself, although it is not considered as a reading fully established by the margin of both Ed., is, however, expressed in the Germ. Ver.—E. B.

Gg Cypr. Lucif. omit Χριστοῦ. But ABIII [adding Ἰουσώ with f] Vulg. support it;—τὸν καλέσαντος agreeing with Χριστοῦ, and both governed by ἀπὸ; but Engl. Vers. and Vulg. make Χριστοῦ be governed by γάρτι.—En.

2 ἄλλος, one of many; Ἐρεμώς, one of two. Diversity is more strongly expressed in Ἑρεμώς than ἄλλος.—En.
been truly impressed with the Gospel; he now therefore says, ye have received, and by this expression there is an epitasis [emphatic addition, or augmentation of force] in the repetition.1—

si) if. This is more positive than εἰς [though it should happen that], ver. 8.—ιματις εὐαγγελιζέται, furnish you with any other Gospel [preach to you]) Here ιματις is put before the verb εὐαγγελιζέται, though in the 8th verse ιμιν is put after; this is for the sake of emphasis; moreover we are not to suppose that there is no distinction intended in the different cases [ιμιν and ιματις]: We have preached the Gospel to you, has the dative of advantage: To furnish any one [Accusative] with a Gospel, is fitted to direct a sneer against the false teachers' pretensions.

10. "Αρτι γὰρ, for now) The reason why even now he writes with such asseverations: now is repeated from ver. 9.—ἀνθρώπους, men) This word is without the article, but presently after, τὸν Θεόν, God, with the article. Regard is to be had to God alone. —πείθω) πείθω τινα, is much the same as the word ἀρέσκω, which presently occurs, I seek to please any one: πείθων τινα, to obtain the consent or indulgence of any one. Plato de Leg. lib. 10, at the beginning; comp. 2 Cor. v. 11, note.—ἀνθρώπους, men) The antithesis is, of Christ.—ἐτι, yet) The meaning is, I have not heretofore sought, nor do I yet seek to please men; comp. yet, ch. v. 11. The particles of the present time, ἀρτι, now, and ἐτι, yet, refute the words of him who troubled the Galatians. They here distinguish the present from the former time, not only when he was a Pharisee, but likewise when he was an apostle. As to the time when he was a Pharisee, Paul neither denies nor affirms in this passage. Paul not long before had circumcised Timothy for example. They were wishing to turn that circumstance as a conclusive argument against him with the Galatians.—ἀνθρώπους, men) for the feelings of men are at variance with those of God and Christ; hence, the evil of this present world, ver. 4.—ἡύσιχω, I pleased) ἀρέσκω, I seek to please, Rom. viii. 8, note. A man generally either pleases or displeases him.

1 See Append. on Epitasis. In the first use of the words, ver. 8, "Though we, etc., preach any other Gospel," there do not occur the words "than that ye have received." The addition of these words, ver. 9, on the second use or repetition of the former words, constitutes the Epitasis.—Ed.
whom he either seeks or does not seek to please. — Χριστοῦ, of Christ)
where I seek to please, as is becoming in a servant, Tit. ii. 9.

11. Ἄδιάκριτοι, brethren) He now at length calls them brethren.
— κατὰ, according to [after]) κατὰ includes the meaning of the
prepositions ἀπὸ, ἐκ, and πρὸς, in ver. 1. 12. My Gospel is
not according to the estimate of men.

12. Παρέλαβον, I received) This differs from I was taught it
[iδίαχον]; for the one is accomplished without labour; the
other is acquired by the labour of learning.— δι᾽ ἄπωκαλύψεως,
by revelation) viz., I received.

13. Ἡκούσατε, ye have heard) before I came to you.— τῷ, in
time past) when Paul was no way desirous of promoting the
cause of the Gospel.— ἐπώδεον, I wasted) This word denotes
what is quite the opposite of edification [the building up of the
Church].

14. Προέκοπτον, I was becoming a proficient [I profited]) in my
very acts.— συνηλικώτατος, my equals in years) who were at that
time in their full vigour.— συντρικτῶν, of my fathers [of my here-
ditary and national traditions]) which were very dear to me, as
if they depended on me as their sole patron. A mimesis.

15. Εὐδόκησεν, it pleased) The good pleasure of God is the
farthest point which a man can reach, when he is inquiring
with respect to the causes of his salvation. Paul attributes
nothing to merit; presently he adds, from the womb; comp.
Rom. ix. 11.— ἐκ φορίσας, who separated me) that he might show
to me this good pleasure.— ἐν κοιλίας μητρὸς μου, from my mother’s
womb) Jer. i. 5.

16. Ἀποκαλύψαι, to reveal) construed with it pleased God.
A remarkable word.— τὸν υἱὸν θεοῦ, His Son) ii. 20.— ἐν ἑαυτῷ in
me, not merely by me; for that after all is but the consequent
[which must be preceded by the revelation in the preacher].
The Son of God had been formerly revealed, now He was also
revealed in Paul, in relation to Paul, i.e. [He was revealed] to
Paul. So, in, presently in this verse, and ver. 24.— ἐν τοῖς ἔθεσις,
among the heathen) whose calling corresponds in many respects
to my own. There was the less need therefore to repair to

1 See App. Here he imitates the language which himself formerly, and
which the Jewish legalists used in speaking of the traditions.— Ed.
Jerusalem.—εὐθὺς, immediately) This is chiefly connected with ἀνεξάντλητον, I went away. The sudden fitness of the apostle is denoted, Acts ix. 20, he straightway preached. [Moved, however, by peculiar modesty, he willingly yielded the palm to his senior colleagues, if at any time they were present.—V. g.] Jerome construes εὐθὺς with ἵνα εὐαγγελίζωμαι, that I might forthwith preach.—οὐ προσανέθεμπτο) I had not recourse to flesh and blood, for the sake of consulting them. The same verb, and ἀνεξάντλητον, occur ii. 6, 2. The dictionaries (which see) make no distinction between the single and double compound verb. But the apostle seems to have considerately made the distinction, so that ἐνέστη means, besides, i.e., divine revelation was sufficient for me [I went no further than it].—σαρκὶ καὶ αἷματι, to flesh and blood) i.e., to man or men, ch. ii. 6; comp. Matt. xvi. 17, note.

17. οὐδὲ ἀνεξάντλητον) Neither went I up; so ἀνεξάντλε, John vi. 3.—Ἰερουσαλήμ] to Jerusalem) the seat of the apostles.—Ἀραβίαν, Arabia) a country of the Gentiles.—πάλιν ὑπόστρεψα, again I returned) Paul here takes for granted that his journey to Damascus, on which he had been converted, was previously known.—Δαμασκὸν, Damascus) of Syria. There is no other Damascus than that of Syria, but I have added the mention of Syria, because he had been formerly speaking of Arabia, etc.

18. τρία, three) After he had given proofs of the apostolic office.—ιστορήσαι) a weighty expression,¹ as referring to an important matter. He did not say ἰδεῖν [though Engl. Vers. so renders it, to see], but ιστορήσαι, “which,” (says Chyrs.) “is said by those who accurately observe (οἱ καταμαθάνοντες) great and splendid cities.” Plutarch represents Solon and many others as having travelled for the purpose of acquiring great wisdom and information (ιστορίας). Julian, when he was about to consult the diviners in the cities of Greece, alleged as the cause of his going, the extensive information of Greece (καὶ ἱστορίαν τῆς Ἑλλάδος), and of the schools there. Greg. Naz., Or. 4, Cresoll. theatr. rhet., p. 163.—Πάτρον, Peter) Therefore Paul preferred him to the

¹ Ἰστορίας Th. Ἰστικρ., Ἰστικρ. to become acquainted with anything by visiting and inquiry, Pol. ix. 14, 3. Ἰστορ. τινὲς, to become acquainted with one by a face to face interview.—Ed.

See Wahl. Clav.
other apostles, ch. ii. 7.—δεκατέντε, fifteen) during so short a time, Paul means to say, Peter would not have been able to have made me an apostle. [It is profitable to observe rather carefully, what are the dealings of God with thee, that when circumstances permit, thou mayest confidently appeal to them even after a long interval.—V. g.]

19. Τὸν ἀδελφὸν τοῦ Κυρίου, the Lord's brother) cousin of Jesus. There was no other James, the Lord's brother, and an apostle.

20. ἵστη, it is; for ἵστη means that.¹

21. Πλῇ, I came) with the Gospel, ver. 23.

22. Τῆς Ιουδαίας, of Judæa) with the exception of Jerusalem.

23. ὁ ὀφείλων, he who persecuted) He had been very well known by this name, nor was the name Saul itself so celebrated, as that of the persecutor.

24. Ἐδοξάζων, they glorified) And in the present day the Church glorifies God in Paul. [Remember thou to observe the same thing (to glorify God) as often as a good report (about some one converted from ungodliness), has been brought to thee. —V. g.]—ἐν ἰμώλῳ, in me) comp. note to ver. 16. They glorified God previously, they now glorified Him also on account of Paul.

CHAPTER II.

1. Διὰ, after) At an interval of fourteen years between the two journeys to Jerusalem.

2. Κατὰ ἀποκάλυψιν, by revelation) As Paul had revelations he had no need to learn from men. This revelation had been communicated to him for an important reason.—ἀνέδεικνυ, set before them [communicated], as equals are wont to do, not that they should confirm me, but that they should confirm others, Acts xv. 2.—αὐτοῖς, to them) at Jerusalem. This is treated of ver. 3, 4.—κατ' ἴδιαν, apart, privately) all were not capable of comprehending it.—τοῖς δοκοῦσιν, who were held in reputation) In anti-

¹ It is the case before God, that, etc.—Ed.
thesis to Paul, who was less acknowledged. [The apostles are principally intended, ver. 9.—V. g.] comp. 2 Cor. xi. 5. Hesychius; ὀδυνώτες, οἱ ἐνδοξοῦσι. This is brought under consideration, ver. 6, 7.—μὴ ποτε, lest by any means) this word depends on ἄνεδει-μν, I set forth [communicated]. I should run, says he, or had run in vain, if circumcision had been judged necessary.—τρέχω, I should run) with the swift victory of the Gospel.

3. οὐδὲ, not even) We did not even allow the necessity of circumcising Titus, who was with me, to be laid upon us.

4. ἀλὰ ὅτι) But this matter concerning Titus happened on account of, etc.—ὅτι, but [Engl. Vers. And that] is here a particle explanatory and intensive.—καὶ ἀπεκατοπτρίζει, to spy out, and destroy.

5. τῇ ὑποταγῇ, by subjection) There is here a limitation. We would willingly have yielded for love [but not in the way of subjection].—ἡ ἀλήθεια) the truth of the Gospel, the pure Gospel, not another, ch. i. 6: which false brethren attempt to substitute. The same mode of speaking is found, ver. 14; Col. i. 5. Truth, precise, unaccommodating, abandons nothing, that belongs to itself, admits nothing, that is inconsistent with it.—καιρόΣ, you) Greeks. We defended for your sakes, what you now reject.

6. Ἀπὸ) Supply οἱ, οἱ ἀπὸ, κ.τ.λ., and construe, οὐδὲν μοι διαφέρει, οὐδεὶς ποτέ ἦσαν ἀπὸ, κ.τ.λ. It is of no importance to me, what sort of persons in particular ['whatsoever'] those were, who were of the number of those more distinguished. The preposition is put in the same way, while the article is omitted, Mark v. 35; Luke xi. 49. Not only the three, James, Peter, and John, were ὀδυνώτες, highly distinguished. He therefore says ἀπὸ τῶν, οἱ ὀδυνώτες, viz. οἱ ὑπὲρ λίαν ἀπόστολοι; 2 Cor. xi. 5.—εἰναὶ τι) to be (accounted) something, among those, who did not so esteem Paul. —ὑπερὶ τοῦτο) τοῦτo is here enclitic, not an adverb of time.—Θεοῦ, God) Paul followed the judgment of God. He asserts the Divine authority; he does not disparage that of the apostles.—γὰρ, for) The reason assigned [aetiolologia] not of the thing but
of the word. Paul had just made a preface, and points out the reason why he did so, and proposes the subject itself. In like manner, for occurs, ch. vi. 7. The preface is, that he does not depend on the consent of others; afterwards, however, he shows that consent.—οὐδὲν προσανέθεντο they added [imported] nothing to me, i.e. they found no fault in my doctrine. It often happens that a man, who wishes to find fault or admonish, does it modestly, under the appearance of communicating information. “Those, who took the lead,” antecessores, as Tertullian calls τῶν ὀνοματερῶν, used no such method in regard to Paul. I set forth, ἀνεἰθησαν, to them, ver. 2; they had nothing to add. 2

7. Πάντως) seeing from the effect itself, which I pointed out to them, ver. 8; Acts xv. 12.—τῆς ἁπαξευρωσίας, of the uncircumcision) i.e. of the Gentiles, who were to be brought to the faith without circumcision.

8. ἐξ τὰ ἱδνα, to the Gentiles) i.e. to the apostleship of the Gentiles.

9. Γνώτες, when James, etc., perceived) After having heard and seen me.—δοθείσαν, given) comp. respecting Paul, 2 Pet. iii. 15.—Ἰακώβους 3) James. He is put here first, because he mostly remained at Jerusalem, or even because he took the principal lead in this matter, and Paul might have seemed to differ more from James than from Peter, more from Peter than from John. For many circumstances would lead us to conclude, that James and Paul, as well as Peter and Paul, etc., had

1 Wahl. Clav. renders the verse here in the middle, “Animus est, novum aliquid imponere;” i.e. they were not disposed to impose any new burden or obligation on me.—Ed.

2 προσανέθεντο, the πρός implying addition.—Ed.

3 Πέτρος καὶ Ἰακώβους, the marginal reading in this verse is equal in both Ed. to the reading Ἰακώβους καὶ Καφαζ; adopted in both in the Germ. Vers. and in the Gnom: ver. 11, the name Καφαζ, which had been left doubtful in the larger Ed., is openly preferred in 2d Ed. and Germ. Ver. to the other; finally, ver. 14, the reading Καφαζ added to the genuine readings on the margin of the larger Ed. on the margin of the 2d Ed. is placed among those that are less certain, and in the Germ. Ver. is exchanged for the reading πέτρος.—E. B.

Ἰακώβους καὶ Καφαζ is read by BC Orig. and Cod. Amiat. of Vulg. Πέτρος καὶ Ἰακώβους is read by D(Δ)Gfy Vulg. (Fuld. MS., etc.) Iren. A omits καὶ Καφαζ. In ver. 11 ABCII Vulg. read Καφαζ. But D(Δ)Gfy Vulg. and Rec. Text have Πέτρος. In ver. 14 ABC have Καφαζ. D(Δ)Gfy Vulg. and Rec. Text have Πέτρος.—Ed.
that in their nature and in the feelings of their soul, which would demand that the one should exercise love and forbearance, along with self-denial, towards the other; without, however, any compromise of the truth recognized by all. Hence it happens, that one and the same man, or one and the same assembly cannot with equal facility comprehend both James and Paul. This is proved in the failure of Luther, who called the epistle of James "an epistle of straw;" but let those who violently arraign him on this account, look at the monstrous feelings which they themselves cherish against Paul. Christ is the only Head, the only Sun; the greatest apostles were only members; nor did these, as individuals, all equally receive the rays of that Sun, but the whole together represented Christ in the apostleship; comp. on their variety, Rev. xxi. 14, 19, 20. And the affairs of the Church were so directed by its Divine Head, that James, who was more tenacious of the law, preached to the Jews; Paul, who did not copy others, and was more eager for faith and liberty, preached to the Gentiles; and that thus every one might bring a character and endowments as much adapted as possible to the province assigned to him.—Κηφᾶς, Cephas) In some way or other, I know not how, this word has the sound of greater veneration than Peter. If Peter had held that supremacy, which men afterwards attributed to him, Paul would have had the strongest reason for mentioning that supremacy on the present occasion, or at least of naming him as in an exalted position.—στυλω) This word corresponds to the Hebrew term תִּהְנַנ Prov. ix. 1, and wherever it occurs.—δεξιάς ἀνακαίνασιν) So, δῶμαι δέξιάν, let us make peace, 1 Macc. vi. 58, etc.—κοινωνίας) fellowship, which refers to colleagues.—να, that) viz. we might go, viz. with the Gospel.—εἰς τὰ ἔδον, to the Gentiles) especially. For Paul also taught the Jews, Peter and John the Gentiles, but the former followed out his career beyond Judea, the latter had continued in Judea, so long as it continued to exist as a nation. If Peter came to Rome, he certainly had no fixed abode there.

10. Τῶν πτωχῶν, the poor) From among the Jews.—μνημονεύω-μέν, we should remember) The antecedent for the consequent; for Paul was forward, not only to remember, but to assist.—ισπυόδοσα, I was forward [anxious, zealous]) even among the
11. "οὐς, when) The argument at last reaches its highest point. Paul reproves Peter himself, therefore he owes not his doctrine to man.— Ἀντιοχεῖα, Antioch) at that time the citadel of the Gentile Church.— κατὰ πρίσωπον, to the face) comp. ver. 14, before all; so the LXX., 1 Kings i. 23, twice; 1 Chron. xxviii. 8; Ps. l. 21; Dan. xi. 16, etc. Below, κατὰ, iii. 1.— ἀντίσταντι, I withstood [resisted]) A stern word.— καταγνωσμένος, condemned, on account of contrary actions, of which the one condemned the other; see the following verse; comp. ver. 18. The participle has a reciprocal meaning. For Peter had condemned himself by his own judgment, by his own practice.

12. Συνήδεω) He ate, like as we did, along with the Gentiles.— ὑπέστηλε, he began to withdraw) gradually.— ἄφθαρτος, separated) entirely.— φοβοῦμενός, fearing) The fear of man is very injurious.

13. οἱ λοιποὶ, The others, believers.— ξαί, even Barnabas, whom you would by no means think likely to do such a thing.— συναπήγγλη, was led away) The power of frequent example.

14. Ἔιδον, I saw) A happy observation [of their error].— ὅδος ὁδικός) they walk [with a straightforward and open step] according to the rule, vi. 16; in the right way, or rather with body erect [as Engl. Vers. translates it uprightly], so that it is opposed to lameness, and to what is properly called straddling. Straightness of the feet is the thing intended. The Greeks say also ἵππος ἀτείκολος, ἵππος ἀπαθαμένος.— τῶν εἰαγγελίων, of the Gospel) For the Gospel teaches, that righteousness from the works of the law and the necessity for observance of the ceremonial law are inconsistent with redemption by the death of Christ.— εἶπον, I said) Paul alone maintained the point in this place, without associates [to support him], against Judaism; afterwards also against heathenism, 2 Tim. iv. 16, 17.— τῷ) The authors of this conduct ought to be attacked.— ἔμπροσθεν πάντων, before all) 1 Tim. v. 20.— εἰ σὺ, if thou) In this argument Paul reminds Peter of the argument which the latter had used against the

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1 Though denying justification by them.— Ed.
2 This is the force of the Imperfect — Ed.
Pharisees, Acts xv. 10, 11. Here commences a proposition consisting of two members, of which the first, if thou, etc., is treated of in ver. 15, 16; the second, why—the Gentiles, etc., at ver. 17, 18.—Ἰουδαῖος ἰπάρχων, being a Jew) and therefore more closely related to the law.—ἐδώκας Ζήτε, livest after the manner of Gentiles) So Paul speaks, καὶ ἄνθρωπον, i.e. [using the ad hominem argument, turning Peter's own practice as an argument against him] For Peter, retracting his former mode of living, declared for the Gentile mode, since it was right in itself. Taking away this figure, the proposition itself, we must not live after the manner of the Jews, is presently discussed.—τὰ ἓδη, the Gentiles) set free from the law.—ἀναγκάζεις, thou compellest) by thy conduct. They would have held it necessary that the Gentiles should either follow the Jewish ritual, or be deprived of communion with the Church.—Ἰουδαῖος ἕως, to live as do the Jews [Judaize]) what had been formerly obedience to the law is now mere Judaism.

15. Ἡμιθα, we) Paul, sparing the person of Peter, dismisses the second person singular, and passes to the first person plural, then figuratively to the first person singular, ver. 18; lastly, I in its proper [literal] meaning, ver. 19, 20. We, although Jews by nature, and not sinners of the Gentiles, viz., we have been: comp. the preterite knowing—we have believed. This we, after the reason¹ has been interposed in the way of parenthesis, is taken up again in the following verse with epitasis [an emphatic addition, viz., even we] and reaches to we have believed. —γόνιμοι, by nature) not merely proselytes.—οὐκ ἔστε ἑδύναται ἀμαρτῶλοι, not sinners of the Gentiles) Paul openly declares it as a thing acknowledged, that the Gentiles, inasmuch as they did not even possess the law, are sinners, while the Jews, on the contrary, had the law or even works; Tit. iii. 5. Then by the way he grants, that it is only in Christ that the Jews can have communion with them; but he especially declares, as a thing acknowledged, the justification of the Gentiles by faith, and he also infers the same thing concerning the Jews. To this refers the expression sinners, ver. 17, note.²

¹ By 'aetiology.' See Append.
² Sinners such as the Gentiles heretofore were justly regarded.—Ed.
16. Εἰδότες, knowing) i.e. since we have come to know.— ἄνθρωπος, a man) every man, whether Jew, or Greek.— ἐν ἑαυτῷ νόμῳ, by the works of the law) The followers of Galatism, from not clearly understanding and not rightly interpreting the nature and end of the moral law, earnestly maintained the ceremonial law; and, acknowledging little or no distinction between the moral and ceremonial law, they comprehended both under one word, the law, and therefore sought to be justified in the observance of the whole law. The apostle therefore in a similar manner refuting them, includes the two in one word; or, where he uses the word law more strictly, he means the moral law itself; he calls the ceremonial law by a different appellation, elements, etc. But the state of the controversy came more prominently under notice, in so far as it regarded the ceremonial law, than in so far as the same regarded the moral law: since the matter of the former being about times, circumcision, meats, etc., met the eye more than that of the latter; and the abrogation of the former, which was complete, was more conspicuous, than that of the latter, which was only abrogated in some one respect. Hence it happens that some arguments serve particularly against justification by the ceremonial law; there are more, however, which serve against justification by the law taken universally, including even the moral law. The whole is more clearly evident from the economy of the epistle to the Galatians; for in ch. i. and ii. the apostle shows that he was sent and taught by God, and was in no respect inferior to the other apostles, as his conferences for promoting peace, nay even his controversial debates, held with them, and with Peter himself, plainly evince. In the third chapter, there is the discussion on the moral law; whence at ch. iv. 1–11, arguments are deduced regarding the ceremonial law, and, after an allegory has been interposed in reference to both, in ch. v. the question is raised respecting circumcision in particular. This is the sum: Moses and Jesus Christ; the law and the promise; doing and believing; works and faith; wages and the gift; the curse and the blessing,—are represented as diametrically opposed to each other. And the Decalogue is left by Paul either altogether untouched, or it is included under the term law; nay, the Decalogue is properly that law, which,
though it is declared, that it cannot justify, is yet established by faith; for, truly the ceremonial law is entirely abolished: [2 Cor. iii. 13]; Rom. iii. 31. But Sinai, Gal. iv. 24, is much more celebrated for the Decalogue than for the ceremonial law. Nor was the ceremonial law a yoke intolerable in itself, but it derived its strength from the moral law, Acts xv. Therefore the moral law is, so to speak, more legal than the ceremonial, which was at the same time, as it were, an elementary and preliminary Gospel. See also Rom. iii. 20, note.—*διὰ μὴν, [but by] if not) a particle to be resolved into *ἀλλὰ, but, though with greater force. Man is not justified by the works of the law, and therefore in no other way save by faith. We find the same meaning attached to the particles, and not, which occur presently after.—*διὰ, by) by is used concerning the Gentiles; from [*ἐξ—*ἐκ*] presently after, concerning the Jews, Rom. iii. 30, note.—*Ἰσόνω ἡμιστοῦ, of Jesus Christ) i.e. in Christ Jesus, as the expression follows presently after with the names transposed.¹ The name Jesus was the name that became known first to the Gentiles; the name Christ to the Jews. Wherefore the order is not always indiscriminate, where both names are used as here; Rom. xv. 5, 6; 1 Tim. i. 15, 16, ii. 5, vi. 13, 14; 2 Tim. i. 9, 10, notes: and generally in more solemn discourse Christ Jesus is used; in that which is more ordinary, Jesus Christ.—*καὶ ἡμαῖς) we ourselves also; how much more the Gentiles.—*πιστεύσαμεν, we have believed) i.e. we began to believe long ago. —*διότι, because that) The consequence is proved in reference to the Jews.

17. *Εἰ δὲ, but if) When Peter withdrew himself, and refused to hold any longer that communion in living [food] with the Gentiles, which he had begun; it was the same thing as if he had said, that he had lived a heathen sinner, by the fact of and during the continuance of that communion. But Christ had formed a close relationship with the Gentiles, on account of which he had very properly eaten with them. Wherefore if Peter committed sin in eating with them, the consequence will be that Christ was the minister of that sin. Paul so shrinks

¹ Engl. Vers. has We have believed in Jesus Christ. But ACD(Δ)Gg Vulg. have the order *Χαρτοῦν Ἰσόνων. Bf Memph. and later Syr. support the order Ἰσόν. Χαρτοῦ.—Ed
back from the impropriety of such a consequence, that he not only subjoins, *God forbid,* but immediately softens the expression by turning it into an interrogation, and by using also the word διάκων, minister, which is well adapted to mark the indignity implied in this passage. There is no blame attached to Christ, conferring righteousness and holiness upon the Gentiles; but the whole blame lies with him, who *renews* [builds again] a separation from the Gentiles, after they had been converted to Christ; see following verse.—ζητούντες) while we seek, ever since we have received faith and freedom from the law. This word, *to seek,* is represented [virtually expressed] in the preceding verse; and "if while seeking—we are found," is a strong antithesis to it.—ἐφεδρησαν, we are found) now, anew.—αὐτὸι we ourselves also, of our own accord.—Χριστός, Christ) by [in] whom, however, we seek to be justified.

18. Κατέλυσα, I destroyed) By the faith of Christ.—πάλιν εἰκονοπάρα, I build again) by subjection to the law.—παραβάτης a prevaricator,\(^1\) a transgressor of the law, while I seem to observe it, [retracting, as it were, my former change (abandonment) of Judaism.—V. g.] The word (παραβάτης) was dreadful in the eyes of those who were more zealous for the law. [This was, to wit, to transgress the law of faith.—V. g.]—συνιστήμω, I commend) Peter had wished to commend himself, ver. 12, at the end; Paul shows by this mimēsis,\(^2\) the sad fruit of that commendation.

19. Ἐγὼ γὰρ, for I) The reason assigned [aetiologia] for, *God forbid.* Christ is not the minister of sin and death, but the Establisher [Stator] of righteousness and life. I am entirely in Him. This is the very sum and marrow of Christianity.—ὅτι νόμων νόμῳ) by the law of faith [I am dead] to the law of works, Rom. iii. 27. I do not do an injustice to the law; I depend on a law, not less divine. This is set forth as it were enigmatically, and is presently explained by the definition of the law of faith. In the same sense in which *transgressor* (παραβάτης) is used,

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\(^1\) Prevaricator, a shuffler, one guilty of collusion, a sham-defender, as Peter here seeming to be a maintainer of the law, though being a transgressor against it.—Ed.

\(^2\) Imitation of the word characterising Peter's aim, viz. to commend himself.—Ed.
law,¹ is used, in speaking of faith.—ἀνέθετον, ἵνα Θεῷ ζῷον) Rom. vii. 4, 6, note.

20. Συνεστάγματι, I am crucified with) Death is included in the cross, as is evident from the antithesis, I live; comp. Phil. ii. 8. On communion with the same; Phil. iii. 10.—ζῷον ὣς, nevertheless I live) after that death.—οὐκ ἐστιν ἐγώ) [Engl. Vers., yet not I.] No longer I, as a Jew: Col. iii. 11.

21. Οὐκ ἄφετε, I do not frustrate) As the Judaizing teachers do, but embrace it with my whole soul.—τὴν χάριν τοῦ Θεοῦ, the grace of God) by which Christ died for us.—εἰ γὰρ, for if) Christ is our righteousness in Himself; not in so far as [inasmuch as] He fulfils the righteousness of the law in us. This is evident from the consequence which Paul here shows would follow, if the case were otherwise.—ἀνέθετον, He died) and so rose again. There would have been no need of these, if righteousness had been from the law.

CHAPTER III.

1. 'Ο, O) He abruptly attacks the Galatians.—ἀνέπτυχοι Γαλαται, foolish Galatians) inasmuch as not having followed up, and held fast, a subject which had been most distinctly set before them, ver. 3. He does not call them ἀγαπητοί, beloved, because they were not to be loved, but to be reproved; although He really loved them.—ἰβάστωκας, bewitched) [that is, produced in you a change so sudden, and at the same time so very great.—V. g.] What follows more closely agrees with this word, if the phrase, not to obey the truth, were to be laid aside;² for the eyes are so

¹ Referring to the law of works.—Ed.
² The margin of both Ed. with the concurrence of the Germ. Vers. implies that it should be laid aside.—E. B.
obstructed by fascination [that a man is either of opinion that he
does not see what he sees, or thinks that he sees what does not
exist.—V. g.]—καί τ' ἕφθασεν, before the eyes) Very clearly.—προ-
γράφη, hath been distinctly [evidently] set forth by writing) Things
are said προγράφεσθαι, to be set forth, which are placed publicly in
writing before the eyes of all, as H. Valesius shows, Not. in
Harpocr, p. 116. Jesus Christ had been so written or por-
trayed before the eyes of the Galatians by the Gospel.—ἐν ᾿υμῖν
ἰσταυρωμένος, crucified among you) The form of His cross exhibited
in your heart by faith, that now henceforth you might also be
crucified with Him, ch. ii. 20; iv. 19, note. This crucifixion
with Christ is realized especially in the Lord's Supper.

2. μόνον, only) A weighty argument.—μαθέω, learn) What it
is that you think [what sentiment you entertain]. Here is
the point of his questions: you have learned many things
from me; I wish to learn this one thing alone from you.—ἰς
ἐργα νόμον, from the works of the law) In which you seek right-
ceousness.—τὸ Πνεῦμα, the Spirit) [in (through) whom you addressed
God as Father.—V. g.] and whose presence [among the Gala-
tians] was conspicuous by means of the gifts, which He bestowed ;
ver. 5; Mark xvi. 17; Heb. ii. 4. The gift of the Spirit accom-
panies righteousness [justification], ver. 14; Eph. i. 13. There-
fore the one is often put for the other; comp. note on Rom. vi.
18. This argument is repeated, ver. 5: and it receives addi-
tional weight by the verses interposed, viz. ver. 3, 4. Further,
Paul, in this one epistle of his, although he so often names the
Spirit, does not, however, even once add the epithet, Holy; and
this he does not appear to have done without good reason; namely,
the epithet ' Holy ' is a very joyful one, but this epistle is de-
cidedly severe.—ὁ, or) Two things directly opposed.—ἰς ἀξιοῦν
πίστεως, from [by] the hearing of faith) The nature of faith is
thus exquisitely denoted—faith [consisting in] not working, but
receiving.

3. οὕτως ἄνωτος, so foolish) οὕτως, makes an [Epitasis] em-
phatic addition [in ver. 1 it was merely ἄνωτος]; you not only
neglect the evangelical portraiture of Christ [referring to προ-
γραφή, ver. 1], but also the gift of the Spirit, which came much
more under your notice; see at 1 Cor. i. 6.—ἐναρξαμένος, having
begun) The progress corresponds to the commencement. There
is no second [subsequent] justification given by the works of the law.—νῦν, now) Whereas having left the flesh, you ought to have become more and more spiritual.—σαρκί, in the flesh) Heb. ix. 10. [Phil. iii. 2; Rom. ii. 28]. No doubt the Galatians thought that they were going more deeply into the Spirit. The flesh may be easily taken for the Spirit, even by those who have made progress, unless they continue to maintain a pure faith.—ἐπιτελεσθῇ, are you consummated [made perfect?] when verging to [aiming at] the end [τέλος, contained in ἐπιτελεσθῇ, the end or consummation], you follow the flesh. All things are estimated by the end and issue.

4. Ἐπάθετε) have you suffered? While you suffered and bore with me most patiently (and this patience is the fruit of the Spirit), when I portrayed before your eyes Christ and His cross, ver. 1, note, and laboured among you in the weakness of the flesh; as he speaks more explicitly afterwards at iv. 11 (where the word εἰκὼν, in vain, is repeated), 13, etc. He does not say, have you done (comp. 2 John ver. 8), because he refutes in this passage those that work; but he says, have you suffered, with great propriety of language (for he suffers, who is brought to the birth1 [in Christ], iv. 19; as also, he who runs, v. 7); also appositely to his argument, in order to amplify the indignity of their loss. There is a use of this verb not dissimilar, at Amos xi. 5. Sometimes εἰς πάσχειν, ἀγαθὸν πάσχειν, is to receive [to be favoured with] a benefit, Baruch vi. 33 (34): but this is not the notion of the word adopted by Paul.—ὁγίς καὶ εἰκὼν, if it be yet in vain) This is as it were a correction;2 ye have not suffered so many things in vain; for God has given you the Spirit, and has wrought mighty works [virtutes; miracles, ver. 5] in you. Comp. Heb. x. 32.

5. Ὅ ἐπικρατείσιν—καὶ ἐνεργῶν] He that ministered—and wrought [viz. God]: so Chrysost. For the participle of the imperfect tense is contained in the participle of the present: ἐπικρατεῖ, in the first of these participles, is emphatic; for he who preaches ministers (χρηστοῖς). God, in the strict sense, ἐπικρατεῖ.3—δυνάμεις,

1 The patitur qui paritur of the original cannot be imitated in a translation.—Tr.
2 See App.
3 Ἐπικρατεῖν, to supply from above and abundantly gifts and graces, ap-
powers) miraculous.—ἐξ, by) Supply, did He it.—ἐξ ἀνοησίας πίστεως, by the hearing of faith) This expression along with the following verse constitutes the proposition, and in καθὼς, even as, assumes the force of an affirmative.

6. Ἀβραὰμ, Abraham) See Rom. iv. 3, note. The genealogy [pedigree]—the armoury of Paul, ver. 6, 8, 16; ch. iv. 22; for we must have recourse to our origin [the first beginnings of things], Matt. xix. 4.

7. Γνώσατε, know ye) The imperative; comp. 2 Tim. iii. 1. Neither the slowness of the Galatians nor the commencement of the discussion admitted of an indicative.—οἱ ἐκ πίστεως, those who are of faith) For Abraham believed.—οὗτοι] these, and these alone, the other descendants of Abraham being excluded.—νεοὶ, sons) ver. 29.

8. Προφέτος δὲ, but [and moreover] foreseeing) Δὲ, but [and moreover] being an emphatic addition (ἐπιτατατικῶν), extends the force of the argument to the Gentiles also. The term foreseeing implies divine foreknowledge, more ancient than the law. The great excellence of sacred Scripture is, that all the points likely to be controverted are foreseen and decided in it, even in the most appropriate language.—ἡ γραφή, scripture) A mode of expression abbreviated and condensed in a manifold degree, as will be evident to him who evolves the ideas involved in it, thus; it is God who has given testimony to these things; God foreknew that He would act in this manner with the Gentiles; God therefore already at that time acted in a similar manner with Abraham; God also caused it to be consigned to writing, and that too when at the time that it was written, it was still future. All these things are included in that expression, foreseeing —— All these ideas could not be so briefly expressed in our mode of speaking, otherwise [or if they could] they might be considered obscure. But the ardour of the apostle’s mind, which, being filled with the Spirit, was directed to one topic, and that too of principal importance, produces this effect [the combination of great brevity with freedom from obscurity]. What was spoken to Abraham, was written out in the time of Moses.—ἐκ πίστεως, by faith) not plies to God. Χορηγεῖν, to minister those gifts to others as the servant and instrument of God, applies to the minister.—Ed.
by works.—δικαιοῦν, justifies [instead of would justify]) The present, in respect of Paul then writing; so, they have the blessing [are blessed, ἐνελογήσατε], ver. 9.—προευθυγελίσατο, preached the Gospel before) A word, which very sweetly approaches to a Catachresis.¹ The Gospel was preached to Abraham before the times of the Gospel. The Gospel is therefore older than the law.—ἐνελογηθέντοι) Gen. xii. 3: then more expressly נברין Gen. xxii. 18; Ps. lxxii. 17. There is the mere promise of blessing; nothing is said as to works. Moreover, justification and blessing are conjoined. At the same time the nature of faith is evident from the form of the Hebrew verb: they shall bless themselves, they shall congratulate themselves regarding the blessing. Is. lxv. 16; comp. Deut. xxix. 18.—ἐν σῷ, in thee) as in the father of the Messiah; therefore much more in Messiah [Himself]. The Gentiles, as believers in Christ, are the seed of Abraham. Seed first, then blessing, was promised to Abraham. Add note to ver. 16.

9. Οἱ ἐν πίστεις) they who are of faith, all, and they alone; as is evident from its opposite in the following verse.—σὺν τῷ πίστῳ, with the faithful) The blessing was conferred on Abraham himself by faith; with whom those, who believe, are blessed. Observe, he says now, σὺν, with, not ἐν, in. In thee was said before Christ was born of the seed of Abraham; subsequently to that event, with, nay even previously; compare the heirs with him, Heb. xi. 9.

10. ἦν κατάραν, under the curse) Sub, Under, here and afterwards, is joined to the accusative with great force. The curse and the blessing are opposed.—εἰσίν, are) This verb is repeated with great force.—γέγραται, it is written) Deut. xxvii. 26: ἐπικατάραμος τὰς ἁνάθρωπος, ὅστις σὺν ἐμὲνει πάσι τοῦ λόγου τοῦ νόμου τοῦτον, παῖςαυτῶν; where πᾶς and πᾶσι are not in the Hebrew, but in the Samaritan. Perfect obedience is required by the expression, in all things, and continual obedience by the expression, continueth (ἐμένει). No man renders this obedience.—τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ, written in the book) Paul adds this as a paraphrase.

¹ See Append. A turning aside of the term Gospel here from its strict sense, in order to apply it to what was akin to it, viz. the promise given to Abraham.—Ed.
11. Ἐν νῷῳ, in the law) Paul somewhat eagerly urges this matter, lest any one should say, I acknowledge that righteousness is not by the works of the law, but yet it is by the law itself. Many depended on the law, although they did not keep it, Rom. ii. 17, 23. He answers, it is of no advantage to them that do it not, ver. 12.—παρὰ τῷ θεῷ, before God) whatever it may be before men, Rom. iv. 2.—δικαίως, δικαιωμα, it is evident, because [or that]) The phrase refers to what follows: 1 Tim. vi. 7; 1 Cor. xv. 27. Δικαίωμι is used by the Greeks as one word, corresponding to the Latin id est. As concerns the fact, that no one is justified in [by] the law before God, it is beyond all doubt true, that the just shall live by faith. The former is alleged [referred to] as if still open to doubt, but the latter is τὸ δικαιόμενον, a thing quite manifest, by which even the former ought to be placed beyond a doubt.—ὄ δικαιωμένον ἐν πίστεω, the just by faith [he who stands just by faith]) See Rom. i. 17.—ζησεïται, shall live) The same word is in the following verse.

12. οἴκῳ ἰστιν ἐν πίστεω, is not of faith) It does not act the part of faith; it does not say, believe, but do.—οἱ πιστεύοντες αὐτῶ, the man that doeth them) Rom. x. 5.

13. χριστὸς, Christ) Christ alone. This is an abrupt exclamation without a conjunction, and with some degree of indignation against the doers of the law. There is an Asyndeton not unlike this, Col. iii. 4: where the apostle is likewise speaking of Christ.—ἡμᾶς, us) The curse chiefly pressed upon the Jews; for the blessing also was nearer to them. The antithesis is, on the Gentiles, ver. 14: comp. iv. 3, 6.—ἐξελέγασαν, hath redeemed) He set us free by purchase from the state in which we were held. The same word occurs, iv. 5.—ἐκ τῆς κατάρας, from the curse) under which they lie, who trust either to the law, or the works of the law.—γενάμενος ὑπὲρ ἡμῶν κατάρα, being made a curse for us) We have here the abstract, not the concrete noun. Who would dare without the fear of blasphemy so to speak, if the apostle had not led the way? The word curse, κατάρα, means more than anathema, Rom. ix. 3: for the curse is inflicted by another, the anathema is spontaneously incurred. In like manner ἡρεί, ἐξαλειφθήσεται, shall be cut off, is said of Christ, Dan. ix. 26: comp. ver. 24 with the annot. of C. B. Michaelis. ὁ παῖς, for, instead of, is also used here with the utmost propriety; for Christ
became the curse, which we were, in our stead, that we might cease to be a curse.—γιγαντσαν, it is written) Deut. xxi. 23, κεκατηρισμὴν οὐκ Ἰσραήλ παύς κρεμάμενος ἐπὶ ξύλου.—ἐπὶ ξύλου, on a tree) between heaven and earth. Our mother-tongue calls it the gallows. The apostles, in treating of redemption, mention the cross, rather than the agony on the Mount of Olives, 1 Pet. ii. 24. Had not the punishment of the cross been long ago abolished, the stupendous power of the cross of Christ would be more obviously before our eyes.

14. "ίνα—ίνα, that—that) The first that corresponds to, being made (a curse), the last to, hath redeemed us; comp. that occurring twice, iv. 5, note.—εἰς τὰ ἔδαφα) on the Gentiles, who were afar off, ver. 8.—τὸν ἐπαγγελμαν τοῦ πνεύματος, the promise of the Spirit) Luke xxiv. 49, note.—λάβωμεν, we might receive) we Jews, nearly related in Christ to the blessing. The nature of faith is expressed by this word; the promise and faith stand in relation to each other.—διὰ τῆς πίστεως, by faith) not of works, for faith depends on the promise alone. "The Spirit from without kindles within us some spark of faith, whereby we lay hold of Christ, and even the Spirit Himself, that He may dwell within us."—Flacius.

15. "όμως) yet; although it be only a man's testament or covenant, from which the comparison is taken.—ἀνθρώπου, of a man) whose purpose it is of far less importance to maintain.—κεκυρωμένη, confirmed) when once all things have been ratified, for example, by the death of the testator, Heb. ix. 16. So καὶ ἐκπυρώθη ὁ ἀγρίος, ἡμῖν, Gen. xxiii. 20.—οὐδεὶς) no man, not even the author himself, unless some unexpected cause either in his own mind or from without should happen (such a cause as cannot occur to God) : much less any other person [since he is here indeed speaking of a point of equity (the matter of right), for in point of fact testaments or bequests made by men are sooner or later infringed not without incurring heavy guilt.—V. g.] ; and to that other person the law corresponds in the Apodosis. For ὁ νόμος, the law, is here considered also, as a second person distinct from the promise of God, as it were by personification, in the same way that sin and the law are opposed to God, Rom. vi. 13, viii. 3; and Mammon, as if it were a master, is opposed to God, Matt. vi. 24: and the elements of the world are compared
with the tutors, and the law is called a schoolmaster, presently after, ver. 24, ch. iv. 2, 3. The promise is looked upon as more ancient, and as spoken by God: the law, as more recent, and as distinguished from God the lawgiver; because the promise more peculiarly belongs to God; the law is, as it were, something more extraneous; see ver. 17, 18, 21, 22.—αὐτεῖ ἡ ἐπιδιωκτήσει, disannuls or adds to it) in whole or in part: by abolishing, taking away legacies, or adding new charges or conditions. Makes of none effect, ver. 17, corresponds to both words.

16. Ἐφεσθαν, were spoken) a weighty expression.—αι ἐπαγγελίαι, the promises) In the plural; the promise frequently repeated [ver. 17, 18]: and it was twofold, of things on earth and things in heaven; of the land of Canaan, and of the world, and of all the good things of God, Rom. iv. 13. But the law was given once for all.—καὶ, and) Gen. xiii. 15, xii. 7, xv. 18, xvii 8.—λέγει, He says) God.—ὡς ἐπὶ σοι ὁ πατὴρ, as of many) as if there was one seed before the law, another under the law.—ὡς ἐς ἐνότης, as of one) See how Paul draws a conclusion of great weight from the grammatical accident, number; and this is the more wonderful, because ἡμι is never put in the plural, unless in 1 Sam. viii. 15, where it however denotes lands, not seeds. Indeed, in the LXX. Int. the force of the singular number is more apparent. Moreover, Paul has not here determined that seed denotes one single offspring alone, and that seeds, and they alone [i.e. that it is the plural alone, which must], signify a numerous offspring: for seed in the singular very often implies a multitude; but he means to say this, that there is one seed, i.e. one posterity, one family, one race of the sons of Abraham, to all of whom the inheritance falls by promise, [after Moses, as well as before Moses; of the uncircumcision not less than of the circumcision.—V. g.] not to some by promise, to others by the law, Rom. iv. 16. But you will do well to distinguish between the promise of the blessing and the promise of the inheritance of the world or of the earth; in the former, not in the latter, the appellation, seed, has regard to Christ. For the blessing is accomplished in Abraham, not by or in himself (per se), insomuch as he died before the Gentiles obtained the blessing, but insomuch as he has the seed; and it is accomplished in the seed of Abraham, not because that seed is innumerable; for Abraham
himself did not bless, but received the blessing; how much less can his posterity bless, who only receive with him the blessing by faith. Therefore the blessing is accomplished in Christ, who is the one Seed most excellent and most desired, who in and by Himself bestows the blessing. But yet, because all the posterity of Abraham are akin to Him [Christ], therefore, the blessing is said to be accomplished in the seed of Abraham in common, but to come to the Gentiles, ver. 14. The promise of the earth, and therefore of the inheritance, was given to Abraham and his seed, i.e. to his numerous posterity, ver. 19, 22, not, however, to Christ, but in relation to Christ [in Christum, “until Christ should come,” ver. 19; “with a view to Christ,” ver. 24, ἐς Χριστοῦ, and ver. 17 in Rec. Text].—ἐς ἵνα Χριστοῦ who is Christ) ἐς, who, is not to be restrictedly referred to the expression, to the seed, but to the whole of the foregoing words in this sense: [all of which God says in reference to Christ] that which God says is wholly in reference to [with a view to] Christ.¹ [i.e. to Abraham and his seed belong the promises, or, in other words, the blessing promised in Christ.—V. g.] For Christ upholds all the promises, 2 Cor. i. 20. In Greek and Latin the gender of the pronoun often corresponds to the substantive that follows. Cic. Ignes quae (attracted to the gender of sidera, instead of that of ignes) sidera vocatis. [So here ἐς, attracted to the gender of Χριστοῦ, instead of ἐς, referring to the whole antecedent discourse.]

17. Τῷ ὁ λέγω, but this I say) He shows to what the comparison, ver. 15, refers.—διαθήκην) The word is taken here in a sense a little more extensive than that of a testament, for ὁ διαθήκων, the party entering into an arrangement, who is referred to here, is the immortal² [undying] God. And yet the term testament is more consonant with this passage than covenant, ver. 18, at the end. Comp. note on Matt. xxvi. 28.—προεκκυψμένην,³ confirmed before) Confirmed, ver. 15, corresponds to this:

¹ Beng. seems to take ἐς, who or which, i.e. as the subject of the whole previous discussion, and of all the promises, just mentioned, which God has made, is Christ.—Ed.
² Whereas a testament implies the death of the testator; Heb. ix. 16.—Ed.
³ The words following εἰς Χριστοῦ by the margin of the larger Ed. had been
but ἔριθ, before, is added on account of those four hundred and thirty years. The testament was confirmed by the promise itself, and that promise repeated, and by an oath, and that too many years before: ἐπὶ, in ver. 18, agrees with this word before. —μετὰ, after) It will be said: The epistle to the Hebrews (vii. 28, note) everywhere prefers to the law those things which were confirmed μετὰ, after the law; how then is that preferred here, after which the law was given? Ans. Those things are noticed there, in which the new confirmation [thing confirmed, covenant] was expressly derogatory to the old confirmation [thing confirmed, covenant]: but that the law was derogatory to the promise, which is here urged, was added neither in the time of Abraham, nor of Moses. Τὸ ἀφ᾽ ἁρπαγῆς, that which was from the beginning, is preferred in both cases: comp. Matt. xix. 8. Everywhere Christ prevails.—ἐπὶ, years) The greatness of the interval increases the authority of the promise.—γεγονότα, which was, came into existence) This also has the effect of attributing inferiority to the law, and of imparting elegance to the personification. He does not say, given, as if the law had existed before it was given; nor does he add, by God, as he had said concerning the testament or covenant. There is another reason for these words, John i. 17.—νόμος, the law) He speaks in the nominative case; so that God who promises, and the law which does not detract from that promise, may be distinctly opposed to each other, and the hinge of this antithesis is the personification previously noticed.—οὐχ ἀφ᾽ ἁρπαγῆς, does not make void) A metonymy of the consequent [for the antecedent], i.e. the law does not confer the inheritance.—εἰς τὸ καταρρίπτωσιν to make of no effect the promise. But it is rendered vain or of no effect, if the power of conferring the inheritance be transferred from it to the law.

18. Ed, if) A conditional syllogism, of which, when the consequent is taken away, the antecedent is taken away; so that the conclusion is, therefore the inheritance is not from the law.—

judged as deserving rather to be omitted, but by the excellent decision of the 2d Ed. they have been received into the Germ. Ver.—E. B.

DGfsy Vulg. and both Syr. Versions support the addition in Rec. Text εἰς Νομοτόν. But ABC, some of the best MSS. of Vulg., Memph., and Syr. reject the addition.—Ed.
○ Θεός, God) Here the promise is expressly predicated of God.

19. ὁ οὖν ὁ νόμος;) Some use this punctuation, τί οὖν; ὁ νόμος, κ.τ.λ. Indeed τί οὖν is often put by itself; sometimes, however, the interrogation is given at length, τί οὖν ἡμίμα; 1 Cor. x. 19: τί οὖν τὸ περισσὸν τοῦ ἱουδαίου; Rom. iii. 1. What then is [the use of] the law, i.e., one might say, was the law therefore given in vain? —τῶν παραβάσεων χάριν, because of transgressions) that they might be acknowledged and might gain strength. Transgressions committed by men are noticed not so much before, Rom. v. 13, as after the giving of the law. The same word occurs at Rom. iv. 15, where see the note; and in the plural at Heb. ix. 15. The antithesis is continueth, ver. 10. The thing itself is explained at ver. 21, 22: namely, all are “concluded under sin.”—ἐγένετο, it was put, given) He does not say, put instead of, substituted [for the promise]. Many have προστίθην, but ἐγένετο is more consistent with ver. 15.—ἐλήφη, should come) comp. came, ver. 23.—τὸ σπέρμα, the seed) viz., believers of the New Testament, to whom is given the fulfilment of the promise; ver. 22. —ὁ ἐγένετο, to whom the promise was made) or rather to whom God promised; comp. ἐγένετο, Rom. iv. 21; Heb. xii. 26.—διαταγὴς, ordained) not διαταγὴς; 2 comp. ver. 15, [ἐνδιατάσσεται, addeth thereto any new ordinance].—δι' ἀγγέλων, in ἄγγελοι, by angels, in the hand of a mediator) A double mediation. Angels being the representatives of God, Heb. ii. 2: a mediator standing as representative of the people. God delegated the law to angels as something rather alien to Him and severe: He reserved the promise to Himself, and gave and dispensed it according to His own goodness. Moses was the mediator; hence it is frequently said, ἄριστος ὁ Ἰσραήλ, by the hand of Moses. We have the definition of a mediator, Deut. v. 5. Moses, as a mediator, is quite different from Christ—the one keeps back [repels]—the other brings forward [attracts].

20. 'O δὲ μεσιτὴς, now a Mediator) The article has the meaning of the relative. That Mediator, Moses, who was far later than

1 Προστίθην is read by AB (judging from silence) C, both Syr. Versions, etc. 2 Ετίθην by GD(Δ) corrected later, fg Vulg. (posita est), Iren. 182, 318. —Ed.

2 Ordained as a new thing to supersede the promise.—Ed.
the promise, and at the same time severe.—ἐνδιάδεικτος, of one) The middle term of the syllogism, of which the major and minor proposition is expressed, the conclusion is understood, One does not make use of that Mediator (that is, whosoever is one [one and the same unchanging being] does not transact first without a mediator, then the same one through a mediator; nor does he afterwards withdraw himself [after having first dealt with His people immediately and directly], so as to transact through a mediator; for familiar acquaintance does not generally decrease, but increase): but God is one. Therefore God did not transact first without a mediator, then through a mediator. Therefore that party, to which the mediator belonged, is not one and the same with God, but different from God, namely the law.₁—οὐδὲ Οὐκ ἐνδιάδεικτος ἡ ἁμαρτία, but God is one) There is not one God before and another after the giving of the law, but one and the same God. Before the law He transacted without a mediator; therefore the mediator at Mount Sinai does not belong to God, but to the law; whereas the promise belongs to God; comp. on the unity of God, in reference to the same subject, Rom. iii. 30; also 1 Tim. ii. 5: and the oneness of God before and after the law agrees most beautifully with the oneness of the seed before and after the law. Thus Paul infers from the very manner of giving the law, that the law was given on account of sin; and thus the new objection in the following verse is in consonance.

21. οὖν, then) This objection may be taken from the circumstance, that the law is said to have been given because of transgressions. The answer is, that the law is not against the promises, and in regard to the answer two considerations are presented: The one is, the law in itself, though it were willing, cannot give the life that has been promised, ver. 21; the other is, nevertheless, as a schoolmaster, it assisted the promise of life;

₁ The syllogism is one of the first figure in Ferio. The major prop. is: One does not make use of that mediator. The minor is: But God is one; and the conclusion is, therefore God does not use that mediator. But the conclusion drawn by Bengel is not directly from the major prop., but from the explanation of it within the parenthesis, and is perfectly sound according to his statement. The conclusion in the last sentence is not quite so clear. Let it be remembered, however, that there was a double mediation. God delegated the law to angels, who gave it to Moses: therefore Moses came between the law and the people.—Transl.
ver. 22–iv. 7. The first consideration is proved by this Enthymeme¹ (of the same sort as at ver. 18): If the law could give you life, righteousness would be by the law; but righteousness is not by the law; supply [the conclusion], therefore the law cannot give life. The major proposition is evident, for only the just shall live, ver. 11. The minor proposition, and at the same time the second consideration itself, is proved by ver. 22: and that too by Epanodus;² for of these four terms, to give life, righteousness, sin, promise, the first and fourth, the second and third, have respect to each other.— νόμος, the law) It is called the law, not the law of God: but we say, the promises of God, not, the promises absolutely.—εἰ γὰρ, for if) The conditional force does not fall upon was given, for the law was certainly given, but upon was able (could have).—ὁ δυνάμενος, that was able) The article shows that the emphasis is on δυναμεν. The law would wish [to give life], ver. 12, for it says, he shall live, but it is not able.—ζωοπωνισαι, to give life) In this expression death is taken for granted as threatened [by the law] against the sinner, and therefore the language becomes very distinct. The law offers life conditionally, ver. 12; but does not confer it, because it cannot, being deprived of all power to do so by sin.—δυνατος, verily) not merely in the opinion of those maintaining justification by works. The matter in hand [justification] is a serious one [the question at issue is a serious reality], although it be now beyond the power of the law.—η δικαιουσιν, righteousness) For righteousness is the foundation of life. The antithesis is sin, ver. 22.

22. 'Αλλα, but) So far is righteousness from being of the law, that the acknowledgment of sin is rather what comes of the law.—συνέκλεισεν, hath concluded) It has comprehended sinners, that were formerly unconcerned [free from all alarm], and has concluded them all together; comp. inclosed [συνέκλεισεν, of the multitude of fishes in the net], Luke v. 6.—γραφη, the Scrip-

¹ See Append. A covert syllogism, where one or other premiss is understood. Here it is the oratorical Enthymeme, where an argument is confirmed from its contrary: If the law could, etc., which it could not, etc.—Ed.

² See App. It is the repetition of the same words, either as to sound or sense, in an inverted order.
ture) The Scripture, not God, is said to have concluded all
under sin; although a 'concluding' of that sort is elsewhere
ascribed to God, Rom. xi. 32. Moreover, it is worthy of notice,
that he says, the Scripture, not the law. Scripture began to be
written, not at the time when the promise was made, but at the
time when the law was given; for God stands to His promises
even without writing: but it was necessary, that the perfidy
[faithlessness to God's commands] of the sinner should be re-
buked by the written letter. Furthermore, in the subsequent
clause also, that, etc., Paul touches upon something, which goes
beyond the sphere of the law, not beyond that of Scripture.¹
— τὰ πάντα, all) Not only all men, but also all the things, which they
are and have in their possession.

23. τὴν πίστιν, the faith of Jesus Christ) So the following
verses.—ἐξαφυσισθεὶς συγκεκλεισμένοι, we were kept shut up) These
two words elegantly disjoin the law and faith. The being
'kept' in custody is the consequence of the shutting up. Wisd.
xvii. 16: ἐξαφυσισθεὶς εἰς τὴν ἁκραίρων εἰρήνῃ κατακλεισθεὶς, he was kept
shut up in a prison without iron bars.—συγκεκλεισμένοι εἰς So the
LXX., συγκεκλεισμένων εἰς δαναστον, Ps. lxxvii. (lxvii.) 50, xxxi. 9;
Amos i. 6, 9. But it is an abbreviated phrase: shut up, and
therefore reserved and forced to the faith, etc. [so that there
remained to us no refuge but faith.—V. g.] Polybius says, εἰς
αὐτᾶς συνεκλεισθῇ τὰς ἐν ἱδίως ὀικίσκαι καὶ φίλως εἰς τίδιος, "he was
shut up to those very hopes which were among [which depended
on] his own domestics and friends;" and so it often occurs in the
same writer.—See Raphelius. Irenaeus has, the sons of God are
shut up to the belief of His coming: 1. iii. c. 25.

24. Παιδαγωγὸς, a schoolmaster) who has kept us under disci-
pline, lest we should slip from his hands.—νήπιοι, infants ['chil-
dren'], need such discipline, iv. 3. There is again a personifica-
tion of the law.

26. Υἱοὶ) Sons, emancipated, the keeper being removed.

27. Χριστῷ ἐνδόθιασθείς, ye have put on Christ) Christ is to you
the toga virilis.² You are no longer estimated by what you
were, you are all alike in Christ and of Christ; see the follow-

¹ And for this reason also, ἢ γραφῆ is here said, not ὁ νόμος.—Ed.
² Among the Romans, when a youth arrived at manhood, he assumed
the dress of a full-grown man, which was called toga virilis.—Tr.
There is neither Jew nor Greek, etc., for ye are all one in Christ. Christ is the Son of God, and ye are in Him the sons of God. Thos. Gataker says, if a person were to ask me to define a Christian, I would give him no definition more readily than this: A Christian is one, who has put on Christ: 1. 1, misc. c. 9.

28. Oux Óun, there is not) These were formerly differences, now they are at an end, along with their causes and signs: Ón for Óv for Óe, with the preposition to which Óv presently corresponds.—'Ιουδαῖος, x.τ.λ., the Jew, etc.) Col. iii. 11, note.—ἄρσω καὶ θηλυ, male and female) In the circumcision there was the male: for the weaker sex, by which the transgression began, was without it.—ές, one) A new man, who has put on Christ, Eph. ii. 15. —ἐν Χριστῷ Ἰησοῦ, in Christ Jesus) construed with one.

29. Ἀρα, therefore) Christ sanctifies the whole posterity of Abraham.—ἐπαγγελίαν, the promise) given to Abraham.

CHAPTER IV.

1. Λέγω δὲ, Now I say) He explains what he said, iii. 24, concerning the schoolmaster.—ὁ εὐγενόμον, the heir) This term is brought from ch. iii. 29.—ήπιος a child, under age.—οὐδὲν διαφέρει δοῦλον, differs nothing from a servant) Because he is not at his own disposal, regarding deeds and contracts,—πάντων, of all) Those things which relate to the inheritance.

2. Ἐπτρέποντες) tutors of an heir.—οἰκονόμους) curators of goods. [Engl. Ver. not so well, governors].

3. Ἡπὲ τὰ στοιχεῖα τοῦ κόσμου, under the elements of the world)—Στοιχεῖα, an element) A certain first principle, from which other things arise and are constituted; in the universe, 2 Pet. iii. 10, see note: and in letters (learning), Heb. v. 12 (comp. στοιχεῖον, respecting the child in the womb, 2 Mace. vii. 22): thence by Metonymy, elements of the world in this passage, likewise weak and beggarly elements, presently, ver. 9, i.e. principles of living, which depend on times marked out by the motion of the elements, i.e. of the sun and moon; likewise principles which refer to
meat, drink, and other sublunary matters, all these being only material and external objects, iii. 28.—Comp. Col. ii. 8, 16, 20, etc. They are called tutors in the concrete, elements in the abstract. The Son of God, sent down from heaven, and the Spirit of the Son of God, iv. 6, are opposed to these worldly things. — δευτερωμένοι, reduced to slavery [in bondage]! This answers to, He differs nothing from a slave [servant], ver. 1.

4. Τὸ πλήρωμα τοῦ χρῆμα, the fulness of the time) This has reference to as long as, and to the time appointed, ver. 1 [“as long as he is”]; 2, [“until the time appointed”]: for the Church also has its own ages.—ἐξαποστείλας, sent forth) Out of heaven, from Himself, as He had promised. The same verb is repeated, ver. 6, concerning the Holy Spirit. [The infinite love of the Father!—V. g.] Comp. Is. xlviii. 16, where Castellio and others give this interpretation: The Lord Jehovah sent me and His Spirit. Before this visitation men did not seem to be so much the object of God's care; Heb. viii. 9: after years a new appearance of things was presented. —τὸν νῦν αὐτὸν, His (own) Son) The Author of liberty, αὐτός, in a reciprocal sense, His own. What that means is evident from the train of thought in this passage, for we have received first adoption, then the Spirit of adoption. Therefore Christ Himself is not the Son of God, merely because He was sent and anointed by the Father.

5. Ἰνα τοὺς, κ.τ.λ.—ἵνα τὴν, that—that) An Anaphora. The first that is to be referred to made under the law: therefore the second has respect to born of a woman. There is a Chiasmus very much resembling this, at Eph. iii. 16, v. 25, 26, which see with the annot. Christ, in the similitude of our condition, made our condition good; in the similitude of our nature, He made us the sons of God: γενόμενον is repeated, giving force to the meaning, He might have been born of a woman (γενόσχαι ἐκ γυναικὸς), and yet not have been made under the law (γενόσχαι ὑπὸ νόμον); but yet He was born of a woman (ἐγένετο ἐκ γυναικὸς), that He might be made under the law. The first γενόμενον, made, with the addition of ἐκ γυναικὸς, of a woman, takes (adopts) the meaning, being born.—ἐξαγωγάσῃ, might redeem) from slavery to liberty.—τὴν υἱόθεσιαν, the adoption) the dignity of sons, a privilege

1 Append. The frequent repetition of the same words to mark beginnings. —Ed.
in which those who are of age delight, along with the actual enjoyment [usufructu] of the inheritance.—\(\alpha \nu \sigma \tau \delta \alpha \beta \omega \mu \varepsilon \nu\) we might receive; \(\alpha \tau \delta \) shows the suitableness of the thing, which has been long ago predestined by God.

6. "\(\sigma \tau e\), because) The indwelling of the Holy Spirit is the consequence of the condition of sons [their status as sons], the latter does not follow the former.—\(\iota \sigma \tau e\) you are; even you of the Gentiles.—\(\iota \omicron \varsigma \varsigma \) sons) who are of age, living with the Father on terms of free-born liberty.—\(\Lambda \beta \beta \alpha \iota \iota \Pi \alpha \tau \varsigma \rho, Abba Father) The Hebrew noun is here delightfully used; comp. Mark xiv. 36; and the union of the Hebrew and Greek idiom is consonant with the one mixed cry [in prayer] of the Hebrews and Greeks [made one in Christ]. The Hebrew says, Abba, the Greek says, Father, both, Abba, Father; comp. Rev. i. 8.² So peace, peace, is redoubled, in like manner, for the Jews and Greeks, Isa. lvii. 19. Individuals also no less [than the whole Church] redouble their call upon the name of the Father. This is a pledge of sonship in the New Testament; comp. Matt. vi. 9, note.

7. \(\epsilon \tilde{i}—\omicron \iota \varsigma, thou art—a son) Paul passes with a sweet effect from the plural to the singular, as in ch. vi. 1; and there is at the same time expressed in this passage the fatherly answer of God towards [in relation to] individuals who cry out, Abba, Father, in the spirit.—\(\delta \omega \upsilon \alpha \varsigma, a servant) in the manner of inferiors.—\(\kappa \lambda \pi \rho \nu \omicron \omega \varsigma \) an heir in reality.³

8. \(\tau \omicron \tau e, then) when we were children [ver. 1].—\omicron \nu \iota \iota \upsilon \omicron \tau \zeta \varsigma \Theta \omicron \omicron \nu, not knowing God) The very wretched state of the Gentiles.—\(\iota \omicron \omicron \iota \upsilon \lambda \epsilon \beta \varsigma \varsigma \varsigma, ye did service) being under a different bondage from that of the Jews, ver. 3. You worshipped gods not true with a

¹ \(\alpha \nu \iota \varsigma\) in the compound expresses often something appropriate or due.—

² "I am Alpha and Omega (Greek), the Beginning and Ending" (expressed in Hebrew, א and יא). The Greek and Hebrew are often so conjoined. Or rather it is vers. 7 to which Beng. refers, \(\nu \alpha \iota\) (Greek), \(\alpha \mu \nu \) (Hebrew).—

³ \(\Theta \omicron \omicron \upsilon, of God) See App., p. 11, on this passage, where the great variety renders it probable that \(\Theta \omicron \omicron \upsilon\) was inserted from Rom. viii. 17.—Not. Crit. Yet the margin of the 2d Ed. gives less countenance to the omission, and the Germ. Vers. expresses the words of God, as if they were not doubtful.—E. B.

ABC corrected later, \(\gamma\) Vulg. Memph., read \(\delta \upsilon \upsilon\) \(\Theta \omicron \omicron \upsilon\). \(G\) reads \(\delta \upsilon \upsilon\) \(\Theta \omicron \omicron \upsilon\). Rec. Text reads \(\Theta \omicron \omicron \upsilon, \delta \upsilon \chi \epsilon \iota \omicron \sigma \tau \omicron \upsilon\), with D(Δ)f.
worship not true. You had not been accustomed to the Mosaic worship; and therefore it is more a matter of wonder, that you now desire [affect] it. You attained to the truth without those elements, and now at length [for the first time] you follow them. —τοίς μη γνώσεις ὑστερείς ἐντείνετε) So the LXX., τῷ μὴ δυνατεί, 2 Chron. xiii. 9.

9. Ἰδώντες Θεον, knowing God) The true God, who is a Spirit. When you know Him, and yet follow eagerly after those elements, it is the same thing as if a master should wish to return to learn the alphabet [his A B C D child’s book].—μᾶλλον, rather) it is the gift of God. He acknowledged and declared you to be His sons; comp. Ex. xxxiii. 12, 17. What belongs to God, is of the chief consequence as concerns our salvation, rather than what belongs to ourselves; comp. Phil. iii. 12.—πώς, how?) An interrogation expressing much wonder; i. 6, I marvel.—πάλιν, again) as we have formerly been in bondage.—ἀδενήθαι πρὸς τοὺς ἄθλους, weak and beggarly) Weakness opposed to filial boldness, beggarliness, to the abundance connected with the inheritance.—οὐ, to which) to elements, not to God.—πάλιν ἄνωθεν (back) again afresh) You wish to be in bondage again: now to elements, as formerly to idols; and afresh, you are in bondage to the same elements anew, by which Israel had been formerly enslaved; comp. the word again, Rom. viii. 15, note.—δοῦλευειν, to be in bondage) in a manner unworthy of freemen.—ὅσα ἐστί, you wish) See ver. 21, and Mark xii. 38, note. [It is not every kind of readiness in wishing or desiring, that is good, Col. ii. 18, 23.—V. g.]

10. ἡμέρας) days: Rom. xiv. 5, i.e. Sabbaths, Col. ii. 16, note. The time of the Sabbath was held the most sacred of all. Therefore the order of gradation is to be observed, comp. 1 Chron. xxiii. 31; 2 Chron. xxxi. 3: καὶ ζωὴν, νομονόμως, ἵππας, Sabbaths, new moons, feast days, in an affirmative sentence; but in a prohibition, the order is inverted, as in the passage quoted from Colossians above.—παρατίθησιν you observe, as if there were anything beside faith.—ταύτα καιροὺς, and times) longer

1 The παραθησθεῖτε in the compound verb is evidently understood by Beng. in this sense, as often παραθεῖται is used elsewhere, sc. of something added incidentally, besides what is really essential. So ὁ νῦμος παραθεῖται, the law entered stealthily, and as something superadded incidentally, Rom. v. 20.—Ed.
than months, shorter than a year, i.e. feasts פירוס, which the LXX. frequently translate καιροὺς.—ἐναυτοὺς, years) anniversary solemnities, for example, the commencement of the year with the month Tisri; for it cannot be said that the sabbatical years, which had been fixed for the land of Canaan, were observed by the Galatians, although this epistle was written about the time of the sabbatical year, which ended (Dion. era) A.D. 48; see Ord. Temp. (arrangement of dates), p. 281, 423 [Ed. ii. p. 242, 364].

11. 'γνῶς, you) I do not fear this for my own sake, but for yours.—σε γνῶς) on you; an emphatic expression.

12. γίνεσθε, be ye) He suddenly lays aside τῶν γὰρ ὀφείλεις, the arguments suited for instruction, and has recourse to ἥδη καὶ πάντα, arguments that are calculated to conciliate and move, ver. 11—20: of which whoever has not the ready command (and no carnal man has it), is not a perfect teacher. It is in this respect especially that the tenderest affection of the apostle humbly bent itself to the Galatians.—ὡς εἰς ὁμόθωμον, as I) Brotherly (referring to 'Brethren') harmony of minds has the effect of causing the things which are taught to be the more readily received; 2 Cor. vi. 13. He says therefore, "Join yourselves with me in my feeling towards Christ." The particle ὡς, as, denotes the closest union, 1 Kings xxii. 4.—καὶ γὰς, I also) viz. am.—ὡς ὑμεῖς, as you) I consider your loss as my own.—δούλως ὑμῶν) I beseech you, that you may think as I do.—οὐδὲν ὑπὲρ ὑμᾶς, ye have injured me in nothing) He who offends another, or thinks that he is offended, stands aloof from him; but this is not your case. Some will say, Had they not offended Paul, by rendering his labour among them almost vain? ver. 11. Paul answers: I have pardoned this, I do not recall it to my mind. There is at the same time a Meiosis [or Litotes, less expressed than is intended to be understood], i.e. you have embraced me with the kindest affection, ver. 14, 15.

13. Δι' ἀσθένειαν) διὰ, on account of, by reason of infirmity. Infirmity had not been the cause of his preaching: but yet it proved an advantage [an assistance], owing to which Paul preached more effectively; 2 Cor. xii. 9; though it might have seemed that the Galatians would have been the more easily disposed to reject him on account of it.
14. Τὸν πεπραμμενον μου, my temptation) i.e. me with [i.e. notwithstanding] my temptation. Holy men, even apostles, in former times did not conceal their temptations, as men do now, not even in public.—ἐν τῇ σαρκί μου, in my flesh) He mentions Paul in the flesh, 2 Cor. xii. 7.—οὐκ ἐξετύπωσας, ye did not despise) through natural pride.—οὔδε ἐξετύπωσες, nor rejected) through spiritual pride, with still greater contempt. There is a distinction—
(1.) In respect to the object, the temptation in the flesh; and these temptations might have seemed worthy of contempt in a twofold way. (2.) In relation to the antithesis, which is twofold:

α) you did not despise ἐξετύπωσας me, but—as an angel: who might be greatly esteemed from the place which he occupies in creation, for he has a most excellent nature, on account of which even carnal man cannot but magnify the angels:

β) nor rejected ἐξετύπωσας, but—as Christ: this is more from a spiritual point of view [His spiritual relation to us].

—ἀγγείαν, an angel) The flesh, infirmity, even temptation, are unknown to angels; wherefore to receive one as an angel, is to receive him with great veneration.—Χριστῷ, Christ) who is greater than the angels.

15. Μακαρίσμενος) Μακαρίσμενος is an expression derived from μακαρίζω [I congratulate]. You were thankful for [You congratulated yourselves on account of] the Gospel, and for me its messenger: what cause was there for this thankfulness [congratulation of yourselves], if you now treat me with disdain?—ὁφανταμοῦσας, eyes) very dear.

16. Ἐχθρός, an enemy) He, who speaks the truth, is a friend, and truth ought not to produce hatred against him in your minds.—ἀληθεύων, speaking the truth) preaching the pure [unmixed] truth, even apart from my former temptation.

17. Ζηλούσων, they zealously affect) They zealously solicit [cajole] you. He does not name his rivals.—οὐ καλῶς, not well) not [being] in Christ, although they seem to do what is good [well]. The antithesis is, ἐν καλῷ, in a good thing, ver. 18. Neither the

1 ἐξετύπωσας μου, you would have given me) You would thus testify a grateful mind, on the ground that you obtained so great blessedness through me. That spontaneous affection is not to be looked for on the part of any mere mercenary.—V. g.
cause in their case, he says, nor the manner is good.—ἐκκλείσας ὑμᾶς) exclude you from us, from me. They think, that we shall be excluded from you; but they would not exclude us from you, but you from us: ἐκκλείσας, I am disposed to think, is not used in the sense, in which the Latins say that chickens are hatched (excludi, thrust forth from the shell).

18. Καλὸν δὲ, but it is good) He advises them not to allow themselves to be excluded.—τὸ ζηλοῦσαν) After the active he uses the middle. It is the duty of Paul in the name of Christ ζηλοῦν, 2 Cor. xi. 2: it is the part of the Church, as the bride, ζηλοῦσαν, to respond to the ardent love [of the Bridegroom and of His minister], to kindle zeal by zeal (see Chrys.), to be zealous for one another [zelare inter se, to love zealously among themselves]; τὸ makes an emphatic addition [Epitasis. See Appendix.]—ἐν καλῷ, in a good thing) when the matter in hand is good. ἐν τῷ παρείναι, when I am present, answers to this; and so also πάντοτε, always, corresponds to it. The latter is the time in general, while the expression, when I am present, is the time in particular, and that too modified so as at the same time to comprehend the ground of that zeal on their part, viz. that they had been able to exult, as they had done, at the presence of Paul: the ἐν καλῷ is in consonance with ἐν τῷ παρείναι, and may be taken with always for one idea, Whenevery good thing is presented in your way, and not merely when I am present.—ἐν τῷ παρείναι με, when I am present) They had formerly shown towards Paul, when present, great earnestness [zeal] of love, and had in turn sharpened the zeal of Paul, ver. 15.

19. ἰκνία μου, my little children) A father should be ζηλωτὸς, i.e. affectionately and zealously honoured by his children. This closely agrees with [ver. 17, they zealously affect] you, as δὲ, but, which occurs in the following verse [ver. 18] shows. Paul addresses the Galatians, not as a rival, but as a father, comp. 1 Cor. iv. 15, with authority and the tenderest sympathy towards his little children—children that were weak and alienated from him. The pathetic style often accumulates figurative expressions. Here, however, the figure, derived from the mother, prevails. In the note on ζηλοῦσαν, conjugal affection (ζηλος) was assumed from the parallelism. Even in spiritual things, love sometimes descends, rather than ascends; 2 Cor. xii. 15.
As formerly; ver. 13.—ωδίων, I travail) with the utmost affection (zeal); 2 Cor. xi. 2; accompanied with crying [referring to φωνή, voice], ver. 20. [When Paul wrote these very words, he exerted himself to the utmost, straining every nerve. —V. g.] He speaks according to the exigencies of the case, for in the natural birth, formation precedes the pains of labour.—ἀχρις οὗ, until) We must not cease to strive. Always is the correlative, ver. 18.—μορφωθή, be formed) that you may live nothing but Christ, and think nothing but Christ, ii. 20, and His sufferings, death, life, Phil. iii. 10, 11. This is the highest beauty. This form is opposed στορχεωσι to worldly formation [the στορχεία of the world, ver. 9].—ξηρότες, Christ) He does not say here Jesus, but Christ; and this too by metonymy of the concrete for the abstract. Christ, not Paul, was to be formed in the Galatians.—εν υμίν, in you) Col. i. 27.

20. Δι, but [indeed]) although my presence is not the one and only cause which ought to kindle your zeal.—παρεια, to be present) ver. 18.—ἀπειρο) Now it would be more necessary than formerly; comp. again, ver. 19.—ἀλλαξαι) [to change] to accommodate the varying tones of the voice to the various feelings. They usually do so, who have zeal [are zealously affectionate in entreaties] whilst striving to recover the affections, that have been alienated from them. He writes mildly, ver. 12, 19, but he would wish to speak still more mildly.—τήν φωνήν μου, my voice) The voice may be rendered more flexible than writing, according as the case demands. The art of speaking occupies the first place, that of writing is only vicarious and subsidiary; 2 John ver. 12; 3 John ver. 13, 14.—ἀποστάζω, I stand in doubt) I do not find the way of coming in and going out among you. Paul aimed at the greatest ease in speaking to the Galatians. He accommodated his discourse as much as possible to the dulness of the Galatians, with a view to convince them. The doctrine of inspiration is not endangered by this fact; see 1 Cor. vii. 25, note.

21. Διεγειέ μου, tell me) He urges them, as if he were present, tell me.—οὐκ ἀκουέτες; do ye not hear?) when it is publicly read. You therefore act, as if you heard nothing of Abraham written in the law. He has recourse to an allegory only by the force of extreme necessity. This is, as it were, a sacred anchor, ver. 20.
22. Τσγραβται, it is written) Gen. xxi.—'Αβραάμ, Abraham) whose sons you wish to be.

24. Ἀλληγοροῦμεν) is compounded of ἄλλος and ἄγοφος, to say; so that an allegory is, when one thing is said, another more excellent is signified, for example, in mythology; see Eustathius, or at least the index to his work. This scheme will assist the comparison:

SUBJECTS.

HISTORICALLY, THE TWO SONS OF ABRAHAM.

Hagar, the Bond-maid:
The Son of the Bond-maid:

ALLEGORICALLY, THE TWO COVENANTS.

She who has a husband:
Those who are from Mount Sinai:
The Mountain (that is now):
Jerusalem, which now is:
The Flesh:

PREDICATES.

The Mother: brings forth slaves.
The Offspring, abundant at first:
persecutes:
is cast out:

But the language of Paul is of the most extensive application, so that his discourse may comprehend the doctrine both of the Law and the Gospel, and the Old and New Dispensations; and not only all these things together in the abstract, but also the people belonging to each doctrine and dispensation, as if they were two families, with their respective mothers, in the concrete.
Hence that declaration, *Agar is the covenant from Mount Sinai*, to which we is opposed, ver. 28. Hence, by parity of reasoning, the quick passing from the one to the other in the allegory.—μία μὲν, the one indeed) But (ὅδε), in ver. 26, corresponds to this indeed (μὲν); and there follows at ver. 28, express mention of the promise, as an antithesis to Sinai or the law; and the same term, promise, swallows up the expression, *the other covenant*, which would seem to be required in the Apodosis.—Σαλῶ, Sinai) Therefore Paul chiefly treats of the moral law; comp. iii. 19; Heb. xii. 18, etc.—ὅτι δὲν τιαὶ γεννᾶσα, which gendereth to bondage) For she has children, and those too at first numerous.—ἡγαί, which) The predicate. Hagar is the subject,¹ if the enunciation be considered within the context; on the other hand, without the context, it is the predicate, as is the case in the allegorical discourse, Matt. xiii. 37, 38.

25. Τὸ γὰρ Σαλῶ ἢγος, ζ.τ.λ., for Sinai is a mountain in Arabia, and [but] answereth to Jerusalem that now is, for it is in bondage with her children) Hagar, ver. 24, and Isaac, ver. 28, are opposed to each other, where we must observe, that Hagar is mentioned by her own name, not so Sarah; and yet Isaac is named, whilst Ishmael is not; insomuch as the child follows [and is included under] the mother, a bond-maid; but the son of the free woman is distinguished [is taken into account] by his own name. Thus the introduction of Hagar in this section stands on a clear and well-defined footing. In the meantime, the covenant from Mount Sinai, and the promise, are opposed to each other in ver. 24 and 28; in like manner, at ver. 25 and 26, Jerusalem that now is, and Jerusalem above. Some consider these words, Σαλῶ ἢγος ἵστιν εἰν πῇ Ἀραβίᾳ, which are found in all the copies, as a gloss; but they are wrong. For thus Paul’s argument is weakened, when he brings forward the bondage engendered from Mount Sinai [as answering] to that of Jerusalem, which now is; ver. 24, 25. Proper copies, quoted in the Apparatus, and ἥ, the neuter gender of the article, show, that the word *Hagar* rather was brought from ver. 24 to ver. 25; for Hagar is feminine, but Sinai is neuter.² Nor do those words, for she is

¹ Beng. thus translates it, “Which Hagar is,” not “Which is Hagar.”—Ed.

² Hence the omission of the word "Ἀγαρ in this verse, not so much approved
in bondage with her children, require Hagar to be mentioned: For [with] her is to be referred, as not to Sinai in the neuter, so much the less to Hagar, but to Jerusalem which now is. The former (Hagar) had a son, but the latter (Jerusalem) had sons. These remarks relate to the whole passage; we shall now observe some things on each portion in detail.—Σινᾶ ὑπὸς, Sinai, a mountain) Ver. 24 has from the Mount Sinai; now the order of the words is changed [Sinai going before mount here; but mount before Sinai in ver. 24] (comp. Eph. ii. 1, note). In the former passage, more regard is had to the mountain, inasmuch as it was upon it that the law was given, whatever name it might have [the name Sinai not being taken into account there]; afterwards, it is rather considered as Sinai [the name Sinai being the prominent idea], a mountain in Arabia.—συστωριχέω δὲ δὲ, and yet [but], although it is in Arabia; συστωριχέω is used of that which agrees with something else in a comparison. This agreement is evident in itself, for it is one and the same people that received the law on Mount Sinai, and that inhabit the city of Jerusalem; and the people at both periods stand on the same footing.1 It is to be added, that Sinai and Jerusalem were nearly under the same meridian, and were united with slight interruption almost by the same chain of mountains.—τῇ νῦν, that now is) The antithesis is, that is above.—νῦν, now, refers to time, above to place; the antithesis of either must be supplied from the other in the semiduplex2 oratio. The Jerusalem which is present ["that now is"], and earthly; the Jerusalem which is

of on the margin of the larger Ed., is reckoned among the fixed readings by the margin of the 2d Ed., in which the Germ. Vers. concurs. But the things deserve to be compared which Michaelis has in der Einleitung, T. i. p. m. 646, where he shows that Hagar in the Arabic idiom denotes a rock, and therefore the words τὸ Ἀγαρ Σινᾶ ὑπὸς ἵστοιν ἐν τῇ Ἀραβίᾳ ought to be thus translated: "The word Hagar signifies in Arabic the Mount Sinai."—E. B.

Lachm. read Τὸ γάρ Σινᾶ with CGg Vulg., omitting Ἀγαρ: Tischend., Τὸ γάρ Ἀγαρ Σινᾶ, with both Syr. Versions and Rec. Text. B also has Τὸ Ἀγαρ. AD(Λ) Memph. read τὸ δὲ Ἀγαρ.—Ed.

1 "Eadem populi utroque tempore ratio." What holds good of the people at the one time, holds good of them at the other, as to their status and principles.—Ed.

2 See App. An abbreviated mode of expression, when two members of a sentence stand in such a relation, that each needs to supply some words from the other.—Ed.
above, and eternal. The expression, which is above, is said with the greater propriety on this account, that it alludes to the higher and nobler part of Jerusalem, and rises above Mount Sinai: and the Jerusalem which is above, inasmuch as she is already our mother, could not be suitably spoken of as future [as that which is about to be, in antithesis to the Jerusalem that now is]; not only is she future [“about to be,” as regards the future], but also more ancient [as regards the past], than ἡ τήν, [the Jerusalem] which now is, inasmuch as the latter has not existed for a long period, nor will it exist in time to come.—δοῦλευσι, is in bondage) As Hagar was in bondage to her mistress, so Jerusalem, that now is, is in bondage to the law, and also to the Romans,—her civil state thus being in accordance with her spiritual state.

26. 'H ὅι ἡμω, but she who is above) Heb. xii. 22; Rev. xxii. —ἐλευθέρα, free) as Sarah was.—ἡτής, who) Jerusalem.—μητέρ, mother) The ancients said of their own Rome: Rome is our common father-land.—πάνω, of all) as many as there are of us. To this refer the many [children] in the following verse.

27. Γέγραπται, it is written) Is. liv. i.—ιεύφανθητι, rejoice) with singing.—στεφα, barren) Sion, Jerusalem above.—ἐγκαίνια, break forth) into crying.—καὶ βασκον, and shout) for joy.—τής εἰρήμου, of the desolate) i.e. The New Testament Church, collected for the most part from the Gentiles, who had not [answering to τής εἰρήμου, the desolate] the promise; and as this New Testament Church was made up of those who heretofore were seen to have had no such aims, it is called “not bearing,” “not travelling,”—τής ἐκδόσεως, than she who hath) the Jewish Church.

28. Κατὰ Ἰσαάκ, [as] after the similitude of Isaac).—ἐπαγγέλιας, of the promise) ver. 23.—ἐσῳμεν) we are, and ought to wish to be so, ver. 31.

29. 'Εδίωξε, persecuted) wantonly, Gen. xxi. 9. Persecution is the work of carnal, not of spiritual men. [Take care lest you esteem it of little importance, whatever is done against the children of the free woman.—V. g.]—τὸν κατὰ πνεῦμα) viz. γεννηθέντα, him who was born after the Spirit. Paul, having the Apodosis in his mind, so frames his discourse respecting Ishmael and Isaac as to apply it to carnal men and believers. Where the Spirit is, there is liberty.
30. *H γραφή, the Scripture) Sarah [said], concerning Isaac [literally]; the Scripture [saith so] by allegory.—ἐξβαλεῖ, cast out) from the house and the inheritance.—τὴν παιδίσκην καὶ τὴν νιὸν αὐτῆς, the bond-maid and her son) The servile condition of itself deserves expulsion; but persecution [on the part of the bond-servant] against spiritual sons furnishes a handle for putting the punishment in execution.—οὐ γὰρ μὴ κατ προμηθεία, for he shall not be heir) Sarah looks to the Divine appointment regarding Isaac as the one and only heir, although Ishmael also had been circumcised.

31. τῆς ἐλευθερίας, of the free) In the liberty follows. An Anadiplosis. 1

CHAPTER V.

1. τῇ ἐλευθερίᾳ—στάξει, stand fast—in the liberty) The short clause, wherewith Christ has made us free, has the force of etymology, or assigning the reason. Liberty, and slavery (bondage), are antithetic. It is without any connecting particle, iii. 13: τῇ ἐλευθερίᾳ, [by virtue of the] liberty, is emphatically put without ἐν: liberty itself confers the power of standing. Ἡλευθερωσία signifies has rendered free, and ἓ coheres with free [rather than with the rendered]: stand, erect, without a yoke.—πάλιν, again) ch. iv. 9, note.—ζυγῷ δουλείας, with the yoke of bondage) This expression is applied, not merely to the circumcision which was given to Abraham as the sign of the promise, but to circumcision as connected with the whole law, given long after on Mount Sinai, ch. iv. 24, iii. 17. For the Jews had been accustomed to look upon circumcision rather as a part of the law received by Moses, than as the sign of the promise given to Abraham, John vii. 22. Nor was circumcision so much a yoke

1 Oὐχ ἵππον, we are not, i.e. we neither ought nor wish to be.—V. g.
2 See App. The repetition of the same word in the end of the preceding and in the beginning of the following member. Here the τῆς ἐλευθερίας at the end of this ver., and the conjugate word τῇ ἐλευθερίᾳ at the beginning of ch. v. 1, constitutes the Anadiplosis.—Ed.
in itself, as it was made a yoke by the law; and the law itself was much more a yoke. Therefore Paul, by a weighty metonymy, puts the consequent for the antecedent: Be not circumcised, for he who is circumcised, along with this part of it, comes under the whole law, and revolts from Christ, ver. 2-4. Nor does the apostle oppose Christ so immediately to circumcision as he does to the law. He speaks according to their perversive custom, while he refutes their Galatianism and Judaism; and yet he does not at all deviate from the truth. Peter also, Acts xv. 10, calls it a yoke.—ἐνέκυκλευσα, in the middle voice, I hold fast by, obstinately. That passage in Xiphil. in Epit. Dion. concerning a pole fixed in the ground, and which cannot be pulled out, shows the import of the word: εὖ τῇ γῇ ἐνέκυκλευσα, ὅσπερ ἐκτεπευκὼς, "it held a fast hold in the earth, as if it had grown there."

2. ἔναν περιτέμνησθι, if ye be circumcised) This should be pronounced with great force. They were being circumcised, as persons who were seeking righteousness in the law, ver. 4.—οὐδὲν, nothing) ch. ii. 21.

3. ὁφειλέτης, a debtor) Endangering salvation.—ὅλον, the whole) A task which he will never be able to perform.

4. Κατηργήθητε ἀπὸ τοῦ Χριστοῦ [Engl. Vers. Christ is become of no effect]) Your connection with Christ is made void: so the Vulgate.¹ One might be inclined to say in German, ohne werden, "to become without." Comp. ver. 2; Rom. vii. 2, 6.—δικαιοσύνη, are justified) Seek righteousness. In the middle voice.—τῆς χάριτος ἐξεπέσωσα, ye have fallen from grace) Comp. ver. 3. You have fallen from the New Testament, in all the wide comprehension of that expression. It is we that are and stand in grace, rather than grace is in us; comp. Rom. v. 2.

5. Ημῶν γὰρ, for we) I and all the brethren, and as many of us as are in Christ. Let those, who differ from us, keep their views to themselves.—πνεύματι, in the spirit of grace) Without circumcision, etc.—ἐν πίστεις) from the faith of Christ; comp. the preceding verse.—ἐλπίδα δικαιώματι, hope of righteousness) Righteousness is now present; and that affords us hope, for the time to

¹ "Evacuati estis a Christo." Wahl renders it, "divelli et prorsus dimitteri a Christo," to be torn off and utterly parted asunder from Christ. Comp. κατάργηται ἀπὸ τοῦ νομοῦ, Rom. vii. 2.—Ed.
come. Rom. v. 4, 5.—άπεκδεχόμεθα) We wait for, and obtain by waiting for it. A double compound. Paul includes and confirms present things, while he mentions those that are future.

6. ἰσχύει) prevails, avails. The same word occurs, Matt. v. 13; James v. 16.—ὁστις ἀκροβυστία, nor uncircumcision) This refers to those who, if they regard themselves as free from the law, think that they are Christians on that account alone.—πίστις δι' ἀγάπης ἐνεργομένη, faith working by love) This is the new creature; vi. 15. He joined hope with faith; now he joins with it love. In these the whole of Christianity [the being in Christ] consists; ἐνεργομένη is not passive, but middle, 1 Thess. ii. 13; nor does Paul put love as a form of faith, but shows that, along with faith, nothing else than love remains, ver. 13, 14; in which very truth, however, he teaches the same thing as James, ii. 22. Faith is recommended to those who defend circumcision; love, to those who think that uncircumcision is [avails] something, [that they may be reminded that the law is not set aside by faith, but confirmed.—V. g.] Love is opposed to the enmities which prevailed so virulently among the Galatians: ver. 13, 15, 20, 26. Those seeking justification by works are at a very great distance from love. The Spirit is a Spirit of faith and love. —V. g.]

7. Ἐτρέχετε καλῶς, ye did run well) in the race of faith, as your calling required, ver. 8; comp. Phil. iii. 14. This implies greater activity than to walk. He again comes to arguments calculated to conciliate and move the feelings.—τίς, who) no one, to whom you ought to have listened. So, who, iii. 1.—ἐνέκοψα, hindered) in running.

8. Ἡ πείσμονή) Most commentators interpret it persuasion, also with the addition of this, that, or your [haec, ista, vestra], according to the testimony of Lubinus on this passage. Comp. Chrysost. This word very rarely occurs, and Eustathius alone, as I can find, has it at Odyss. ἔστε, where he shows that "πείσμα and πείσμονή are said respecting those that start difficulties and set themselves in the way [ἐπὶ τῶν ἐνστατικῶν—stubborn, obstinate persons], and are figuratively taken from the cables [πείσματων], that is, the hawser used in ships." But a pertinacious and obstinate man is given to starting difficulties [is ἐνστατικός]; and therefore that man has πείσμονή, self-confidence,
who, having left off running, ἵνα ἁρμαί, holds fast to [the law] obstinately, and who persuades and trusts to himself alone, and does not obey [πείδευσαι] another, ver. 1, 7; and in this way μὴ πείδευσαι, and ἥ πισμοιν, and πίστευο, form an Antanaclasis, 1 a figure, which is frequently used both by Paul, as many constantly observe, and by the other sacred writers, as Glassius well demonstrates. Whether it be a metaphor or not, at least this verbal noun, like other nouns in-ευ, is intransitive 2 [not a persuading of others, but a persuasion in one's self]. —οὐ, not) supply is; is not of (God), who called you, but from a power truly hostile; and there is subjoined a metonymy of the abstract for the concrete, as appears from the previous word, who, not what.—καλοσωρο who called you; comp. ver. 13, you have been called. So 1 Thess. v. 24; comp. Phil. iii. 14. The calling is the rule of the whole race.

9. Μικρα ᾽ζων, a little leaven) One turbulent person, ver. 10. [One wicked man destroys much good, Eccles. ix. 18. The malice, cunning, or violence of a single person, often produces immense injury.—V. g.]

10. Ἀλλὰ, different) from what [“none otherwise minded” than as] I write.—φρονήσει, you will think) when you read these things; comp. Phil. iii. 15.—οὐ δὲ, but he who) A distinction is drawn hereby between the seducer, of whom there is less hope, and the seduced.—ταράσσω—κρίμα, ὀσίς, troubleth—judgment, whosoever) ch. i. 7, 8.—βασάσει, will bear) as a heavy burden.—τὸ κρίμα, the judgment) which certainly hangs over him for so great a crime. The article gives force to the meaning.—ὁσίς ὢ ν ἦν, whosoever he may be) The disturber among the Galatians was a clandestine one. ὀσίς, whosoever, of whatsoever character.

11. Ἡ τι) still [as yet], ch. i. 10.—κηρύσσω, I preach) Hence

1 See App. When a word is put twice in the same passage in a double sense.
2 Wahl notices the paronomasia in the words πείδευσαι and πισμοιν. He gives the latter word a transitive meaning, Studium persuadendi allis ea que nobis placent et probantur—The desire to persuade others of what pleases ourselves and meets our approval. 'Ueberredungskunst.'—Ed.
3 This particle in the larger Ed. is reckoned rather as an uncertain reading, but by the margin of the 2d Ed: it is considered among the more certain,
we gather what had been said by this turbulent person, "that Paul himself preached circumcision;" and perhaps he took as a pretext the circumcision of Timothy; and yet the reason for his having done so in the case of the latter, a long while back, was quite different [from the grounds on which it was advocated by the disturber].—διάωςμαι, I suffer persecution) They persecuted Paul, because he did away with circumcision. It was now a useless rite, which, if Paul would have conceded to his opponents, there would have been immediate peace; but he did not yield. See how keenly the truth should be defended.—ὁρώ, then) If I were to preach circumcision, he says, there would at present be no offence of the Cross; but the offence still burns hotly. Therefore it is a false assertion, that I am a preacher of circumcision. —σκάνδαλον, an offence] among carnal men.—τοῦ σταυροῦ, of the Cross) the power of which is inconsistent with circumcision; ch. vi. 12, 14. The Cross of Christ itself is intended. There was a great blending together of Jews and Judaizers. Many more easily endured the preaching of the Cross of Christ, by mixing it up with circumcision and the preaching of circumcision. They thus still retained something.

12. 'Ἀποκατφονται, shall be cut off) Immediately after the re-proof concerning the past, Paul entertains [and expresses] good hope of the Galatians for the future; but he denounces punishment against the seducers in two sentences, which, by disjoining in the meantime the particle ὑφέλου, are as follows:—ὁ δὲ ταρασσόμενος ἥμας βαστάζει τὸ κρίμα, κ.τ.λ.; καὶ ἀποκατφονται εἰ ἀπαντατοῦντες ἥμας. That one concealed trouble, worse than the others, ver. 10, who boasted that Paul himself agreed with him about circumcision, is here, cursorily in passing, refuted, ver. 11; but the others also, who are disturbing the Galatians about the status of the Gospel [in relation to circumcision and the law], are threatened with being cut off. Thus the particle καὶ, and, retains its natural meaning, and these words cohere, βαστάζει—δὲ—καὶ ἀποκατφονται, as well as those, κρίνεται—δὲ—καὶ ἐξαφηλεῖται, 1 Cor. v. 12, 13: ἀποκατφονται is the future middle, and therefore also in the Germ. Vers. It is twice expressed in this verse.—E. B.

which, as often happens, so here, has a passive signification: it corresponds to the Hebrew word נֶזֶב, and is a conjugate of the verb ὑγιόττειν, ver. 7. Either the whole, when a part is cut off [the whole has the part cut off], or a part cut off from the whole, is said respectively ἀποκύστεω[ν. Some ascribe the former sense in this passage to the zeal of the apostle, so that the mutilation of the body of the circumcised [viz. by taking away not merely the foreskin, but the whole member] may be denoted; and, indeed, the LXX. often translate ἐπανάπτωσις by κόττω, ἀπόκτωσις, etc., especially Deut. xxiii. (1) 2, where ἀποκυστεώμενος is used for that, which the French here translate more than circumcised; but we can scarcely receive what is said by the apostle but by metonymy, i.e., that as persons cut off they may be debarred from the Church. Deut. as above. The second sense is more consistent with the gravity of the apostle, that he should speak thus: As the prepuce is cut off by circumcision, as a thing which it becomes an Israelite to want, so those shall be cut off, as a worthless prepuce, from the communion of the saints, and shall be accursed (anathema): ch. i. 7, and following verses. With a similar reference to circumcision, Paul, Phil. iii. 2, speaks of κατατεμαχή, concision; nor is it altogether foreign to the subject, what Απollon. in Philostr. v. 11, says of the Jews, already of old time, they not only cut themselves off from the Romans, but also from all men. Now, what is to be done with the particle ἐφιλον? Most construe ἐφιλον και ἀποκύστεωται; but ἐφιλον, though it is a particle of sufficiently frequent occurrence, is nowhere to be found construed with the future of the indicative. The Complutensian Edition acknowledging this fact, to avoid this difficulty, have given ἀποκύστεωται; but it is unsupported by the copies. There are many imprecaions in the sacred writings, and this word ἐφιλον is not used in any of their formulæ: nor would Paul in this passage, after a categorical (unconditional) denunciation, finally make war by a prayer against the disturbers of the peace. Στιγμῆ, the point, is put after ἐφιλον in the sixth Augustan. I think it will be found so in many MSS., if philologers would notice such things; for the comma is certainly in some

1 Beng. errs in this. D(A)G support ἀποκύστεωται: and sy Vulg. have 'abscindantur.' But ABC, the weightiest authorities, have ἀποκυστεώται, the difficulty of explaining which gave birth to ἀποκύστεωται.—Ed.
ancient editions, especially in that of Basle, 1545. Nay, ὄφελον may be very conveniently connected with the preceding words: ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ; ὄφελον,—was then the offence of the Cross taken away? I wish it were. ὤφελον is subjoined in reference to a thing desirable (such as is also noticed 1 Cor. iv. 8), as μὴ γένοιτο, iii. 21, is used in reference to a matter by no means pleasant; and as ἐκίνησα among the Greeks in cases of concession, or ἐστιν among the Latins. And, as in ch. ii. 17, after ἄρα is put μὴ γένοιτο, so here, after ἄρα is put ὄφελον. I wish that the Cross were a scandal to no one—I wish that all, along with Paul, may hereafter glory in the Cross, ch. vi. 14, 15.—οἱ ἀναστούντες ἰμάτια The same word as at Acts xvii. 6. It denotes, to remove a man entirely from the station which he occupies.

13. ἰδιώτης, ye So far am I from preaching circumcision, that I would rather show you liberty.—ἐν ἰλαθήριᾳ, [unto] concerning liberty) that you might rejoice in liberty. Your calling is not to παράστις, self-imposed restraints, but to liberty.—μόνον μὴ ἐιλαθήρια An ellipse of the imperative, having the εὐλαβείαν, pious precaution, subjoined, μόνον μὴ ἐλευθεροί ἦσαν τὴν ἐλευθερίαν, κ.τ.λ., only ye were not made free with this freedom, etc. [for an occasion to the flesh]: or else the accusative, τὴν ἐλευθερίαν, is put absolutely.—ἄφρομον, an occasion) for which the flesh is eager.—τὴν σαρκίν, to the flesh) ver. 16, 17.—όποι ἦσαν ἀγάπης, by love) ver. 14, 22.—δουλεύετε, serve) A beautiful antithesis.2

14. πληροῦσα, is fulfilled) Rom. xiii. 9, note.

15. Διό, but The opposite of the service to be rendered by love.—δακτυλίς, ye bite) [backbite] in reference to character. —κατέσθιτε, devour) in regard to possessions [resources].—ἀναλώθετε, be consumed) strength of soul, health of body, character, and resources, are consumed by broils and sorrows. [Ah! how lamentable the extraordinary number of those, of whom the one cuts off the life of the other. Men of harsher disposition, careless and unthinking, consume others—those of softer disposition, silently swallow down (suppress the expression of) their anxiety, and die prematurely.—V. g.]

1 "Super libertate." With respect to, with a view to a state of liberty.—Ed.

2 If you will have the bondage of service, then serve one another: in antithesis to ἐλευθερίαν.—Ed. 

VOL. IV.
16. Ἀλγω δὲ, but I say) He goes on to explain what he proposed at ver. 13.—τινὲς ματι, in the Spirit) See [ver. 18, 22, 25, ch. vi. 1–8] Rom. viii. 4, note.—οὗ μὴ τελέσητε) ye shall not fulfil.

17. Τὸ δὲ τινὲς) and, on the other hand, the Spirit against the flesh. The word ἐπιθυμεῖ itself, or, inasmuch as that word is taken in a bad sense, another analogous to it [not lusteth, but desireth, tendeth] is to be supplied. There is certainly an elegance in the ellipsis orzeugma [use of ἐπιθυμεῖ in the double sense].—ἀντίςεις, are contrary) ἀντιπαραγιας, in a mutual serious contest.—ὁ δὲ, whatsoever) Carnal men do whatsoever they will; although sometimes the flesh wars with the flesh. In regard to those who repent, their condition is different, and that too a wonderful condition; for the Spirit strives against the flesh, and itsbad course of action: the flesh against the Spirit, and itsgood course of action; so that (ὅτα) neither the one nor the other can be fully carried out. In such a state, as being doubtful, many bad and many good actions are prevented; but where the Spirit conquers, ver. 18, the issue of the conflict is decided. This more summary statement in some measure corresponds to those things, which are fully explained, Rom. vii. 14, etc.; although, in the present case, the state presupposed is rather one already spiritual.

18. Πινέγματι, by the Spirit) of God, Rom. viii. 14, and of liberty.—ἀγιοθε, ye be led) The middle voice; see Rom., as above, with the annot.—πῶ τῷ νίμων, under the law) Rom. vi. 14, 15.

19. Φανερὰ δὲ, now manifest) The flesh concealed betrays itself by its own works, so that its discovery is easy.—τὰ ἔργα, the works) unfruitful [as opposed to “the fruit of the Spirit,” ver. 22]. The works, in the plural, because they are divided and are often at variance with one another, and even severally [taken each one by itself] betray the flesh. But the fruit, being good, ver. 22, is in the singular, because it is united and harmonious. Comp. Eph. v. 11, 9.—ἀστρα, which) He enumerates those works of the flesh, to which the Galatians were most prone; on the other hand, also those parts of the fruit of the Spirit,

1 Ye give yourselves up to the leading of.—Ed.
which needed to be most recommended to them; comp. ver. 15. He maintains this order, that he may enumerate the sins committed with our neighbour, those against God, those against our neighbour, and those in regard to ourselves; and to this order the enumeration of the fruit of the Spirit corresponds. —ἀμαρτία, ἁλίγχεια, uncleanness, lasciviousness) 2 Cor. xii. 21, note. 

20. Ψαιμασία) See LXX., Exod. vii. 11, and in many other passages. That Paul is not speaking here of natural poisoning by potions, but of magic, is evident from this, that he joins it not with murder, but with idolatry. Comp. Rev. xxi. 8, note.—ἀγαρσασίαι, seditions) respecting civil affairs.—ἀἱρεσίαι, heresies) respecting sacred things: 1 Cor. xi. 19.

20, 21. Ζηλοὶ—φθειροι, emulations [jealousies]—envyings) Both emulation [jealousy] and envy are dissatisfied with the advantages enjoyed by another;—emulation [jealousy], for the sake of the man’s own advantage; envy, even without any advantage to the person himself.—ἐρίδεια) This differs from ἐρείς: ἐρις, Hader, quarrel, dispute; ἐρίδεια, Triitz, brawling, defiance. ἐρίδεια implies a wish to be greater, ἐρις wishes at least not to be less.¹—πτελεγη, I tell you before) before the event.—ὑμῖν, to you) The maintainers of justification by works are often careless.²

22.³ Ἄγαπη, love) It is this grace, as the leader, that⁴ introduces the family. Fewer words are used with respect to what is good, because good is more simple, and one virtue often has many things contrary to it; comp. Eph. iv. 31.—χαίρε, joy) concerning things that are good.—χρηστότης, ἀγαθοσύνη) differ.⁵

¹ Engl. Vers. renders it weakly strife, and ἐρις previously (or ἐρείς, Rec. Text in oppos. to AB), variance. Wahl derives ἐρίδεια from ἐριδος, a man who does bodily work for pay: and explains it, the utmost envy shut up in the breast, and a proneness to scheming plots. Here ἐρίδειας will thus be factions, and the bad artifices of the factious.—Ed.
² τὰ τοιαύτα, such things) If any man is guilty, not indeed of all those things, but at least of some or one of them, he has lost the kingdom of God. —V. g.
³ Ο χαρτός, the fruit) Singular, not plural. The works of the flesh are many, and these, too, scattered; the fruit of the Spirit constitutes an entire whole, and that, too, united.—V. g.
⁴ Or else, “With this Grace as the leader Paul introduces the family.”—Ed.
⁵ Jerome, Comm. ad Gal. v. 22, explains χρηστότης as Benignity conciliatory towards others: but ἀγαθοσύνη as goodness, which, though ready to do
GALATIANS V. 23—26.

χριστότης is rather to be referred to another, ἀγαθωσύνη, goodness, as it were pouring out, viz. spontaneously.—πίστις) τοῦτον, consistency [steadiness], fidelity, to which are opposed seditions and heresies. Weigh well also the order of the words.

23. τῶν τειότων, against such [persons]) This is the same, as if he had added, after temperance, the expression, and things similar to these; although the very want of the copulative conjunction [the asyndeton] has this force, Matt. xv. 19, note: τῶν τειότων is in the masculine; with which comp. ver. 18, 21, at the end; where εὐσοσοντες is added, which is now as it were compensated for by τοιοῦτον [such persons]: 1 Tim. i. 9, 10, at the beginning.—οὐχ ἔστι νόμος, there is no law) The law itself commands love. [And therefore the kingdom of God is judged not to be unworthy of such persons.—V. g.]

24. οἱ δὲ τῶν χριστοῦ, Moreover they who are Christ’s) He resumes the proposition laid down at ver. 18.—τῶν σάρκων, the flesh) of which ver. 19, 20.—ισταθρωως, have crucified) They do so with Christ, Rom. vi. 6, by having received baptism and faith. They have it crucified at present [they have the flesh now in a state of crucifixion]. Supply, and the Spirit is strong within them. This is included in ver. 24 from ver. 22.—παθήματοι, with the passions) The lusts spring from the passions, and are nourished by them. The affections and appetites both deserve the same punishment as the flesh. [The passions are those that are violent, boisterous, and outrageous. The lusts, on the contrary, calmly seek after what is calculated to minister food to the senses.—V. g.]

25. Εἰ, if) He returns to exhortation; Walk, he said at ver. 16, now, σταθημεν, let us walk. From the beginning of the spiritual life, the walk which is ἵνα κατὰ σταθήμεν, i.e. κατὰ τάξιν, a walk in due order or regularity (says Eustathius), ought to be maintained. Comp. concerning the wicked, Col. iii. 7.—σταθημεν, let us walk) The same word occurs, vi. 16. [They live in the Spirit, are moved (by the Spirit), and are spiritual. —V. g.]

26. Μὴ γίνωμεν, let us not become [Engl. Vers., not so well, be]) Those who do not carefully walk in the Spirit, fall in the next place into the desire of vain-glory, of which two effects are good to others, is not of such a winning aspect and of such sweetness of manner as χριστότης. Comp. ζηνίς χριστός, Matt. xi. 30.—Ed.
here mentioned.—κενόδοξοί) See Chrys. de Sacerd.¹ § 587.—προκαλομένου, provoking) to envy. The relative exists on the part of [has reference to] the stronger.—φθονοῦντες, envy ing) The correlative exists on the part of [has reference to] the weaker.

CHAPTER VI.

1. ἀδελφοί, brethren) An admonition peculiarly suited to the Galatians now follows.—ἰδιν καὶ, if even) He who provokes, often considers another as the person provoking; but if another has been really overtaken in a fault, still we ought not to consider ourselves provoked, but rather to consult [to have regard to] the benefit of the other: ἵνα καὶ denotes a thing easy to occur, but not of too frequent occurrence with spiritual persons.—προκαλημένος, has been overtaken) The passive, as well as the appellation, man, refers to the procuring of pardon; but the preposition πρὸ, before [the over in overtaken], is to be referred either to the offence, comp. Wisd. xvii. 17, προκαλημένος, or rather to the party injured, so that he is said to have been overtaken [first taken, i.e. before we injured him]—without our injuring him—who, without receiving any injury, has injured us. As Herodian says, l. 5, τῶν ἐνεργοῦντας προκαλημένοις, those who have been formerly benefactors.—ἐν τοῖς παραπτώμασιν, in some fault) for example, vain-glory, v. 26: or a return to legal bondage; comp. the (τῷ αὐτῶν παραπτώματι) through their fall [i.e. the Jews’ fall into legal bondage, and consequent rejection of Jesus], Rom. xi. 11, 12.—οἱ πνευματικοί) you, who are strong in the Spirit, and watchfully observe that fall. So, the strong, Rom. xv. 1. This agrees with in the Spirit, which immediately after occurs (comp. ch. v. 25).—καταρτίζετε) restore him, as a member of the Church. All, who can, should

¹ What then, says he, is the food of those wild beasts? (he means the affections of the soul): the food of vain-glory (κενόδοξος) is honour and praise; and of folly (ἀπονοιας), the greatness of power and authority; and of envy (βασανισμος), the celebrity of our neighbours; of avarice, the ambition of those who supply the occasions; of licentiousness, luxury, and the perpetual intercourse with women—and the one is the food of the other.—E. B.
assist.—προφυτέω, of meekness) In this is the power of curing: this is the pre-eminent characteristic of the spiritual man [comp. ch. v. 22].—σκοτών, looking) The singular after the plural. Every one ought to attend to himself.—καὶ σὺ, thou also) When one is tempted, another is easily tempted; especially if he wishes to cure another, and does not maintain meekness.—πειρασθῇς, thou mayest be tempted) in the same or in some other way.

2. Τὰ βάρη, burdens) Every fault is indeed a burden: in ver. 5, φορτίον; φορτίω is a burden proportioned to the strength of him who bears it; βάρη are burdens which exceed his strength.—βαστάζετε, bear) constantly and steadily: do not give your help once and no more.—καὶ οὕτως ἄναπληρώσατε, and thus fulfill) [ad-implete]. The imperative, including the future of the indicative, as John vii. 37: ἀνά presupposes some defect to be made good [or, to be repaired] by the Galatians.—τὸν νόμον τοῦ Χριστοῦ, the law of Christ) A rare appellation; comp. John xiii. 34; Rom. xv. 3. The law of Christ is the law of love. Moses has many other precepts. These words, burdens and the law, involve a Mimesis\(^1\) in reference to the Galatians, who were eagerly trying to come under the burden of the law.

3. Δικαιὸς ἐναί τι, seems to be something) in the Spirit. Whoever does not think himself to be something, he and he alone bears the burdens of others.

4. Τὸ δὲ ἐργον, but his own work) Again by anticipation another extreme is obviated, lest, whilst assisting others, we should forget ourselves.—ἐργον) a real work, not a mere opinion concerning one's self.—εἰς ἑαυτὸν μόνον, in regard to himself alone) Many, while they compare themselves with others, who seem to be inferior to them, are apt to glory: therefore Paul dissuades them from this comparison. We should not even glory over our own good qualities and deeds; much less over the vices of others, from which we are free. While he excludes glory from the latter, he seems to concede glorying over the former; but the concession is not great, for the proving of a man's own concerns will at once start many objections, by which glorying will necessarily be diminished: moreover, presently after he speaks not

\(^1\) See App. An allusion to the opinions or words of him whom you wish to correct.—Ed.
of glorying, but of \( \phi \rho \tau \iota \eta \nu \), a burden. Nay, the very word glorying, used by Mimesis,\(^1\) at the same time includes the contrary.—\( \tau \iota \kappa \alpha \beta \chi \gamma \eta \mu \alpha \), glorying\) that, by which he says: I am something. —\( \zeta \tau \iota \, \alpha \varepsilon \nu \, \gamma \iota \beta \sigma \iota \iota \, \pi \iota \, \gamma \iota \), shall have\) he himself being judge.

5. \( \phi \rho \tau \iota \eta \nu \), a burden) either heavy or light. Comp. \( \beta \alpha \rho \iota \nu \), ver. 2.—\( \beta \alpha \alpha \tau \alpha \zeta \iota \, \pi \iota \, \gamma \iota \beta \sigma \iota \iota \), shall bear\) in the Divine judgment. The future, the antithesis to which is in the present \[Bear ye\] in ver. 2. There is however a “semiduplex oratio” in these words, so that the one is simultaneously indicated by the other.\(^2\) Glorying is used as an “ad hominem” argument, because the other exhibits \[shows on his part\] false glorying: this is taken away from him, and the peculiar testimony of a good conscience is also in the meantime called glorying, in the way of paraphrase.

6. \( \kappa \omega \nu \nu \eta \iota \tau \omega \, \delta \zeta \, \text{but let him communicate} \) \[The connection is this]\ Paul means to say, When I said \[Every man shall bear\] his own burden, that should not be turned to an argument for the diminution of your liberality. \( \kappa \omega \nu \nu \eta \iota \tau \omega \), just in the same way as the Latin participo, includes the idea both of receiving and giving a share; here, the idea is of giving, as in Phil. iv. 15, very elegantly.—\( \iota \nu \, \tau \alpha \alpha \nu \, \alpha \gamma \alpha \beta \iota \zeta \iota \), in all good things\) in every kind of resources, as the occasion may require \[as the case may be\].

7. \( \Theta \theta \varepsilon \, \iota \iota \, \mu \mu \kappa \tau \pi \rho \gamma \iota \zeta \tau \alpha \iota \) The verb is in the middle voice. God does not permit empty promises to be made to Him \[empty words to be imposed on Him:\] lit. smoke to be sold to Him, “Sibi fumos vendi”\]. The expression, which is by no means common,\(^3\) seems to allude to the LXX., and indeed to Prov. xii. 8, \( \nu \theta \rho \alpha \chi \alpha \rho \delta \iota \sigma \zeta \) \( \mu \mu \kappa \tau \pi \rho \gamma \iota \zeta \tau \alpha \iota \), so that the meaning is: God is not \( \nu \theta \rho \alpha \chi \alpha \rho \delta \iota \sigma \zeta \), slow of understanding \[like the man in Proverbs\], but judges truly, and does not keep silence without a purpose, or for ever; Ps. l. 21. They endeavour to mock Him, who think thus: I will sow to the flesh, and yet I will persuade God to give me the harvest of life.—\( \nu \pi \iota \, \alpha \iota \nu \), whatsoever) whether bad or good.

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\(^1\) Alluding to the opinion of the Galatians, not to his own opinions.—Ed.

\(^2\) See App. The present is understood in ver. 4, where the future is used; and the future is understood in verse 2, where the present is used.

\(^3\) Th. \( \mu \mu \kappa \tau \pi \rho \), the nostrils: properly, to sneer at one with the nostrils drawn up in an expression of contempt. Wahl here takes it “padiator illudi mihi.”—Ed.
στεῖρος, a man soweth) especially of his resources; 2 Cor. ix. 6.—αὐτῷ, a man) any man.—τῷ θεῷ, that very thing)—δερίσαι, he shall reap) The epistle seems to have been written in the time of harvest. Prov. xxii. 8,—ο στεῖρον ξαύλα δερίσαι κακά, he that soweth worthless things shall reap evil ["iniquity—vanity," Engl. Vers. from Hebr.]

8. Εἰς, into) as into [upon] the ground.—τῷ πνεύμα, the Spirit) Here his is not added [as in "his flesh"]. In ourselves we are carnal, not spiritual. The flesh is devoted to selfishness.—ζωῆν αἰώνιαν, eternal life) The article is not added, for the question here is not about faith, but about the fruit of faith.

9. τῷ When we do good, perseverance ought to be added.—τῷ καλῷ πνεύμα, doing good, well-doing) The expression is different in ver. 10, ἔργα ζωῆς τῷ ἁγίῳ, let us work what is good: comp. in all good things, ver. 6.—ιδίῳ, at the proper season) after the sowing. We must wait in the meantime. Add the note to 1 Tim. vi. 15. Then sowing will be beyond our power.—μὴ ἐκλαύμενον, to be weary of, is in the will (velle): ἐκλύσασαι, in the power (posse). μὴ ἐκλάσασαι, to faint, is something more than ἐκκακεῖν. Both are to be referred to the sowing; for ἐκλύσασαι arises from an internal relaxation of the powers. So the LXX., ἐστὶν μὴ ἐκλαύμενον, be not faint, Prov. vi. 3. Chrysostom therefore interprets it, that no one should be fatigued in it, as in a worldly harvest.

10. ὁ, as, as far as, at whatsoever time, in whatever manner and place. Comp. Eccles. ix. 10, ἀνάξ, LXX. οὐ τε δύναμις σου, as thou art able, whilst thou art able.—καιρόν) time, viz. that of the whole life, and in it the more convenient part of that time. So καιρὸν ἐκεῖνος, 1 Macc. xv. 34.—εἴκοσι, we have) For we shall not always have it. Satan is sharpened to greater zeal in injuring us by the shortness of the time; Rev. xii. 12. Let us be sharpened to zeal in well-doing.—τούς οἰκείους τῆς πίστεως, the household of faith) Every man does good to his relatives; believers do good to their relations in the faith, especially to those, who are entirely devoted to the propagation of the faith, ver. 6. So the apostle commends faith itself in this passage, which forms the end of the discussion.

11. "ἴδετε, see) The conclusion.—πολὺς γράμματα) in how large letters, i.e. how large a letter: just as long letters [longe
literae] is the expression used for a long epistle; the quantity is not to be referred to the single letters, but to them when joined together. The Epistle to the Hebrews is longer, which however is said to be short, xiii. 22; but this is said to be long, because it was on one subject, by the hand of Paul himself; and on a point regarding which the Galatians ought to have been long ago well established. Also the former is compared to hortatory, the latter to polemic theology.\(^1\) He had not heretofore written a longer epistle.

12. "\textit{Os'ai as many as.—εὐπροσωπὴσαι} to make a fair show before you: comp. 2 Cor. v. 12.—ἀναγκάζωσιν, constrain\) by their example, ver. 13, and importunity. The same word occurs, ch. ii. 3, 14.—μόνον, only\) Such persons therefore wished to be considered in other respects as Christians.—\textit{διώκωνται, they should suffer persecution\) from the Jews, or even from the Gentiles, who now bore more easily with the antiquity [antiquated usages] of the Jews, than with the supernatural novelty [new doctrine and rule\) of the Christian faith.

13. \textit{Αὐτοί, they themselves\} So far from it being their interest, that the law should be observed by you.—σαρκί, in your flesh\) if it be circumcised.

14. \textit{Ἐμοὶ δὲ, but as for me\) I should be sorry to be a partaker of such things as those.—μὴ γένοιτο καυχάσωμαι} Josh. xxiv. 16, ἀλλὰ, μὴ γένοιτο ἡμῖν καταλιθεῖται Κυρίων, God forbid, that we should forsake the Lord.—καυχάσωμαι, to glory\) We have a specimen of this sort of glorifying, 2 Cor. v. 15–19; Phil. iii. 8, etc.—\textit{ἐν τῷ σταυρῷ, in the cross\) which has nothing to do with circumcision of the flesh. To glory in the cross\(^2\) is an Oxymoron.—\textit{ὅδε ὦ, by which\) the cross: for the apostle is speaking here chiefly of the cross; and if the ὦ ὦ should even be referred to Christ, still the cross must be regarded as the ground on which this reference would be made. That, by which anything whatever is such as it is, possesses the same nature in a higher degree.—κύριος ἐσταθμωσα, the world has been crucified\) The world, with its ‘elements,’ has no longer dominion over me; ch. iv. 3. There is a gradation from the flesh [ver. 13] to the world [in this 14th verse].—

\(^1\) And as compared respectively with their subjects, the Epistle to the Hebrews was short, that to the Galatians long.—\textit{Ed.\)

\(^2\) The cross, and to glory, being contraries.—\textit{Ed.\)
GALATIANS VI. 15–17.

καὶ γὰρ τῷ κόσμῳ, and I to the world) The world is at variance with me: I could not, though I were willing, henceforth gain any favour from the world. This cross includes death, Col. ii. 20.

15. οὕτω γὰρ περιτομὴ τι ἐστὶν οὕτω ἄκροβυστία) So it is according to a very old reading. The more recent reading is in conformity with ch. v. 6. Both circumcision and uncircumcision are not merely of no avail [ἰσχύω], but they are [ἐστὶν] nothing: but there is truly [something, nay, everything in] the new creature and glorying in the cross of the Lord Jesus Christ.—καὶνὶ πτιαζ) the new creation arising from the cross of Christ, Eph. ii. 15, 16. This is opposed to “old things,” 2 Cor. v. 17.

16. Κανένι, rule) This refers chiefly to teachers.—εἰρήνα, peace) May it be, and it shall be. On peace, comp. Eph. ii. 14–17.—ἐκ ἄντων, on them) In antithesis to the uncircumcision [those uncircumcised, viz. the unbelieving Gentiles].—καὶ ἐλεος, and mercy) Rom. xv. 9.—καὶ ἐστὶ τὸν Ἰσραὴλ τοῦ Θεοῦ, and on the Israel of God) In antithesis to the circumcision [the Jews]. The Israel of God are believers of the circumcision, or Jewish nation [Phil. iii. 3]. The meaning of the apostle, which is by no means Jewish, has beautifully seized on an expression inconsistent with the idiom of the people; for the Hebrews do not say, Israel of God; nor do they even use the proper name in the construct state.

17. τοῦ λαοτοῦ, from henceforth) The mode of breaking off the discourse.—κόσμος, labours [trouble]) Polemic theology, seriously discussed, is a laborious task to godly men; ver. 11, note; and iv. 20. See the second Antisturmius of L. Osiander, p. 87, 107: κόσμοι, labour and anxiety of mind, Matt. xxvi. 10 [Why trouble

1 Tischend. reads οὕτω γὰρ, omitting ἐν γὰρ Χριστῷ Ἰσσω, with B Syr. and Theb. But Lachm. and Rec. Text read the latter words, with ACD(Λ)G fg Vulg. Rec. Text has ισχυει with Vulg.; but ABCDGfg Origen have ἐστιν.

—Ed.

2 The Germ. Vers. agrees with the Gnomon here, although the larger Ed. has reckoned the shorter reading among those less sure. The margin of the 2d Ed., by the mark β, agrees with the Gnomon and the Vers. There is the same reason for the word ἐστὶν, to which, by a more recent decision, ισχυει ought to yield.—E. B.

3 i.e. They do not put two proper names together in such a construction as “the Israel of God.”—Ed.
(κόπους παρέχετε) ye the woman?].—μηδεὶς παρεχέτω, let no man cause me) Herein there is Ἀποστολία, severity, by virtue of his authority as an apostle.—ἰὼ γὰρ, for I) Affliction should not be added to the afflicted.—τὰ στίγματα, the marks) from the lash, Acts xvi. 23. These marks of stripes rendered Paul infamous in the eyes of the world, but in reality conferred on him great dignity, for by these he was known to be a servant of Christ. Marks in the body are opposed to the mark of circumcision, the body of Paul [himself] to the flesh of others, ver. 13 [the false teachers “glorying in the flesh” of their followers when circumcised].—τοῦ Κυρίου, of the Lord) Col. i. 24, “of the afflictions of Christ.”—βαστάζω, I bear) so that I consider it an honour to me, ver. 14. Therefore they will be disagreeable to me, who please themselves in any other way.¹

18. Ἡ χάρις, grace) This is in consonance with the whole epistle.—μετὰ τοῦ πνεύματος ὑμῶν, with your spirit) having vanquished the flesh, ver. 1; comp. 1 Thess. v. 23; 2 Tim. iv. 22; Philem. ver. 25.—ἀδιέλφου, brethren) The severity of the whole epistle is thus softened; comp. i. 6, note.

¹ Who seek occasion for glorying in anything but the Cross of Christ. —Ed.
ON THE

EPISTLE TO THE EPHESIANS.

CHAPTER I.

1. \(\text{Θελήματος, the will}\) So ver. 5, 9, 11.—\(\tauοίς \ αγίωσ \ τοίς \ οόσι, \ καί \ νιστούς, to the saints and faithful, who are\) in all those places to which Tychicus went with this epistle. It appears from the records quoted in the Apparatus, that no city was mentioned by name\(^1\) in this inscription, whence some have supplied \(\text{Laodicea}\) (although all that had a separate reference to the Laodiceans, was explained by Paul in the epistle written to the Colossians about the same time, ch. iv. 15, 16); others, \(\text{Ephesus}\) : either of them might be before the mind of the apostle; for Paul no doubt told Tychicus whither he should go,—to Laodicea, for example, and thence to Colosse, which was in the neighbourhood of Laodicea, and either first or last to \(\text{Ephesus}.\) Wherefore our annotations are now and then specially applicable to the \(\text{Ephesians}.\) Nevertheless, in this passage, \(\tauοίς \ οόσιν, \ i.e. \ those \ who \ are \ present,\)^2 is said absolutely, as Acts xiii. 1,

\(^{1}\) Lachm. reads \(\text{εν \ Εξίωσ}, \) with \(\text{AD(Λ)Gfg} \) Vulg. and marg. of \(\text{B} \) corrected later; but \(\text{B} \) omits it, and Jerome, 7,545a, attests that Origen did not know of the words. Basil mentions that old fathers before his time in some ancient copies omitted them. Marcion in Tertullian is accused of having added \(\text{ad Laodicenos}.\) Jerome says, that some suppose the saints at \(\text{Ephesus}\) were addressed by a title, or \(\text{vocabulum essentiae, so that those who are should be so called from Him who is}^{-};\) whilst others read simply \(\text{those who are at Ephesus.}^{-}\) —Ed.

\(^{2}\) The saints that there are.—Ed.
xartā τὴν οἶκον ἐκκλησίαν, in the church that was at Antioch; and Rom. xiii. 1, αἱ δὲ οἶκοι ἐκκλησίαι, and the powers that be [the existing powers]. Paul, when writing to the churches planted by himself, generally mentions many circumstances concerning present and former events, having reference to himself or the churches; but he had been at Ephesus, and that too for a long time, not many years before, Acts xx. 31. Why then does he write as a person unknown, ver. 15, ch. iii. 2, 4? and why does he descend less to particulars in this epistle, than in any other? Why, at ch. vi. 23, 24, does he conclude in the third, and not in the second person, as he always does on other occasions? Why does he add no salutations, which, however, he does not omit even in the case of the Colossians? Why does he not mention Timothy, whom, however, he joins with himself, Col. i. 1? For, the close resemblance of the style of writing [the texture of composition] in both, the same mention in both of their bearer, Tychicus, and many other circumstances, confirm the fact, that each of these epistles, this and the one to the Colossians, was sent at one time. Why does he only call them brethren at ch. vi. 10? Ans. All these things are indeed proofs, that Paul so drew up the whole letter, that it might be publicly read, or privately perused, both at Ephesus and in many of the churches of Asia, to which, as having been perhaps pointed out to him by name, Tychicus would go, and that all might receive it as if it had been addressed to themselves; comp. Col. iv. 16; 1 Thess. v. 27. So far as this matter was concerned, full liberty (a carta bianca) was granted. “We must observe,” says Usher, at A. M. 4068, “that, in some ancient copies, this epistle was inscribed in general terms, as was usually done in writing evangelical letters, to the saints who are . . . and to the faithful in Christ Jesus: as if it had been sent first to Ephesus, as the principal metropolis of Asia, and was thence to be transmitted to the other churches of the same province, with the insertion of the name of each, etc.” It may be said: Paul wrote this epistle before he had seen the Ephesians. Ans. He had formerly [previous to his visit to Ephesus, Acts xix., xx.] suffered no bonds so well known and so long, Acts xvi. 35, xviii. 10; but these, which he mentions [in this epistle], were remarkable and distinguished, Eph. iii. 13,
vi. 20. As regards the rest of the inscription, holiness is put before faith, ver. 4, 11, 12, where also the word ἀγαθοσθανι is before hope; moreover, at 2 Thess. ii. 13; 1 Pet. i. 2. It belongs to God to sanctify [set apart as holy to Himself] and claim us to Himself; to us, according to the gift of God, to believe.

3. Εὐλογηθεὶς—εὐλογήσας—εὐλογίς, Blessed—who has blessed—with blessing) An Antanaclasis. God has blessed us in one sense, we bless Him in another. The doxologies at the beginning of the apostolic epistles are quite in consonance with the sense of the grace which characterizes the New Testament. It is almost in this way that the first Epistle of Peter commences, which was also sent into Asia, and therefore to Ephesus. Paul writes with an affection that had been greatly elevated [sublimed] by adversity; and this epistle furnishes a remarkable specimen of the evangelical mode of discussion on the thesis [proposition, i.e. the broad general truth of the Gospel]; and, from the third to the fourteenth ver. of this ch., it presents an abridgment of the Gospel [respecting the grace of God.—V. g.]; [and that, too, in such a way, that the blessed work of Christ, ver. 7, and of the Holy Spirit, ver. 13, is inserted each in its proper order.—V. g.] Hence he refutes no error, and rebukes no fault in particular, but proceeds in a general way. And how great soever may be the light which may be obtained from ecclesiastical history, with respect to the Epistle to the Colossians, in other respects parallel, it is less needed in this epistle. He writes with great propriety to the Ephesians, too, regarding the recent union of the Jews and Gentiles; for the temple at Ephesus had been the stronghold of Paganism, as on the contrary the temple at Jerusalem had been the stronghold of Judaism.

Here follows a summary of the Epistle:

I. The Inscription, i. 1, 2.

II. The Doctrine pathetically set forth.

1. Blessing God for the whole range of heavenly blessing bestowed by Him, ver. 3–14; and then thanksgiving and prayers for the saints, 15–ii. 10.

1 προεπικότας, which Engl. Vers. renders trusted, instead of hope.—Ed.

2 See App. It is the same word occurring in a different sense.
II. A more special admonition concerning their formerly miserable, but now blessed condition, ver. 11-22; and then the apostle's supplication, that they might be strengthened, iii. 1, 2, 14, 15; with the doxology, 20, 21.

III. THE EXHORTATION.

i. General—that they should walk worthily, as

1. The unity of the Spirit and diversity of gifts, iv. 1, 2, 7, 8.
2. As the difference of their heathen and Christian state require, 17-24.

ii. Special—

1) So that they should avoid

1. Lying, 25.
2. Anger, 26, 27.
3. Theft, 28.
5. Bitterness, 31-v. 2.
6. Impurity, 3-14.
7. Drunkenness, ver. 15-20; the virtues being everywhere commended to which those vices are opposed, with the addition of submission, 21.

2) That they should do their duty,

1. As wives and husbands, 22, 23, 25, 26.
2. As children and fathers, vi. 1, 2, 4.
3. As servants and masters, 5, 6, 9.

3) And, lastly, an exhortation to the spiritual warfare, 10, 11, 19, 20.

IV. CONCLUSION, 21, 22, 23, 24.

There is a great resemblance between this epistle and that to the Colossians, which has been already noticed; wherefore the two writings may be advantageously compared together.—ἐν πᾶσι, with all) Paul describes the source and the archetype of this blessing, He has chosen us, having predestinated, ver. 4, 5; also its nature, He hath embraced us in His grace, ver. 6; also its parts, remission, etc., ver. 7, 8.—Ὑλογια, with blessing) The
very term denotes abundance.—πνευματικός, spiritual) a thing peculiar to the New Testament.—ἐν τοῖς ἰσωρομανίας, in heavenly places) The term spiritual is hereby explained. Often in this epistle he mentions the heavens: ver. 20, ch. ii. 6, iii. 10, vi. 12. The glorious abode of the heavenly inhabitants.—ἐν Χριστῷ, in Christ) To this is to be referred the following verse, according as—in Him. Here now he somewhat slightly touches upon the three persons of the Godhead, who are concerned in our salvation. The Heavens belong to the Father [the First Person]: he expressly names Christ Himself [the Second Person]: the Holy Spirit [the Third Person] produces spiritual blessings. Paul treats of all in succession subsequently. [Certainly the apostle had before his eyes, in this passage, the whole career of Christ, from His birth to His ascension. He contemplates His birth in this verse, then His circumcision, wherefore at ver. 5, and not till then, the name, Jesus, given to Him at His circumcision, is expressed; at ver. 6, the baptism of the beloved Son is pointed to by implication; which, at ver. 7, the bloody suffering of death follows, and finally His resurrection and ascension, at ver. 20, etc.—V. g.]

4. Καθὼς ἐξελέξατο ἡμᾶς, according as He has chosen us) The blessing corresponds to the [prior] election, and follows upon it and makes it manifest.—ἐν Χριστῷ, in Him) iii. 11. These things presuppose the eternity of the Son of God; for the Son, before the world was made, was not merely the future, but even then the present object of the Father's love; John xvii. 24, 5; otherwise the Father would not have loved Him in [or for] Himself [per se], but likewise through another [per alium: God would have loved in connection with the Church, not in Himself purely].—πρὶν, before) John xvii. 24.—ἐἶναι, to be) i.e. τοῦ ἐϊναι, that we should be.—ἀγιός, holy) positively.—ἀμώμους, without blame) without evil and fault [ch. v. 27].

4. 5. ἐν ἀγάπῃ προφορίας ἡμᾶς, having predestinated us in love) Many construe these words with the preceding, holy and without blame before Him in love. The terms, I love, love, loved, are very prevalent in this epistle both ways, so that either the love of God to us, or ours to Him, may be denoted; but it is most consistent

1 “Accepted in the Beloved.” As the Voice at His baptism said, 'This is my beloved Son,’ in whom, etc.—Ed.

OL. IV.
with the very beginning of the epistle, that "love should be construed not with _holy_ and _without blame_"—an expression which is likewise used without express mention of _love_, ver. 27—but with the subsequent description of adoption;¹ comp. ch. ii. 4, 3; 1 John iii. 1: and that the love of God should be celebrated before ours. In this way the sum of those things which follow, will be in _love_, ver. 5, at the end. So _love_ is put at the beginning of the section [tmematis], ch. iii. 18. And in turn, on the other hand, the word _having predestinated_ is much more emphatic, if we consider it to be placed at the beginning: and everywhere the apostle, especially in this chap., closes the period with some clause, which, in respect of what goes before, is equivalent to a Synonymon,² and in respect of what follows, is equivalent to a Thema [the main proposition]. If this be attended to, and the connection by participles and relatives be observed, the analysis will be cleared from all difficulty. This is the custom of the ancients, quite different from our present method, which proceeds by many divisions and sub-divisions (sub-distinctions) set forth expressly and prominently.——_προορίσας_, _having predestinated_ The participle depends on _He has chosen_: Rom. viii. 29. Chosen from among others, they are predestinated to all things which belong to the obtaining of blessedness, ver. 11.—_κατὰ τὴν εὐδοξίαν_, according to the good pleasure) We are not allowed to go beyond this good pleasure either in searching into the causes of our salvation or of any of the Divine works, ver. 9. Why needest thou to philosophize about an imaginary world of optimism? That which thou oughtest to take care of is, lest thou thyself be bad. Nor was there anything in us which deserved love.——_τοῦ θεραματος_, of _His will_ ver. 9, 11, 1.

6. Edz, to) The end aimed at.—_ἐπανον δόξης τῆς χάριτος_, the praise of the glory of _His grace_) The praise of _His glory_, ver. 12,

¹ The margin of the larger Ed. had preferred this mode of connecting the words by punctuation; the margin of the 2d Ed. leaves it an evenly balanced question as to that other, by which the words _is any grace_ are referred to the preceeding; and the Germ. Vers. distinctly exhibits it.—E. B.

Both Lachm. and Tischend. join _is any grace_ with _προορίσας_: but Engl. Vers. with _κατευθυνον αυτον_, "Without blame before _Him_ in _love_."—Ed.

² See App. An accessory proposition added to the principal one.—Ed.
14. The praise of grace takes its rise first in order, ver. 7, then afterwards the praise of the glory [concerning “the glory,” comp. ver. 6, 17, 18.—V. g.]—ἐν ἀριτί. Words that are conjugate [χαρίτος—ἐχαρίτωσιν], as ἀγάπη—ἡγάπησαι, ch. ii. 4—ἐχαρίτωσιν) χαριστόν, of the same form as ἀγαθόν, δυναμόν, ἐντυσόν, εὐδόκιον, ἐξηλόν, διανατόν, κατακόρυφον, κυκλών, κ.τ.λ., signifies to render acceptable, to embrace in the arms of grace; of which the immediate consequence is blessing: comp. Luke i. 28 [Χαῖρε ἐχαριτωμένη, which is followed by the blessing Κύριος μετὰ σοῦ]. To this refer of His grace, here, and in ver. 7.—ἡγαπημένω, in the Beloved) the Only Begotten Son. A suitable Antonomasia. Love signifies more than grace. See 1 Pet. ii. 10, where, concerning those who have “obtained mercy” things are spoken such as that the title, The beloved, stands far pre-eminent above them. ἐλεος, mercy, necessarily presupposes previous misery, but not so love.

7. Ἐχομεν, we have) in the present.—τὴν ἀπολύτρωσιν—τὴν ἄφεσιν, redemption—forgiveness) The peculiar benefit derived from the New Testament; Rom iii. 24. [Another redemption (viz. “of the purchased possession” hereafter) follows, ver. 14.—V. g.]—τὸν πλοῦτον τῆς χαρίτος, the riches of His grace) ch. ii. 7: the riches of the glory, ver. 18. Comp. ch. iii. 8, where we have the riches of grace, and consequently of glory; likewise in ver. 16, where the exceedingly rich glory of the Father Himself is understood.

8. Ἡ) [attraction] for, ἤν, viz. χάριν.—ἐπερισσοῦσαι, hath abounded) viz. God.—σοφία) in wisdom, concerning the past and present, in regard to the things which God does, ver. 17.—φρονίσει) in prudence, concerning the future, in regard to the things that we may do.

9. Γνωρίσας, having made known) This word depends on hath abounded. The same word occurs, ch. iii. 3, 5, 10, vi. 19.—τοῦ μυστήριου, the mystery) ch. iii. 3, 4, 9, vi. 19; Rom. xvi. 25; Col. i. 26, 27.—ἡν, which) good pleasure.—προθέσει) [purposed] proposed to Himself. Thence purpose, ver. 11.—ἐν αὐτῷ, in Him) in Christ. [But Engl. Vers. “purposed in Himself,” i.e. God the Father.]

1 The substitution of a descriptive name for a proper name, by way of pre-eminence. See App.—En.

2 Λίματος, of blood) ii. 13.—V. g.
10. Εἰς, in) Construe with γνωρίσως, having made known.—
εἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, the dispensation of the fulness of the times) Fulness τῶν καιρῶν, of the times,¹ is in some degree distinguished from the fulness τοῦ χρόνου, of the time, Gal. iv. 4, for it involves the fulness of the benefits themselves, and of men reaping these benefits, Mark i. 15. Still each fulness is in Christ, and there is a certain peculiar economy and dispensation of this fulness, Col. i. 25. Paul very often uses the words πληρῶμα and πλήρωμα in writing to the Ephesians and Colossians.—ἀνακεφαλαίωσαςθαί) that all might be brought under one head. All things had been under Christ; but they had been torn and rent from Him by sin: again they have been brought under His sway. Christ is the head of angels and of men: the former agree with Him in His invisible, the latter, in His visible nature.—τὰ πάντα, all things [the whole range of things]) not only Jews and Gentiles, but also those things which are in heaven and upon the earth:—angels and men, and the latter including those who are alive as well as those long ago dead, iii. 15.—τοῖς ὑπαναρχοῖς, in the heavens) in the plural.

11. ἐν αὐτῷ, ἐν αὐτῷ, in Him, in whom) This is repeated from ver. 9, so that ver. 10 is a parenthesis.—ἐκλεξαρωθήσεσθαι) He here speaks in the person of Israel, we were made ἀνθρώποι, κληρονόμοι, the lot, the inheritance of the Lord. Comp. Deut. xxxii. 9. The antithesis is you, ver. 13. He is, however, speaking of a spiritual benefit: κληρονομία is not only to obtain the lot: see Chrysost. on this passage: he interprets it, ἐγεννηθήσεται κληρονομίαν, we were put in possession by lot.—τὰ πάντα) all things, even in the kingdom of His Son.—βουλήν, the counsel) which is most free.

12. Ἰδίως, us) Jews.—τοῖς προηλπικότας, who before or first hoped or trusted) This is the predicate. The Jews first obtained hope in Christ when manifested to them (1 Cor. xv. 19); afterwards the Gentiles, Acts xiii. 46. The word before or first, here,

¹ Seasons rather.—Ed.
² Ver. 11, 13. Ἰδίως—ὑμεῖς, us—you) Israelites—Gentiles.—V. g.
Ver. 13. Πνεύματι, in the Spirit) Comp. ver. 17.—V. g.
Ver. 14. τοῖς κληρονομοῖς ἡμῶν, of our inheritance) which belongs to sons, ver. 5; mentioned afresh in ver. 18.—V. g.
is not to be referred to Old Testament times; comp. on the subject of hope, ver. 18; ch. ii. 12; iv. 4.

13. *ο, in Whom) To be referred to in Christ, ver. 12, or to in Him, ver. 10.—ἀκούσας, having heard) The sense is suspended, 1 till the participle having believed ["after that ye believed"], which is correlative to having heard, be added.—τῆς ἀληθείας, of the truth) Hence it is called the hearing of faith. The mention of truth occurs again, ch. iv. 15, 21, 24, 25; v. 9; vi. 14.—ἐν ἑαυτῷ (kai, in whom also) In whom, after the intervening clause, is here taken up again; comp. in Himself, ver. 10, note.—ἐσπαγγείλας —δὲ ἵστω ἀβαβέων, you were sealed—who is the earnest) 2 Cor. i. 22, note.—τῷ Πνεύματι τῆς ἐπαγγελίας τῷ ἀγίῳ, with the Holy Spirit of promise) The Holy Spirit was promised by the word; therefore when the Holy Spirit was given, those who believed the word were sealed; and those who have the Holy Spirit, know that every promise will be fulfilled to them.

14. Ἰησοῦς, of our) He here includes Jews and Greeks.—εἰς ἀπολύτρωσιν, unto redemption) Construe with you were sealed) ; iv. 30. This future deliverance or redemption, by the addition of τῆς περιποίησεως, of preservation ["conservationis," Engl. Vers., of the purchased possession], is distinguished from the redemption made by the blood of Christ. So περιποίησις σωτηρίας and ψυχῆς, 1 Thess. v. 9; Heb. x. 39.—περιποίησις is said of that which remains still, when all other things perish: 2 LXX., 2 Chron. xiv. 12 (13); Mal. iii. 17.

15. Ἀκούσας, having heard) At a distance. This may be referred not only to those who were unknown to him by face, Col. i. 4, but also to his most intimate acquaintances, Philem. ver. 5, in accordance with their present state.—πίστιν) Faith towards God in the Lord Jesus,—καὶ, and) Whosoever has faith and love, is a partaker of the whole blessing, ver. 3, etc. Hope is added, ver. 18.—πάντας, all) The distinguishing characteristic

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1 'Εν ἑαυτῷ, at the beginning of the ver., is not, as Engl. Vers. takes it, governed by ἑπικινδυνεύῃ, ye trusted, understood from the previous ver., but by πιστεύεσθαι below.—Ed.

2 Wahl, in his Clavis, takes περιποίησις passively, "res acquisita ; περιποίησις λαός, quem Deus hoc consilio elegit ut sit sibi proprius : populus Deo proprius: τοῦ λαοῦ, ὥν περιποίησατο Θεός." The full redemption of His purchased people.—Ed.
of Christianity. Paul often includes all; ch. iii. 8, 9, 18; iv. 6, 13; vi. 18, 24.

16. *ο* παύομαι, *I do not cease*) Paul made mention of all the churches in his prayers; Col. i. 9.

17. "*ινα, that) A subject of prayer for true Christians.—*ο* παύομαι, *the Father of glory*) That infinite glory, which shines in the face of Christ; nay, more, [the Father] of the glory, which is the Son of God Himself; by whom also the glorious inheritance will become ours, ver. 18.—πνεύμα σωφίας καὶ ἀποκαλύψεως, *the Spirit of wisdom and revelation*) The same Spirit, who is the Spirit of promise, is, in the progress of believers, also the Spirit of wisdom and revelation. Wisdom works wisdom in us; revelation knowledge.—*ινα, in) Construe with may give.—αὐτῶν, of Him) God.

18. Περιφωτισμένοις, enlightened) The accusative absolute, as Acts xxvi. 3, when the eyes of your understanding (heart) shall have been enlightened. The article τοῖς, with ὄφθαλμοις, presupposes that the eyes are already present [inasmuch as being no longer in the darkness of unbelief]; and does not allow that they can be considered as about to be given now or hereafter, as if for the first time. But if ὄφθαλμοις were without the article, it might be taken in an abstract sense, and construed with may give.—τοῖς ὄφθαλμοις τῆς καρδίας, *the eyes of the heart) Comp. iv. 18; Matt. xiii. 15. The heart is that by which we perceive matters so important, ch. iii. 17. So Theophilus speaks of the ears of the heart, l. i. to Autol. c. 3; add the note on Chrysost. de Sacerd., p. 429: and plainly the eyes of the heart. Smyrn. ep. concerning Polycarp, § 2. [καρδίας, a remarkable reading.—Not. Crit.]—τίς—τίς—τί, What—what—what [ver. 19]) Comp. the following verse. Three remarkable points of time, in regard to the future, the present, comp. iii. 6, and the past.—τῆς κλησεως αὐτῶν, of His calling) The calling by which He called you. In the saints follows, as the apostle often names together the called and saints.

19. Τοῖς πιστεύοντας, who believe) Faith is therefore something living and efficacious.—*τὴν ἐνέργειαν, the working*) This is the

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1 Is implied, in its embracing all in love.—Ed.

2 Rec. Text, without any of the oldest authorities, reads διανοιας, of the understanding. But ABD(Ł)GΨ Vulg. read καρδίας.—Ed.
action [the actual putting of the might into exercise].—τοῦ κράτους, of might) This is exhibited in the action [i.e. when the might is so put into actual exercise]: Job xxi. 23, 1 LXX. ἐν κράτει Ἰσχύος αὐτοῦ, in the might of his power.—τῆς Ἰσχύος, of power) This is the Divine power itself.

20. "Ην, which) viz. ἐνεργειαν, working; ἐνεργεῖν ἐνεργειαν, as ἀγατᾶν ἀγάπην, ch. ii. 4.—ἐγείρασ—καὶ ἐκάθεσαν, having raised—He set Him) Often from the participle the sentence is turned to the indicative; ch. ii. 17; Col. i. 6; Rev. iii. 7.

21. Ῥαφάνω) A compound word. Christ not only takes the precedence, but is ruler above all.—ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως) 1 Cor. xv. 24, note.—καὶ κυρίτητος) Col. i. 16.—καὶ παντὸς ὀνόματος, and every name) We know that the Emperor goes before all, although we cannot enumerate all the ministers of his court; so we know that Christ is placed above all, although we cannot name them all.—ἐν τῷ μέλλουσι) Αἰων, age, or the world [order of things], denotes here not time, but a system of things and operations revealed at its own proper time, and permanent. It is called future, not that it does not yet exist, but because it is not yet seen. Authorities, powers, etc., are in the future [αἰών]; but yet they are named also in this world [αἰών]; but even those things also, which are not even named at the present time, but both in the name and in reality will be at length laid open to us in the future, are subject to Christ.

22. Πάντα υπόταξεν, hath put all things under His feet) 1 Cor. xv. 27.—ἐδώκει) gave. Not, however, that Christ was not formerly Head of the Church, ch. v. 25; John iii. 29.—ὑπὲρ πάντα, above [over] all things) The Church, as being above all things, above authorities, etc., the Head of which [ver. 10, ἀνα-κεφαλαίωσας, together under one Head, etc.] is Christ, Col. ii. 10, may say, Christ is my Head: I am His body. The dative of advantage to the Church is in contradistinction to the over, or above [all things].

23. Τὸ πληρωμα τοῦ τὰ πάντα ἐν τῷ πάσι πληρωμινω, the fulness of Him, that filleth all in all) This is neither predicated of the Church, as most think, nor is it construed with gave, according

1 Engl. Vers., "In his full strength;" and margin, "In his very perfection," or "in the strength of his perfection."—Ed.
to the opinion of others; but is put absolutely in the accusative, as τὸ μαρτύριον, the testimony, is construed in 1 Tim. ii. 6. For it is an Epiphonema,¹ put after those things which are spoken of at ver. 20, and by it the apostle implies, that there is in Christ the fulness of the Father, who fills all in all. See on the fulness of God, of Christ, and of the Spirit, ch. iii. 19, iv. 13, v. 18; likewise ch. iv. 10; John i. 14; on the fulness of the times, ch. i. 10. The glory of Divine love fills all things, and in Christ extends itself over all. The passage has an analogy to 1 Cor. xv. 28. What I have just now explained, the apostle means to say, vividly exhibits to us the fulness, etc., which, as mathematicians say, was the thing to be demonstrated [quod erat demonstrandum]. The whole of this (the whole of the preceding statements) may be reduced to [be brought under] this title or brief description, τὸ πλήρωμα . . . ἐν τῷ Θεῷ, in all) The neuter including the power of the masculine.—πληρομένων, i.e. πληροῦντος. But the force of the Middle voice is stronger [than that of the active] in denoting the mutual relation of Him who fills, and of those who are filled.

CHAPTER II.

1. καὶ ὑμᾶς, and you) This is very closely connected with He wrought in ch. i. 20. You is construed with hath quickened together (συνζωοστόισιν), ver. 5.—ὑμᾶς ὑναζ, you when you were) as there is found when we were, in ver. 5. The former word, in both cases respectively, is emphatic;² as Phil. ii. 7, note.—νεκρος, dead) What can be more wretched?—τοῖς παραπτώμασι) Although the genuine ταῖς ἁμαρτίαις intervenes, we must refer to the παραπτώμασι the neuter ὁς, in which, ver. 3: comp. [τοῖς διωγμοῖς, τοῖς παθήμασιν] ὁ, ὁνυ [διωγμοῖς], 2 Tim. iii. 11, where the gender is in like manner twofold.—ταῖς ἁμαρτίαις, in sins) Refer to this word ὁς, in which, ver. 2. Λ ἁμαρτίαι, sins, are chiefly applied

¹ See App. An exclamation subjoined to the relation or proof of some important topic.
² In ver. 1, ὑμᾶς precedes ὑναζ, and is therefore the emphatic word. In ver. 5, ὑναζ precedes ἡμᾶς, and therefore the emphasis falls on the ὑναζ.—Ed.
to the Gentiles, who are ignorant of God: τὰ παραπτώματα, trespasses, to the Jews, who have the law,¹ and yet revolt from the light; ver. 5. Moreover the latter obeyed the flesh; the former, the prince of the power of the air; see following verses.

2. Κατὰ τὸν αἰῶνα τοῦ κόσμου τοῦτον) Αἰὼν and κόσμος differ;² 1 Cor. ii. 6, 12, iii. 18, 19. The former regulates the latter, and in a manner gives it form: κόσμος is something more external; αἰών something more subtle and internal in its character. Time is spoken of not only physically, but also morally, there being included in its signification [in the notion of it] the character of the men who live in it; and so αἰὼν applies to a long series of times, in which one bad age follows another bad age; comp. Acts xiv. 16; 1 Pet. i. 18.—κατὰ τὸν ἄρχοντα, according to the prince) Thus the fact becomes more expressly represented and realized. All men are sensible of the existence of the world; but they are not aware that this prince lurks beneath it; ch. vi. 11, 12: comp. John xii. 31.—τῆς ἐξουσίας τοῦ ἀέρος, of the power of the air) This power is widely diffused and penetrating: comp. Job i. 15, etc.; but yet it does not reach [it is beneath] the sphere of believers, ver. 6; 1 John v. 18. See Buxt. Dict. Rabb., col. 1495. Even the celestial orbs themselves are various. Christ however is superior to Satan, although the latter also holds himself [keeps a position] in heavenly places; Eph. vi. 12 [ἐν τοῖς ἐπουρανίοις, in the heavenlies, Engl. Vers., in high places].—τοῦ στυρματος, the spirit) In apposition to τῆς ἐξουσίας, τοῦ στυρματος. Here the prince himself is not called a spirit; but the spirit in this passage is that internal principle, from which the actions of unbelievers flow, and is opposed to the spirit of the believing sons of God: comp. Luke iv. 38.—νῦν, now) in the present day; or rather, [that] now most of all; for he does not say, still, or as yet, but now. Those who despise the Gospel through disbelief, remain the slaves of that spirit, and are more and more captivated by him. Express mention of Satan is principally made in the description of the state of the Gentiles;

¹ παραπτωμα, from παραπτω, I fall away from the law, I transgress. For "sin is the transgression of the law."—Ed.
² See note, Eph. vi. 12. Κόσμος is the world, mundus, in its wide extension; Αἰὼν the age, saeculum, the present world, in its distinguishing character, its course, and the estimate to be formed of it.—Ed.
Acts xxvi. 18.—ἐν τοῖς πιστοῖς τῆς ἀπειθείας, in the children of disobedience) Disobedience, or disbelief, in regard to the Gospel, shows itself how powerful that spirit is. Akin to this is the phrase, children of wrath, ver. 3. Wrath abides upon unbelievers, John iii. 36.

3. Καὶ ἡμῖν] we also, viz. Jews. In the last times of the Old Testament sin had greatly prevailed, even among the Jews, in order that grace might more abound; Rom. v. 6, 20; Tit. iii. 3; Luke i. 17, 79; Matt. iv. 16.—ἀναστάφημεν, we were conversant [had our conversation or way of life]) This is somewhat more specious 1 [outwardly decorous] than to walk, ver. 2. τὰς σαρκὰς, of the flesh) without the Spirit of God.—τὰς σαρκὰς καὶ τῶν διανοιῶν, of the flesh and of the thoughts) The thoughts imply the more subtle and practised purpose of sinning; the flesh rushes on with a blind impetuosity [impulse].—φύσις, by nature) Nature denotes the state of man without the grace of God in Christ. We owe this to our nature [although we have been Jews, Isa. i. 13.—V. g.], that we are the children of wrath.—ἀργυρίος, of wrath) whilst we all the time thought that we were the children of God. The antithesis is in ver. 4.—εἰ λοιποὶ] 1 Thess. iv. 13: the others, who do not believe, or at least not yet.

4. Πλούσιος, rich) “over all,” Rom. x. 12.—ἐλεήμονας, in mercy—love) Mercy takes away misery; love confers salvation.

5. καὶ, even) This is connected with you, when you were, ver. 1.—ἡμῖν, us) both, Jews and Gentiles.—συνεζωοποίησε τῷ Χριστῷ χάριτι ἐκτὸς σεσωμομένου, hath quickened together with Christ; by grace ye are saved) Quickening precedes the “raising up” [ver. 6], and ch. i. 20; the raising up presupposes life. We were made alive at the time when Christ was made alive; comp. 2 Cor. v. 15, concerning the death of Christ, and so of the other steps. But when faith is received, all those things are applied to man by God, and they are considered as ratified by man. The apostle, enumerating this very order of salvation, shows that grace is the beginning and the end [proram et puppim] in this and in the eighth verse, and sometimes he uses indiscriminately the first and second person, on account of the equal footing of

1 The Gentiles (ye) openly walked in sins. The Jews (we also), in the way of life and inward character, though not openly walking in the grosser sins of the former, were essentially like them in living to the flesh.—Ed.
the Jews and Gentiles.—τὸ Χριστῷ, together with Christ) Hence He is the fountain-head, ver. 6–10.

6. Σωκάσων, made us sit together) Believers are already spiritually raised; they will be raised in the body; and to each of the two resurrections the sitting in heavenly places corresponds. They are not, indeed, present in heaven in the body, but they are so in point of right, and virtually in the spirit, and they have individually a seat expressly assigned to them, which is to be taken possession of at the proper time. They are for a while hidden in God; Col. iii. 3.—ἐν τοῖς ἐπουρανίοις, in the heavens) He does not say, on the right hand. To Christ this is left as His own peculiar pre-eminence [prerogative].—Χριστῷ Ἰησοῦ, in Christ Jesus) In this sublime discourse, especially, Paul calls Him Christ Jesus; oftener on other occasions, Jesus Christ.

7. ἔν τοῖς αἰῶνι τοῖς ἔπερχομένοις, in the ages to come) The plural, in opposition to the one bad age [τὸν αἰῶνα τούτου κόσμου], ver. 2, which blessed ages effectually succeed [upon which the blessed ages come unexpectedly with power]. This expression is in accordance with Paul’s idea regarding the last day, the approach of which he believed not to be immediate [2 Thess. ii. 2].—ὑπερβαλλόντα, the exceeding) Rom. v. 20.

8. τῇ—χάριπτι) τῇ has a relative meaning, in reference to ver. 5, χάριτι.—γὰρ, for) He does not say, therefore, but for, because he concludes [infers] from the effect to the cause.—ὅτι τοῖς πιστεύουσι, by faith) which arises from the resurrection of Christ, chap. i. 19,1 [whence it is not at all mentioned in ver. 5, but for the first time in ver. 8. See Col. ii. 12.—V. g.] The antithesis is, not of works; an antithesis of the same kind as that between grace and boasting [“lest any man should boast”].—καὶ τοῦτο) and this, namely, believing, or faith, is not of yourselves. The antithesis is: this is the gift of God alone.

10. Αὐτοῦ, of Him) of God.—γὰρ, for) He proves, that salvation is by faith, not of works, and that faith itself is entirely of the gift of God.—ποίμα, workmanship) The word rarely occurs in this sense, and its force is increased by the

1 Which passage implies, not merely that faith believes in Christ’s resurrection, but that also it is the same Spirit, which raised Jesus, which raises the spiritually dead and creates in them faith. Comp. “the power of the resurrection,” Phil. iii. 10.—E.D.
vitioûntai, created; comp. ver. 15, ["to make," or "create, in Himself of twain one new man"], made spiritually out of nothing. We are elsewhere said to be regenerated. Nothing produces nothing. Believers of after ages are not only ὢν ἰἀτοῖς, a people born, Ps. xxii. 32 (31), but also ἀνεμόνεω, a people created, cii. 19 (18).—ὶπὶ for the sake of good works; so that thenceforth at last we should devote ourselves to them.1 On that ground, Paul never calls the works of the law good.—οἰς ὀτι—ἐν αὐτοῖς, ἄναπνεύσα, for ὅτι ὰπώ, in which.—προποίμασαν) The πρὸ ascribes the whole matter to God. ἄναπνεύσα is used as a neuter verb with great force, LXX., 2 Chron. i. 4, ὅτι ἄναπνεύσα αὐτῷ Ἰωάννης, because David made preparation for it. So ὅτι ἄναπνεύσα αὐτῷ, so as to make ready for Him, Luke ix. 52. God hath so prepared.2 [Grace, therefore, with (as well as) salvation, precedes works.—V. g.]—περιπατήσωμεν, that we should walk) not, that we should be saved, or, we should live.

11. ἰμμαμένεστε, remember) Such remembrance sharpens gratitude and strengthens faith, ver. 19.—τὰ ἐννόησιν, the Gentiles. ἐν σαρκί, in the flesh) Paul purposely joins this expression with Gentiles, for the Jews simply called the Gentiles the uncircumcision, not the uncircumcision in the flesh.—οἱ λεγόμενοι ἀκροβυστία, who are called uncircumcision) intended as a great insult to you. The word called, masc. and neut. (λεγόμενοι, λεγόμενς), applied to the uncircumcision and the circumcision, shows that these words are no longer in use, since the distinction is taken away.—λεγόμενς, called) This word is construed with the circumcision, apart from the epithet, in the flesh made by hands.3 And the circumcision is used in the concrete for the people circumcised; in the flesh made by hands, in the abstract.

12. "οὗτοι, that) On this word, you were [ver. 12], and you are made [ver. 13], depend; but the particle is repeated from ver. 11.—χωρίς, without) The antithesis is in Christ, ver. 13. Their

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1 Postea demum, i.e. After we have been created anew in Christ, and not till then.—Ed.
2 Thus Beng. does not take προποίμασεν actively and governing α, implied in οἰς (attracted to ἐγραφέοις): but intransitively, "Created unto good works, in which (οἰς—ἐν αὐτοῖς) God hath so prepared and ordered the matter, that we should walk.”—Ed.
3 i.e. λεγόμενς does not apply to these last words.—Ed.
misery is detailed under these three heads: without, and strangers—and without God [ἀόων, atheists]: you were without Christ, without the Holy Spirit, without God; comp. ver. 18 and the following verses; ch. iii. 6, iv. 4, 5, notes.—χωρίς ἔρις τοῦ Ἴσραηλ, from the polity of Israel) The whole commonwealth of Israel had respect to Christ.—κατ' ζών, and strangers) destitute of share in.—τῶν διαθηκῶν τῆς ἐκκλησίας, the covenants of promise) God, the gift of Christ being presupposed, had above all promised the Holy Spirit; i. 13; Gal. iii. 14, note; Luke xxiv. 49; Acts ii.; and the covenants had been subservient to that promise, Rom. ix. 4. This clause is proved by the following, having no hope; for if they had had a promise, they would have had the hope corresponding to it; but they had no hope; and therefore they had not even a promise.—ἀόων, atheists) They had not come to the fixed opinion, that there were no gods; for they had even Diana and Jupiter, Acts xix. 35: but, so far were they from having the true God, 1 Thess. iv. 5, they were even ignorant of Him, who He was. He says first, you were out of [without] Christ; afterwards he infers, you were without God.—ἐν τῷ κόσμῳ, in the world) Paul proves the latter also, that they were without God; and he does so on the ground, that they wandered in the world, which is wide (2 Cor. i. 12), and vain (Luke xii. 30; John i. 10, at the end), serving the creatures, enjoying the things, that perish, removed far off [from God].

13. μακραν) far off from the people of God, and from God, ver. 17, note.—αἷματι, by the blood) ch. i. 7.

14. Αὐτός) He. We have here Emphasis.—ἡ εἰρήνη) peace, not merely, the peace-maker; for at the cost of Himself He procured peace, and He Himself is the bond of both (Israel and the Gentiles).—и) Apposition: Peace; He who hath made, etc. A remarkable saying, ver. 14–18. He imitates poetry [canticum, a song of joy] by the very tenor of the words, and almost

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1 Engl. Vers. loses this point by its rendering, aliens from.—Ed.
2 He alone and pre-eminently.—Ed.
3 See App. An addition to the ordinary meaning of a word, with the power of increasing its force on either side.
by the rhythm.—We have a description—(a.) the union of the Gentiles with Israel, ver. 14, 15; and then (b.) the union of the Gentiles and Israel, as now one man, with God, ver. 15, middle of verse—ver. 18. The description of each is subdivided into two parts, so that the first may correspond to the first, concerning the enmity that has been taken away; the second to the second, concerning the ordinances of the Gospel.—τὰ ἀμφότερα, both) The neuter for the masculine, ver. 18 [οἱ ἀμφότεροι], properly, because ἕν, one [neuter], follows.—μεσότοιχον τοῦ φραγμοῦ, the partition wall of the fence [the middle wall of partition]) It is called τῶν φραγμῶν, a wall, because the separating space between [Jews and Gentiles] was very strongly fortified; φραγμὸς, a fence, because it is easily removed at the proper time. The partition wall separates houses; the fence separates tracks of land; comp. ver. 19.1 Therefore the distinction between circumcision and uncircumcision is hinted at. The very structure of the temple of Jerusalem was in conformity with it. The wall and the fence prevent an entrance; and the Gentiles were prevented from entering, inasmuch as they were not permitted to approach so near as the Israelites, even as those who were in the humblest rank.—γίνομαι, who hath broken down) Who hath broken down—who hath abolished, and not being repeated, very closely cohere. This short clause, and hath broken down, is explained in ver. 15, in the first half of the verse; He hath abolished the enmity in His flesh; comp. ver. 16, at the end. The law of commandments, which was properly adapted to the Israelites, He hath abolished, in the universal ordinances of grace;2 comp. ver. 17, at the beginning of the verse.

15. Τὴν ἐξίσον, enmity) The Jews held the Gentiles in abomination; the Gentiles treated the Jews with scorn on account of circumcision, the Sabbath, etc.—ἐν τῇ σαρκί αὐτοῦ, in His flesh) So, in one body, ver. 16, [i.e. by His suffering and death. —V. g.]—τῶν φραγμῶν τῶν ἐντολῶν) the law of commandments, viz. ceremonial.—ἐν δόγμασι, in ordinances, in decrees) belonging to

1 Where ξίνος refers to the separation of countries by the fence, φραγμὸς: ἐν σωματοκοινοἰς to the separation of houses by the μεσότοιχον, or partition wall; to which are opposed respectively συμπολιτισμὸς and εἰκοσία.—Ed.

the Gospel, by which mercy was set forth to all, Col. ii. 14, note. [See the same words with the very same meaning, Acts xvi. 4, xv. 28.—V. g.]—καταργήσας, having abolished) Each ἐν [ἐν δόγμασιν and ἐν τῷ σαρκὶ] is construed, as we have already intimated, with this participle. Christ abolished, by His flesh, the enmity; [He abolished] the law of commandments by spreading over the whole world the ordinances of the Gospel. But if the expression, in ordinances, belonged to ἐντολῶν, of commandments, the expression, in His flesh, would not have been placed before, but after it. It is written, as it were, in the style of a lapidary [stilo lapidari].

Τὸν ἔχοραν, the enmity, ἐν τῷ σαρκὶ αὐτῶ, in his flesh;
τὸν νόμον τῶν ἐντολῶν, the law of ἐν δόγμασιν, in ordinances,

καταργήσας, having abolished.

—τοὺς δύο, the two) He elegantly omits men; for formerly they had scarcely maintained the name of men. The two, who were Jew and Greek.—καινὸν, new) by taking away the oldness of the letter.—τοιῶν, making) The participle making depends on the verb, might create (κτίσῃ); and having slain depends on might reconcile: each of them has the power of explaining, which is derived from what immediately precedes.—εἰρήνη, peace) This peace-making precedes its publication, ver. 17.

16. ἐν ἑνὶ σῶματι, in one body) fixed to the cross. To this is to be referred in (by) one spirit, ver. 18; comp. iv. 4.—ἀποκτένας τὸν ἔχοραν, having slain the enmity) By His death, He slew the enmity against God Himself.—ἐν αὐτῷ) in Him, viz. in His body. Comp. what goes before.

17. ἐξῆλθεν, having come) from death, from His descent into hell, and from His resurrection, He, Himself a joyful conqueror, spontaneously preached. A remarkable expression; 2 Tim. i. 10; John xiv. 18.—εὐαγγελίσατο, preached) The verb for the

1 The arrangement being such that the alternate pieces of stone match.

—Ed.

2 Engl. Vers. has thereby, seemingly referring to the cross; "by it." But ver. 15, "Having abolished the enmity in His flesh," shows Bengel's view to be correct.—Ed.

3 Implied in ἐλθεῖν.—Ed.
participle; comp. τοίχος, ver. 14. He announced peace with His own mouth to the apostles, Luke xxiv. 36; John xx. 19, 21, 26; and by them to others.—εἰρήνην ὑμῖν τοῖς μακρῶν, κ.τ.λ.) Acts ii. 39, note.—καὶ τοῖς) There is great elegance in mentioning εἰρήνην, peace, only once in this passage. The peace of both is undivided.

18. "Or, because)—Πρὸς τῷ Πατρίῳ to the Father, as to [our] Father. In this verse mention is made of Christ, of the Spirit, of the Father, in the same order in which Christ, the Spirit of promise, and God, are referred to at ver. 12; [comp. ch. i. 3, 5]. In a different order [the Three Divine Persons are mentioned] in Rev. i. 4, 5.

19. οὐχέτι, no longer) Antithetic to their former state.—ξένος, strangers) Its opposite is citizens, a metaphor derived from a city or state.—πάροικος, foreigners ['inquillini,' sojourners in the city, from a foreign state]) Its opposite is, domestics [home-born members of the household]: the metaphor is taken from a house.—τῶν ἀγίων, of the saints) [the holy commonwealth] of Israel, ver. 12; comp. iii. 18.—τοῦ Θεοῦ, of God) Again the Holy Trinity is indicated, ver. 19 [God], 20 [Jesus Christ], 22 [the Spirit].

20. Ἐποικοδομηθέντες, built upon) A phrase frequent with Paul, writing to the Ephesians, iii. 18, (comp. Acts xx. 32); and to Timothy, bishop of Ephesus, a metaphor taken from architecture; 1 Tim. iii. 15; 2 Tim. ii. 19.—ἐστι τῷ θεῷ ἑωρειλήω, on the foundation) As the foundation supports the whole building, so the testimony of the apostles and prophets is the substruction or support of the faith of all believers; by them the foundation was laid; Christ Jesus is here said to be the head of the corner. The same Person is spoken of as the very foundation, 1 Cor. iii. 11.—καὶ προφητῶν, and prophets) Prophets of the New Testament, who are next to the apostles; iv. 11, iii. 5.—ἀποτελεῖν αἱρεγωνιάων αὐτοῦ, being chief corner stone of it) Paul briefly indicates the passage in Isaiah xxviii. 16, as very well known; comp. 1 Pet. ii. 6, note. Christ Jesus is the chief corner stone of the foundation. The participle ἀποτελεῖν, at the beginning of this clause, is strongly demonstrative in the present tense. The pronoun αὐτοῦ is to be referred to ἑωρειλήω;1 for if it were con-

1 But Engl. Vers. takes it, Jesus Christ Himself. Beng. renders it, "Jesus Christ being the chief corner-stone of it," viz. of the foundation.—Ed
strung with χριστοῦ, it would be in this form: αὐτοῦ τοῦ χριστοῦ Ἰησοῦ, as we read αὐτοῦ τοῦ Ἰωάννης, κ.τ.λ., with the article, Matt. iii. 4; Mark vi. 17; Luke iii. 23, xxiv. 15, 36; John ii. 24, iv. 44; 2 Cor. xi. 14.

21. ἐν υἱῷ, in whom) In Christ. This, by Anaphora [repetition to mark beginnings], is repeated in the following verse.—συναρμολογούμενον αὐξηθεῖ, fitly framed together, groweth) Words that have relation to a living mass, ch. iii. 18, note; and 1 Pet. ii. 5. So συναρμολογούμενον, fitly joined together, ch. iv. 16. So the branch and the house are combined, Zech. vi. 12.—ναόν, a temple) It is a house, and that too a holy house, to which the temple of Diana of Ephesus must yield.—ἀγὼν, holy) i.e. of God, ver 22 [which answers to ἀγὼν, ver. 21].—ἐν Κυρίῳ, in the Lord) in Christ. To this expression [ver. 21], the words, [through or] in the Spirit, correspond in ver. 22. So also ch. iii. 17, 16.

CHAPTER III.

1. Τοῦτον χάριν) for this cause. This subject is resumed at ver. 14. [Such is the rich abundance of the apostolic spirit.—V. g.]—δὸς δεμιους) The ambassador, and he too bound [a prisoner].—υπὲρ υμῶν, for you) The persecutors were incensed against Paul’s zeal in behalf of the Gentiles, so that they imprisoned him; and his very bonds were profitable to the Gentiles, ver. 13; 2 Tim. ii. 10.—τῶν ἰδιῶν, for the Gentiles) This is explained in the following verses.

2. Εἰς ἄκοιματε, since4 indeed ye have heard) The things which

1 Whether the reading Χριστοῦ Ἰησοῦ or Ἰησοῦ Χριστοῦ should be preferred is left doubtful on the marg. of both Ed. The Germ. Vers. separates Ἰησοῦ by a parenthesis.—E. B.

2 AB Vulg. Memph. Orig. read the order Χριστοῦ Ἰησοῦ. But D(Δ)GΓ and Rec. Text have Ἰησοῦ Χριστοῦ. (Acc. to Lachm., C supports the former order. Acc. to Tischend., C supports the latter.)—Ed.

3 It occurs nowhere else in New Test. The two images here are combined of a building and of a living growing organism.—Ed.

4 Or if: but the Indic. favours since.—Ed.
they had heard concerning Paul (comp. note on i. 1) were a testimony that he, ver. 1, spoke the truth concerning himself.

3. Κατὰ ἀποκαλυφθηναι, by revelation) Gal. i. 12; Acts ix. 3, 4.—ἐγνώρισε μοι, made known to me) God, by His grace.—τὸ μυστήριον, the mystery) of Christ; see the following verses.—προφητεύειν ἐν ἀληθείᾳ) I wrote before in a few words. He refers to i. 9, 10, and he repeats the words from that passage here.

4. πρῶς ὦ, whereby) This expression is not exclusively to be referred to in a few words, but to the whole thought; and πρῶς marks the analogy, according to ["from which ye may understand"]: as in the common saying, the size of the lion may be inferred from the size of his claw.² From what I have written above, you may, etc.—δίκαιώς, you may) The word is modestly and ingeniously used.—ἀναγνώσκοντες, when you read) This book is very sublime, and yet it is put into the hands of all to be read. —νοθευ οὖν σοι, understand my knowledge [perceive my understanding in] and therefore profit by me. Paul wrote with greater plainness and sublimity in this epistle, than he had formerly done in any other.

5. ὡς, which) This refers to ver. 3, as the repetition of the verb γνωρίζω, I make known, indicates.—ἐπεραίζε γνωρίζει, in other ages) Time in the ablative, as Acts xiii. 36.—ὡς ἐγνώρισαν, was not made known) He does not say ὡς ἀποκαλύφθην, was not revealed. Making known by revelation (ver. 3) is the source of making known by preaching. Revelation is somewhat more special; making known is done in the hearing of others also: revelation is only made to the prophets.—τοῖς, τοῖς τῶν ἀνδρῶν, to the sons of men) A very wide appellation, expressing the cause of ignorance, natural descent, to which the Spirit is opposed; comp. Matt. xvi. 17. He speaks of their former state in the idiom of the Hebrew language. Moreover, the antithesis of the apostles and prophets of the New Testament to the sons of men leads to the conclusion, that by this appellation the ancient prophets are prin-

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¹ Viz. They had heard of his bonds, and of his being persecuted by the Jews for his preaching to the Gentiles. This hearing was not restricted to the Ephesians; but applies to all, to whom, in the different churches, this encyclical letter was to be carried by Tychicus.—Ed.

² Joh. Michaelis quotes a similar phrase from Thucydides: πως ταὶ ἐπιστολαὶ ὑπὸ πεπρωμοῦν, they suspected him by reason of his letters.—E. B.
cipally intended; for example, Ezekiel, who is often called ἡμών ὄς, son of man, and has copiously described the city and house of God, as Paul does in this place.—ἐν πνεύματι, in the Spirit) the gift of whom was reserved for the New Testament, with a view to the glorifying of Christ.

6. Ἐφαί] that the Gentiles are; and that they should be.—συγγενεῖσα, fellow-heirs) in the inheritance of God.—σύσσωμα, of the same body) under the head Christ.—συμμάκτων τῆς ἐπαγγελίας, fellow partakers of His promise) in the communion of the Holy Spirit. The same μετοχή, participation, is mentioned Heb. vi. 4; the same promise, ch. i. 13 [“that Holy Spirit of promise”]: comp. on the Trinity, ch. iv. 4, 5, 6, 18, 21, 30; v. 1, 2, 18; 2 Cor. xiii. 14.—ἐν τῷ χριστῷ, in Christ) Construe with, should be.¹

7. οὗ, of which) viz. the Gospel.—κατὰ τὴν ἐνέργειαν, according to the working) ver. 20; ch. i. 19.

8. τῷ ἰλαχιστότερῳ, less than the least) The idea of the name Paul,² increased by a comparative which rises higher than even the superlative; whereby it is implied that he scarcely reckons himself among the saints. This is modestly and very elegantly expressed.—τῶν ἁγίων, of the saints) The saints here are opposed to the Gentiles; comp. the note on Acts xx. 32.—ἀνεξίγνωστον, unsearchable [never capable of being fully traced out]) ver. 18, 19. There is a similar epithet found at ver. 10, manifold.—πλούσιον, riches) Here heavenly riches are commended; presently after, wisdom, ver. 10.

9. Φωτίσω) to make see, to show; comp. Col. i. 28. For ἡμῶν, LXX. φωτίζω, 2 Kings xii. 3, and in other places.—τίς ἡ οἰκονομία, what is the dispensation) Col. i. 25, 26. [The reading οἰκονομία is acknowledged by the most earnest defenders of the more received readings.³—Not. Crit.]—ἐν τῷ Θεῷ, in God) An antithesis to creatures, even the most excellent, ver. 10.—τῷ τὰ πάντα κτίσαντι,

¹ But Engl. V. connects thus: “His promise in Christ.”—Ed.
² Paulus seems to be derived by Beng. from paulus, a diminution of pāucus, little. This would give point to the ἰλαχιστότερος; not only paulus, little, but less than the least; but the Roman name, Paulus, probably had no connection with the adj. paulus. Cruden makes Paul Hebrew = a worker: as his former name Saul = a sepulchre, or destroyer.—Ed.
³ Rec. Text has κοινωνία, with hardly any authority. So Engl. V. the fellowship. But ABCD(Λ)G fg Vulg. Hilary 54, read οἰκονομία.—Ed.
who created all things) The creation of all things is the foundation of all the rest of the economy, most freely dispensed, according to the universal power of God. The expression, all things, includes τὰς ἄρχας, κ.τ.λ., principalities, etc.

10. ὧν] now, first: comp. ver. 5.—ταῖς ἄρχας καὶ ταῖς ἐξουσίαις, to the principalities and powers) good, or even bad; but in a different way to the one, as compared with the other.—διὰ, by) from those things which happen to the Church; for it (the Church) is the theatre in which the Divine works are displayed. Comp. 1 Cor. iv. 9.—πολ.ποικίλος) Syr. Vers. renders it, full of varieties.—σοφία, wisdom) The angels are particularly conversant about this object.

11. Πρῶτον τῶν αἰώνων, the purpose of the ages [eternal purpose]) concerning the ages, and before the ages, 2 Tim. i. 9.—ἡ, which) This refers to πρῶτον, purpose.—ἡμῶν, our, of us) viz. believers, who are the Church.

12. Τὴν παράκλησιν, liberty) of the mouth, in praying.—τὴν προσαγωγὴν ἐν προσώπῳ, access, admission in confidence) in reality and with the heart.

13. Λήτούμαι) I desire,1 ask God: comp. ver. 20, 12. So, asking absolutely, Col. i. 9 [“We do not cease desiring (αἰτούμενοι) for you,” viz. desiring God].—μὴ ἐκκαταρκῆν, not to faint) that I may not prove wanting [that there be no defect on my part], but that I may speak boldly and allure many. The infinitive referring to the same person as the finite verb I ask.2—θλίψεωι μου ὑπὲρ υμῶν, in my afflictions for you) ver. 1.—δόξα) [your] glory spiritual; inasmuch as your faith is assisted thereby [1 Cor. iv. 10].

14. Κάμπτω τὰ γόνατά μου, I bend my knees) If Paul had been present, he would have bent his knees with a breast kindling into a glow of devotion. Acts xx. 36.—πατέρα) Its conjugate is πατήμα.

15. Ἐκ τοῦ oti) of Whom, viz. the Father of Jesus Christ. The foundation of all sonship is in Jesus Christ.—τὸ ἄσω) the whole, of

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1 Not, “I desire you not to faint,” etc.; but, “I ask of God that I may not faint.”—Ep.

2 If the Engl. V. were right, “I desire that ye faint not,” there would have been ὑμᾶς expressed: but as it is not, the nom. of the finite verb is naturally the subject of the infin. which follows.—Ep.
angels, of Jews, of other men.—πατριάς) family, depending on Him as the [its] Father. Comp. πατριάς, Luke ii. 4; Acts iii. 25.—οὐφωμαλχίστατι, is named) In the passive or middle voice. They are called the sons of God by God Himself, and delight in this name, Isa. xliv. 5, comp. I will call, Rom. ix. 25, 26.

16. Δωνάμει, with might) This accords with the mention of the Spirit.—εἰς τὸν ἐσω ἄνθρωπον, in the inner man) The inner man is the man himself with all his faculties, considered as to the things within, ch. iv. 22, 24; 1 Pet. iii. 4. The inner man is to the Spirit of God what the hearts of the saints are to Christ, ver. 17. The inner men is mostly taken in a good sense; because with the wicked all things are in full harmony with wickedness, and there is no need of limitation or distinction. The Scripture has regard chiefly to things internal. The Chiasmus must be noticed: in the first sentence we have, that He would grant to you; in the second, to dwell; in the third, in love—that you may be able: in the fourth, that you might be filled. The third relates to the second, the fourth to the first. In the first and fourth God is mentioned; in the second and third, Christ. If we suppose a colon placed after ἄνθρωπον and after Χριστοῦ, the matter will be clear.

17. Κατασκευή) that Christ may dwell for ever. It is without any connecting particle [Asyndeton]. Where the Spirit of God is, there also is Christ.

18. ἐν ἀγάπῃ, in love) of Christ: ver. 19, note.—εὔφισμανεὶ καὶ τεθεμελιωμένοι, rooted and founded [grounded]) The root is, of a tree—the foundation, of a house. A Syllepsis2 precedes, which

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1 i.e. Both the inward and outward man are all of one kind in the bad, viz. they are all alike bad. Whereas in the godly there is a distinction between the inward new nature and the old nature, which, though still in them, is, as it were, something foreign and external to them, and no longer constituting their true and inner self.—Ed.

2 A syllepsis is when the regular syntax of the parts of the sentence is set aside, so that more regard in the construction is paid to the sense, in the mind of the writer, than to the words and their connection. As here the nom. ἔφθασενει is put as if the sentence were, "that you may have Christ dwelling in your heart, etc., you being rooted," etc. As the sentence stands, syntax would require ἔφθασενει to agree with ὑμᾶς. I think there is attraction exercised by the ἐξακύωνε, as if ἔφις. were agreeing with its subject.—Ed.
must thus be explained: that you may have Christ dwelling in you, being rooted, comp. Col. ii. 2, note; unless the Nominative rather agrees with you may be able,1 as the ardour of Paul was eagerly intent on what follows. So, in the middle of the sentence, if and how are placed, 1 Cor. xi. 14, 15, xiv. 7, 16; and ἵνα itself, that, 1 Cor. xiv. 12;2 2 Cor. ii. 4; but the words which precede these particles render the earnest striving [of his prayers] very emphatic.—εἴσοψετε you may be able: even still further.—καταλαβίσθαι to attain, to comprehend.—τί τὸ πλάτος καὶ μήκος καὶ βάθος καὶ ἡ ψάλτης, what is the breadth and length and depth and height) These dimensions of the spiritual temple refer to the fulness of God, ver. 19, to which the Church according to its capacity ought to correspond; comp. ch. iv. 10, 13, concerning Christ. For the breadth of the fulness and of the love of Christ is signified, and that too in respect of all men and all peoples; and its length, extending through all ages, ver. 21: as also its depth, which no creature can fathom; and its height, iv. 8, such as no enemy can reach. Comp. Ps. cxvii. In regard to this breadth, length, depth, height, all which are one magnitude, there is nothing broad, long, deep, high in any creature. By Chiasmus the order of the ideas is, love [ver. 17], breadth [length, depth, height, ver. 18]: [then in ver. 19] love, fulness; of these four, the third corresponds to the first, therefore the second to the fourth. In ver. 19 the love is at length expressly mentioned; but in ver. 18 the fulness of God in itself; but this very fulness is also tinted with love.

19. Γνῶναι τε τὴν ὑπερβάλλουσαν τῆς γνώσεως, κ.τ.λ., and to know what passes knowledge, etc.) This clause also depends on that you may be able. This is a very charming correction of himself, so to speak;3 he had said, to know: he immediately denies that our knowledge can be considered adequate; we know only this, that love is more abundantly rich than our knowledge. The love of Christ to us always exceeds our knowledge; and so in ver. 20

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1 The margin of both Ed. favours this connection of the words, and the Germ. Vers. agrees with it.—E. B.
2 Οἰκοδομήν ἔχετε ἵνα περισσεύετε, for ἔχετ. ἵνα περισσ. ἐν οἰκοδομ. So here ἔβδομάναι ἵνα ἔκεισαί, for ἵνα ἔβδομάναι ἔκεισα.—Ed.
3 See App. When we take away what has been said, and put in something better or more important: 'correctio.'
the power of God exceeds our knowledge.—*en, that) without a conjunction; comp. *en, that, ver. 18. Spiritual knowledge and fulness are joined together.—eis, unto

20. ἡτὶ τὸν πᾶντα) πᾶντα is governed by ποιησάω, whence ἡτὶ may be put adverbially, as presently after ὑπερεξερεισσοῦ, and ὑπερλήω, 2 Cor. xi. 5; ἡτὶ may however be construed with πᾶντα: comp. ch. i. 22, where ἡτὶ πᾶντα means, *that which is above all: this [His exaltation as Head of the Church] is above all exaltation, that He Himself is the Head of the Church, etc.—ὑπερεξερεισσοῦ, exceedingly abundant) Construe with to do.—ἐν) The Genitive is governed by the comparative, which is contained in περισσοῦ.—ὅ νοσόμεν, or think) Thought takes a wider range than prayers. A gradation.—κατά, according to) Paul appeals to their and his experience.

21. ἐν τῇ ἱκκλησίᾳ, in the Church) ver. 10.—eis πᾶσας, into all) ver. 11, ch. ii. 7: comp. again Ps. cxvii. Into all generations, which ἀθικῶν, the age, comprehends, and which terminates in the everlasting ages, τῶν ἀλώνας.—τὰς γενεὰς, generations) A generation is properly a period of human life, whilst we proceed from parents to children; ἀλώνες are periods of the Divine economy, passing on as it were from one scene to another. Here both words, for the sake of amplification, with a metaphor in γενεὰ, generation, are joined together, so that a very long time may be implied. For there are in ἀλώνες no longer generations.

1 Not with, as Engl. V.; but, "that ye may be filled even as far as unto all the fulness of God."—Ed.

2 Beng. would render ch. i. 22, "He hath given Him to be Head over the Church, an elevation which is above every other kind of elevation" (ἡτὶ πᾶντα).—Ed.

3 Therefore *eis must be taken metaphorically.—En.
CHAPTER IV.

1. *O ὁ ἔφηβος, the prisoner*) The bonds of Paul were subservient to the calling of the Ephesians; and these ought to be so affected by them (his bonds) as to delight Paul with their obedience; a striking instance of feeling, ἐν Κυρίῳ.—ἐν Κυρίῳ, in the Lord) construed with prisoner.—τῆς κλήσεως, of the vocation) ver. 4. This is derived from ch. i. 18; nay, rather from ch. i., ii., and iii. [For the second part of the epistle begins here, comprehending exhortations, and especially those which flow from the doctrine already discussed.
—V. g.] Comp. Col. iii. 15.

2. Μετὰ—μετὰ, with—with) To these refer the two following participles, ἀνεχόμενοι, συνούδαζοντες, forbearing, endeavouring diligently, which, being in the nominative, depend on the preceding imperative implied, walk ye. [The man, who is affected, as he ought to be, with a sense of the Divine calling, will be found to be adorned with the virtues mentioned in this passage, 1 Pet. iii. 9; Phil. i. 27.—V. g.]—πάσης, with all) To be construed also with meekness [παρατηροῦσα] (as well as with ταραναρασθοῦσα, lowliness), Col. iii. 12, 13.—ταραναρασθοῦσης, lowliness of mind) From a sense of grace, Rom. xi. 20. —ἐν ἀγάπῃ, in love) In the bond of peace, ver. 3, corresponds to this expression. “In love” occurs again, ver. 15, 16. And here, love is preached [inculcated]: faith, in ver. 5; hope, in ver. 4.

3. Τηρεῖν, to keep) Even where there is no division, there is need of admonitions.—τῆν ἐνότητα, the unity) So far as we are concerned, for the Holy Spirit in Himself remains one, ver. 4.—ἐν τῷ συναξαμώνω, in the bond) The bond, by which peace is maintained, is love itself; Col. iii. 14, 15.

4. "Ενίσχυσι καὶ ἐν ταξιμω, one body and one Spirit) In the Apostles’ Creed, the article relating to the Church properly follows the article relating to the Holy Spirit.—καὶ ἐν, and one) Spirit, Lord, God and Father: the Trinity; comp. the following verses. —ἐν μιᾷ ἱλαρόν, in one hope) The Spirit is the earnest, and therefore the hope of the inheritance is joined with the mention of His name.
5. Μία πίστις, ἐν σάρκις, one faith, one baptism) into Christ, the Lord. Sometimes baptism, sometimes faith, is put first; Mark xvi. 16; Col. ii. 12.

6. Πάντων, of all) This word occurring thrice, and πᾶς present-ly after, both are masculine; for all are reduced to unity [are brought together as one, under the one God and Father].—ιπτ) high above all with His grace.—διὰ πάντων) Working throughout all, through [by means of] Christ.—ἐν πᾶσι,1) in all dwelling, in (i.e., by) the Holy Spirit.

7. Δι, but) The antithesis is the word one [ἐίς Κύριον and ἐν σάρκις, ἐς Θεόν] in the foregoing verses.2)—ἐιδὼν, has been given
This is taken from the psalm in the following verse.

8. Λέγει, he says) David, nay, rather God Himself, Ps. lxviii. (19) 20, ἀνέβης ἐς υψός, ἡχομαλώτευσας αἰχμαλωσάν ἐλαβές δώματα ἐν ἀνθρώπῳ. Some also in the LXX. read ἀναβας. But in the version of the LXX. that reading is generally inferior, which too closely agrees with the text of the New Testament, because it has been (probably) made to be in conformity to it.—ὑψός, on high) So the heavens are called in Hebrew poetry; likewise in Is. xxxii. 15.—ἡχομαλώτευσας αἰχμαλώσαν, led captivity captive) A frequent repetition; for example, 2 Chron. xxviii. 5. Here the forces of hell are denoted, 2 Pet. ii. 4, that are opposed to men. Christ, at His ascension, led them captive; nor, however, does it fare the better for that reason with the malefactor, who is to be tried for his life, when he is led from prison to the forum or court of justice. This leading captive did not interfere with their condition in hell; [it gave them no respite from torment.] If ever there had been for them any hope of escape, that would have been the time; comp. ch. vi. 12, and Col. ii. 15. Nor does every ascension, but only the ascension which has captivity taken captive joined with it, presuppose and infer a descent into the lower parts of the earth.—ἰδωνε δώματα, He gave gifts) To this expres-

1 ABC Memph. read ἐν πᾶσι only. DGsy Vulg., both Syr. Versions, Iren., Firmilian ad Cypr. 150, Hilary, add ἡμῖν. Rec. Text, with no very old authority, reads ἡμῖν.—Ed.

The larger Ed. had preferred the omission of the pronoun, whether ἡμῖν or ἡμῖν; but the Germ. Vers., following the decision of the 2d Ed., received the pronoun ἡμῖν.—E. B.

2 i.e. Though there is one Lord, etc., to us all, yet to each of us there is given grace according to, etc.—Ed.
sion may be referred *He gave,* ver. 11, and *is given,* and of the *gift,* ver. 7. In Hebrew, הָנִּי is an abbreviated expression; to wit, Christ received gifts, which He might immediately give. Comp. ἐν, Gen. xv. 9 ["Take me an heifer," abbreviated for, Take and sacrifice to me]; 2 Kings ii. 20; where sudden action is denoted by a concise expression; so λαβέωσαί σοι, Ex. xxvii. 20; Lev. xxiv. 2.—τὸς ἀνθρώπωςις, for men) The dative of advantage for σάρκι. Gifts are of advantage, not only to those who receive them, but to all.

9. τὸ δὲ, ἀνέβη, Now this fact, namely, that *He ascended* Paul proves that the language of the psalm is to be referred to Christ; and the ascension is inferred from the descent; John iii. 13. All beheld the sojourn of the Son of God upon the earth: they ought, from this fact, to have believed His ascension, which they did not see. There is a similar mode of reasoning at Acts ii. 29, etc., xiii. 36, 37; and especially at Heb. ii. 8, 9. The humble characteristics predicated of the Messiah were fulfilled in Jesus; therefore the glorious things also predicated of the Messiah ought to be referred to Him.—κατέβη πρῶτον, *He first descended* Paul takes for granted the Deity of Christ; for those who are of the earth, although they did not previously descend, obtain the privilege of ascent.—σῆς τὰ κατώτερα μέρη τῆς γῆς) not merely to the earth itself, but to the lowest parts of the earth [so that through all its depths nothing did *He leave unvisited;* comp. ver.10.—V.g.] The highest heavens, or all the heavens, are opposed to the lowest parts of the earth, or to all parts of the earth. Christ, by His own power, took possession of all,—first of the earth, then of heaven. *Men* are joined with the mention of the earth; the captivity is joined with the mention of the lower parts,—τῆς γῆς, of the earth) in which men are.

10. Ἀνέβης) *He, not another.*—ὑπεράνω πάντων τῶν ὄρων, far above all heavens) A very sublime expression. Christ not only ascended into heaven, Mark xvi. 19, but through the heavens, Heb.iv.14,note; above all heavens; the heaven [heavens]of heavens, Deut. x. 14.—πλήρωσεν, might fill) by His presence and operations, with Himself.—τὰ πάντα) all things, the lowest and the highest; comp. Jer. xxiii. 24, where also the LXX. use the word πλήρησεν.

11. Ἀνέβης, *He himself*) by His supreme power. This ἀνέβης
is repeated from ver. 10. Ministers have not given themselves. [The apostle, we might think, takes a wonderful leap in descend-
ing to these from the comprehensive subject of the whole universe, just now spoken of. He no doubt has regard to the body of Christ. In like manner, ch. i. 22 (after having just before spoken of principality, power, might, etc.)—V. g.]—ἀποστόλους—
προφήτας—ἐναγγελιστάς, x. t. l., apostles—prophets—evangelists, etc.) Inferior offices might be conjoined with the highest grades; for example, the apostle John acted at the same time as a prophet when he wrote the Apocalypse, and as an evangelist in the Gospel; but not the contrary ["vice versa," the highest offices joined with the lowest grades]. All the apostles had also at the same time the prophetic power. Only that the very high de-
gree of prophecy, by which the Apocalypse was written, was peculiar to John. But prophets and evangelists were not also at the same time apostles. The prophet takes precedence of the evangelist; for the prophet testifies infallibly of the future, the evangelist infallibly of the past: the prophet derives all from the Spirit; the evangelist puts on record a matter which has been perceived by the senses of sight and hearing, and yet he is fitted for an office of the highest importance, by a gift superior to that of pastors and teachers. Workers of miracles are not added here; for their actions have now somewhat less reference to the perfecting, etc. And perhaps already, before the last days of the apostles, the gift of miracles was more rarely exercised; comp. Heb. ii. 4.—πομινας και διδασκάλους, pastors and teachers) The appellation of shepherd (pastor) is everywhere else given to the Lord alone. Pastors and teachers are here joined; for they chiefly feed by teaching, as also by admonition, rebuke.

12. Προς—εἰς—εἰς, to [ad, towards]—for—for [in, for the end, unto]. Engl. Vers. renders all for] To this refer, into, unto, unto [as respectively answering to the previous προς, εἰς, εἰς], in the following verse; although to [προς, ad, 'towards'], and into [εἰς, in, 'unto', or 'into'], somewhat differ, Rom. xv. 2.1 The office of the ministry is denoted in this verse; in the fol-

1 Εἰς ἀγαθον προς ὁικοδομην, unto his good, towards edification. The for-
mer expressing the internal end in respect to God: the latter, the external end in respect to man.—Ed.
lowing, the goal which the saints have in view; in ver. 14, 15, 16, the way of growth; and each of these has three parts, expressed in the same order. There are three paragraphs, divided severally into three parts. The first three parts have a mutual relation; then the second three; lastly, the third; and all without a Chiasmus.—καταφτισμόν, perfecting [‘aptationem,’ the mutual adaptation] This in the greatest degree has the effect of producing unity.

13. Μάθη, till) Not even the apostles thought themselves to have reached the goal, Phil. iii.; much less the Church. They had always to go forward, not to stand still, much less to fall behind. And now the Church must not contemplate from behind the idea of its own excellence, but keep before its eyes that idea as a future one, which is yet to be attained. Attend to this, ye who do not so much follow antiquity as make it an excuse.—καταφτισμόν, till we arrive at) This tense, following the past tense, is imperfect [He gave some apostles, etc., till, and in order that, we all might arrive at]. This ought to have already taken place at the time when Paul wrote; for faith [which he speaks of, “the unity of the faith”] belongs to travellers.1—οἱ πάντες all, viz. the saints.—εἰς—εἰς—unto—unto—unto)[Asyndeton] The repetition is without a connective particle. The natural age (life) grows up towards wisdom, strength, and stature. The things which correspond to these in the spiritual age (life), are, unity of faith, the mind strengthened [ver. 13, τίθειν ἀνόρα, and ver. 16, answer to this], and the fulness of Christ.—ἐνίσχυσα, unity) This unity is placed in friendly opposition to the variety of gifts, and to the whole body [“we all”] of the saints; and the contrary of this unity is every wind, ver. 14.—τῆς πίστεως καὶ τῆς ἐπιγνώσεως, of faith and knowledge) These two words both agree and differ; for knowledge means something more perfect than faith.—τὸ δὲ τὸ δὲ Θεόν, of the Son of God) The highest point in the knowledge of Christ is, that He is the Son of God.—εἰς ἀνόρα τίθην, to a perfect man) The concrete for the abstract; for unity and measure are abstract nouns:

1 The sense seems, though not very clear, owing to Bengel’s extreme brevity, All ought to have been by this time on the one and the same path of faith. For faith is the distinguishing characteristic of those who, as travellers, are seeking to arrive at the goal.—Ed.
concerning perfection, comp. Phil. iii. 15. — ἡλικίας, of the stature) that Christ may be all and in all: ἡλικία, spiritual stature is the fulness of Christ.

14. ἡκέτοι) that we may be not, as formerly and as yet.—νήπιοι, children) Νήπιοι, children, are opposed to a man in the second degree, and to a young man in the first: a perfect man, who can no longer increase in stature, but yet in other respects becomes more perfect; a child, who scarcely begins to grow.—χλυδώνιζόμενοι, tossing to and fro [as billows]) inwardly, upward and downward, even without wind.—περιστερόμενοι πάντες ἄνεμον, carried about with every wind) outwardly [with every wind that comes from without], hither and thither, others assaulting us.—κυβίας, by the sleight) A metaphor taken from the player at dice, who frames his cast of the dice, so that the numbers may always turn up which may suit his purpose.—μεθοδεύων) The Methodists of the Church of Rome are much disposed to use this word: see ch. vi. 11 [where τὰς μεθοδευσίς is expressly joined to τοῦ διαβόλου], note. Add D. Michaelis' Inaugural Dissertation on the exertions and methods (tricks) of the Church of Rome. —τῆς πλάνης, of error) i.e. of Satan. The Metonymy of the abstract [for the concrete: error, for the Parent of error, Satan] expresses the concealed mode of acting which the enemy uses.

15. Ἀληθεύοντες, speaking the truth) In antithesis to error [πλάνης]. On this same word, truth, see ver. 21, 24.—ἐν ἁγάσιν, in love) by which the body is compacted together. Here we have the beginning [the prow], and in ver. 16 the end [the stern: prora—puppis]. The words, speaking the truth, and in love, are conjoined. The latter is the more simple.—αὐξησομεν, we may grow) This depends on that (ὅτα), in ver. 14. This αὐξησις, increase, [as it is expressed in] ver. 16, comes in between the [state of] children [ver. 14] and that of the full-grown man [ἐνδρα τίλινον, ver. 13].—αἱ αὐτοί, into Him) Paul has Jesus in his mind, and first says Him, and then afterwards shows of whom he is speaking.—τὰ πάντα, all things) supply κατὰ, according to, in: we

1' ἐν παυνοργία πρὸς τὴν μεθοδευσίν τῆς πλάνης, “by craftiness, with a view to a methodized plan of deception.” Beng., however, because of the antithesis αὐξησομεν, takes πλάνης = Satan, and perhaps takes the sense thus, “By the methodized craftiness of the (parent of) error.”—En.
severally, one and all, in all things.—ὁς, who] This refers to Christ. The Head is put in the way of a distinct clause.\(^1\) — ὁ χριστῶς, Christ) Place,\(^2\) emphatic [the Christ]. For previously it had been said, into Him; though ὁ χριστῶς is nevertheless afterwards mentioned at the end very emphatically, as if he were to say, Christ is (the) Christ. To Him all things are to be referred.

16. ἑξ, from] The source of growth.—συναρμολογούμενον καὶ συμβιβαζόμενον the body fitly joined together and compacted; the concrete for the abstract; i.e. the compacting and joining together of the body by right conformation and solid compacting together: συναρμολογούμενον refers to what is according to rule, so that all the parts may be rightly fitted in their proper position and in mutual relation; συμβιβαζόμενον denotes at once firmness and consolidation.—διὰ τάσης ἀφίς τῆς ἐπιχορηγίας) ["By every handle of mutual assistance." Engl. Vers. By that which every joint supplieth]. In the wrestling ground the ἀφίς are the means by which the antagonist to be assailed is laid hold of; for the opponents threw over each other dust and sand, so that each might be able to seize his adversary, even though the latter was anointed with oil. Here the means [handles] of mutual assistance are called ἀφίς τῆς ἐπιχορηγίας. \(\text{Διὰ, by, construed with ποιεῖται, makes.}\)\(^3\) —κατ' ἐνέργειαν, according to the working) The power ought also to be put into active exercise; comp. κατὰ τῆν ἐνέργειαν, ch. i. 19, iii. 7. But the article is wanting in this place; because he is speaking of the particular efficacy of single members.\(^4\) —ἐνεστ. ἐκάστου, of each one) To be construed with ἐνέργειαν ἐν μέτρῳ.—τῷ σώματος, of the body) The noun for the reciprocal pronoun [viz. increase of itself, ἵνα τοῦ] therefore

\(^1\) Beng. seems to translate thus:—"Grow up unto Him, who is Christ, the Head." Not as Engl. V., Unto Him, who is the Head, (even) Christ. —Ed.

\(^2\) See App. The same word, Christ (Him, ver. 15, = Christ, ver. 13), twice put; previously as the proper name: here as an appellative, or distinguishing title.—Ed.

\(^3\) "Makes increase by every handle of mutual assistance." But Engl. V. joins it with συμβιβαζόμενον, compacted by that which every joint supplieth. —Ed.

\(^4\) Whereas in ch. i. 19 he speaks of the general working of God's power. —Ed.
τοιεύτωι is used, not τοιεύτι—ἐν ἀγάπῃ, in love) Construe with the edifying of itself.

17. Τεῦτο ὠν λάγω, this I say then) He returns to the point with which he set out, ver. 1.—μηχεὶτι ὤμας περιπατεῖν, that ye henceforth walk not) This is an antithesis to ver. 1.—ἐν ματαιότητι, in vanity) The root of such walking, departure from the knowledge of the true God, Rom. i. 21; 1 Thess. iv. 5: in (ἐν) is to be construed with they walk [ἐν ὧν περιπατέει, not with ὤμας περιπατεῖν]. Vanity is explained at large in ver. 18; walking in ver. 19.

18. Ἑσκοισομένω τῇ διανόμῳ ὄντες, Having the understanding darkened) This verse has four clauses. The third is to be referred to the first, and in it ὠδειν answers to ὄντες; the fourth, to the second. For ὄντες is connected also in Tit. i. 16, as here, with the preceding epithet [βδέλυκτοι ὄντες]. The participles, darkened, alienated, take for granted, that the Gentiles, before they had revolted from the faith of their fathers, nay rather before Adam’s fall, had been partakers of light and life; comp. be renewed, ver. 23.2—τῆς ζωῆς, the life) of which, ch. ii. 5.—τοῦ Θεοῦ, of God) The spiritual life is kindled in believers from the very life of God.—3πάρωσιν [Engl. Vers. blindness], hardness) The antithesis is life: life and feeling (opposed to hardness) exist and fail together. Comp. Mark iii. 5, note. πάρωσις, hardness, is contradistinguished from blindness, where the latter is expressly noticed; otherwise it includes it in itself.—καρδίας, of heart) Rom. i. 21.

19. Ἀσκηληγνοῦτες) A very significant term, in which pain (ἀλγοῦς) is used by Synecdoche for the whole sensibility of the affections and understanding, whether painful or pleasant. For pain urges us to seek the means of a cure; and when the pain is removed, not only hope, but also the desire and thought of good things are lost, so that a man becomes senseless, shameless, hopeless. That constitutes hardness, ver. 18. Despairing (Des-

1 The middle being reflexive, i.e. the object relating to the same person as the subject.—En.
2 Implying a previous state of innocence.—En.
3 Διὰ τῆς ἀγνοιας, on account of the ignorance) This of itself is the commencement of their wretched condition. Rom. i. 21, 23, [also ver. 28].—V. g.
perantes), in the Vulgate and Syriac Version, is worthy of consideration, and illustrates its significatio. In this way ἡ ἀναληγοσία (insensibility) and ἡ ἀπέγνωσις (despair) are conjointly noted by Chrysostom, Homil. vi., on Heb. iii. 13. But the very word ἀπαλγεῖν Cicero seems to paraphrase, lib. ii. famil. Ep. 16, when he says, “Diuturna Desperatione rerum obduruisse animum ad Dolorem novum,” that by long-continued Despair at existing circumstances the mind has become hardened to new Pain. Therefore ἀπαλγεῖν is more than to despair. Raphelius has given a beautiful disquisition on this word out of Polybius, where, of two examples ascribed to Polybius by Suidas, the one exists in the same words in Xiphilinus.—αὐτοῦ τὰ παρέδωκας, they gave themselves over) of their own accord, willingly.—τάσις of all) ἀπάλγωμα, lasciviousness, the species; ἀπαιθεσία, impurity, the genus. Those who are occupied with these works of the flesh, as being hurried away (seized) with the heated desire of material objects, fall also into greediness [πλανεξία, avarice, covetousness]; and gain made by unchastity was frequent among the Gentiles.

20. ἔμενε δὲ ὄντως ἐμάθετε τῷ Χριστῷ, but you have not so learned Christ) The same form of expression is found at Deut. xviii. 14, 15, σοὶ δὲ ὄντως ἐδώκας Κύριος ὁ Θεός σου προφήτην—αὐτοῦ ἀκούσατε. Christ is one,¹ says Paul (comp. 2 Cor. xi. 4); as then you have heard Him, i.e. so you ought (in conduct) to represent (copy) Him. As [ver. 21, καθὼς ἐστιν ἀληθεία ἐν τῷ Ισραήλ], which afterwards occurs, is to be referred to [ye have] not so [ver. 20]; not so is opposed to uncleanness, ver. 19; if so be that, etc., to vanity, ver. 17, 18.—τὸν Χριστὸν, Christ) He uses the name Jesus, more expressly denominating the Lord, in the following verse. Jesus, most perfectly and brilliantly completed the idea of Christ.

21. Εἴη, if so be that [or rather as the Indie. follows, Since, seeing that ye have heard] The particle does not diminish, but increases the strength of the admonition.—αὐτῶν, Him) This word, and in [Engl. Vers. by] Him, which presently occurs, are brought in here from the following clause: as you, Gal. iv. 11. To hear Christ has a fuller meaning than to hear of Christ.—ἀκούσατε, ye

¹ i.e. If there were some other Christ, whom you could serve and yet obey your lusts, ye might walk still as in past times. But there is only one Christ, and He, one that requireth holiness, 2 Cor. xi. 4.—Ed.
have heard) Even the first hearing about Christ takes away sins. —ἐἰν αὐτῷ, in Him) i.e. in His name, as to what concerns Him.— ἐδόξασεν, ye have been taught) you have received the doctrine. The consequent of hearing and of being taught is to learn [ἐρμάδες, ver. 20].—καθότι, even as) i.e. so as: comp. καθὼς, in such a way as, 1 Cor. viii. 2, so, as the truth is really in Jesus. The antithesis is according to, ver. 22 [your former conversation—according to the deceitful lusts].—ἀλήθεια, the truth) This is opposed to heathen vanity in general, ver. 17; and is resumed ver. 24, that it may receive a fuller discussion. Truth, viz. the true knowledge of the true God.—ἐἰν Ἰησοῦ, in Jesus) Those who believe in Jesus, speak the truth, 1 John ii. 8.

22. Ἀποδίδωσιν, that ye put off) This word depends on I say, ver. 17: and from the same verse the power of the particle no longer [προκέιται, Engl. Vers. henceforth—not] is taken up, as it were, after a parenthesis without a conjunction in the equivalent verb, put off [= that ye henceforth walk not, ver. 17]: for the reverse of those things, which are mentioned ver. 18, 19, has been already set forth and cleared out of the way in ver. 20, 21; and yet this verb ἀποδίδωσιν, to put off, has some relation to the words immediately preceding ver. 21. Putting on, ver. 24, is directly opposed to the putting off [ver. 22].—κατὰ τὴν προσέραν ἀναστροφήν, according to the former conversation) according as you have formerly walked. The antithesis is the whole of ver. 23: according to shows the force of the verb, which has relation to it, put off, not merely abstain.—τὸν παλαιὸν ἄνθρωπον, the old man) The concrete for the abstract, as presently, at ver. 24, "the new man:" comp. ver. 13, note. The abstract, for example, is lying, ver. 25.—τὸν φθειρόμενον, who was corrupt) The Imperfect, as κλέατον, who stole, ver. 28. The antithesis is, was created [in righteousness, ver. 24], and that too in the aorist or imperfect [κτισθέντα, not as Engl. Vers. "which is created"], in respect of the first creation and the original intention [of God in making man at first pure and innocent].—κατὰ τὰς ἐπιθυμίας, according to the lusts) The antithesis is, according to God, in righteousness [ver. 24], etc.—τὰς ἐπιθυμίας, the lusts) The antithesis is, righteousness and holiness.—τὰς ἀπάτης) of heathen error. The antithesis is, of truth [τὰς ἀληθείας, lit. "the holiness of truth;" so true holiness, ver. 24].

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23. ἐν ψυχήσει τοῦ νόος, in the spirit of the mind) 1 Cor. xiv.

14. The spirit is the inmost part of the mind.

24. τὸν κανόν) τὸν νόον is used, Col. iii. 10, of that which is native [the new man becomes natural, i.e. the true nature] in believers; but here ἀνανεωθάναι has been used by him just before. [Therefore he does not repeat νόον, the conjugate]. Vice versa in the passage of Col. just quoted, ἄνακανοφόρον is subjoined [νόον having gone just before] concerning the aims and pursuits of believers.¹—ντισίνα, which has been created) at the beginning of Christianity. This new man is created in Christ: comp. ch. ii. 10.

25. τὸ ψιθάδος, lying) The mentioning of lying and truth in conversation² is properly added to the universal commendation of truth.—οὕτω, because) Col. iii. 11, note.—ἀλλ. ἡλιοῦ, of one another) Jews and Greeks, ibid.—μέτα, members) ver. 4.

26. Ὅργῆς ἐσθε καὶ μὴ ἀμαρτάνετε, be angry and sin not) So the LXX., Ps. iv. 5. Anger is neither commanded, nor quite prohibited; but this is commanded, not to permit sin to enter into anger: it is like poison, which is sometimes used as medicine, but must be managed with the utmost caution. Often the force of the mood [the Imperative mood] falls only upon a part of what is said, Jer. x. 24.³—οὗ ἡλιοῦ, the sun) The feeling kept up during the night is deeply seated.—μὴ ἐπιστόματε, let—not go down) Deut. xxiv. 15, ὅπως ἐπιστόματε ὁ ἡλιοῦ ἐπὶ αὐτόν, the sun shall not go down upon it.—ιτι τῷ παροργισμῷ ὑμῶν, upon your wrath)⁴

¹ ἔνος, recent, lately originated, in opposition to what was originated some time back. Καινός, new, not yet used, in opposition to that which has existed long and been in use: νόον ὀνόμ, but καίνως ἀκινοῦς, Matt. ix. 16, 17. So νόος ἄνθρωπος in Col. refers to the ἄναγιννος, whereas the καίνος is one who differs from the former man: the νόος is one who is ἄνακανοφόρον κατ’ εἰκόνα of God.—Tittm. Syn. Gr. Test. Καινός more applied to the results of renewal on the Christian character and walk. ἔνος, the new nature of believers. ἔνος is applied to persons in the sense young, which καινός is not. Καινός is what is fresh, as opposed to what is worn and trite. It is also said of what is strange and foreign.—Ed.

² Ἄληθείας, truth, ver. 21, 24.—V. g.

³ "O Lord, correct me, but with judgment, not in thine anger." Where the force falls on the imperat. correct, not in its full extent, but with the limitations, with judgment, and not in thine anger: in fact, the main force rests on these limitations.—Ed.

⁴ Παροργισμός is not = ὄργή. The former is absolutely forbidden: the
should wrath cease, but a brother should be put right without delay, and reconciliation take place, especially with a neighbour whom you will not see afterwards in this life,¹ or whom you have seen for the first time in the street, at an entertainment, or in the market-place.

27. μὴς, Neither) Place is given to the devil by persisting in anger, especially during the night; comp. [the Rulers] of the darkness, ch. vi. 12.²—μὴς is used as καὶ μὴ, ver. 30.

28. ὁ κλέπτων, who stole) This a milder expression than ὁ κλέπτης, the thief. The participle is that of the imperfect tense, while the present here is not excluded.—μᾶλλον δὲ) but even rather [let him labour more] than [he would] if he had not stolen. In every kind of sin which a man has committed, he ought afterwards to practise the contrary virtue.—κοπιάτω, let him labour) Often theft and idleness go together.—τὸ ἀγαθόν, good) An antithesis to theft, first committed in an evil hour with thievish hand [lit. with a hand covered with pitch ³]—ταῖς χέρσιν, with the hands) which he had abused in committing theft.—ἴνα ἵπτη, that he may have) The law of restitution ought not to be too strictly urged against the law of love. [He who has stolen should also exercise liberality beyond the restitution of what was taken away.—V. g.]

29. σαρκός, corrupt) Having the savour of oldness [of “the old man”], ver. 22; without grace, insipid, Col. iv. 6. Its oppo-

latter not so. See Mark iii. 5, where ἰργή is applied to the sinless Jesus. The sense is not, Your anger shall not be imputed to you if you put it away before nightfall; but let no παρεργασμός, irritation or exasperation, mingle with your anger, even though your anger be righteous. Trench, Syn. Gr. Test. Engl. V. loses this point by translating wrath. However, I think there is also included the notion, that even righteous anger, if kept up too long, is likely in us to degenerate into irritation.—Ed.

¹ Beng. seems by this to take the sun going down as also figurative, for life coming to a close without a reconciliation.

² This reference also implies that Beng. takes the night, during which anger is retained, as figurative of the darkness over which the devil is prince. This does not exclude the literal sense. The literal keeping of anger during the night is typical of spiritual giving place to the devil, the ruler of darkness.—Ed.

³ Said of hands to which others’ property seems to stick; thievish — Mart. viii. 59.—Ed.
30. Μὴ λυτεῖτε, grieve not) by corrupt conversation. The Holy Spirit is grieved not in Himself, but in us [or in other men (by reason of our conversation)—V. g.], when His calm testimony is deranged. The LXX. often use λυτέω for ἤρευ and ἡσύζονται (σφυαγίσθητε, ye have been sealed) that you may know that there is not only some day of deliverance, but also that that day will be a day of deliverance to you, as being the sons of God; and on that account rejoice [opposed to grieve].—εἰς ἱμέραν ἀπολυτρώσεως, to the day of deliverance [redemption] This is the last day; of which there is a kind of representation [present realization—a pledge given in hand] in the day of death; it takes for granted all previous days, Rom. ii. 16. On that day especially it will be a matter of importance to us, who shall be found to be sealed.

31. Πικρία, bitterness) Its opposite is in ver. 32, χάρισμα, kind to all.—θυμός, harshness, cruelty [sævitia]) Its opposite is merciful, viz., to the weak and the miserable.—καὶ ὀργή, and anger) Its opposite is forgiving, viz., towards those who injure us. Thus far the climax descends, in reference to things forbidden.—βλασφημία, blasphemy) [evil-speaking] an outrageous (heinous) species of clamour. Love takes away both.—καθιστά wickedness. This is the genus, therefore with all is added. [It denotes that depravity (evil-disposition, malice), by which a man shows himself ill-natured and troublesome to those who associate with him.—V. g.]

32. Ἑξαρίστας, has forgiven) He has shown Himself kind, merciful, forgiving.
CHAPTER V.

1. ἑιμπηταί, imitators) in forgiving (comp. the verse above, ch. iv. 32), and in loving; for beloved (τίκνα ἀγαπητά, beloved children) follows. O how much more glorious and blessed is it to be an imitator of God, than of Homer, Alexander, Apelles, etc. !—ὡς τίκνα, as children) Matt. v. 45.

2. Περιπατεῖτε, walk) The fruit of our love, which has been kindled from [by the love of] Christ [to us].1—ὑπὲρ ἡμῶν, for us) The Dative, to God, is not construed with the verb, gave Himself, but with an offering and sacrifice, which immediately precede it. For Paul is alluding to Moses, in whose writings such words are common: ὑλοκαυτώμα τῷ Κυρίῳ, εἰς ὁσμὴν εὐωδίας, θυσίασµα τῷ Κυρίῳ ἁγίῳ, x.7.1., Ex. xxix. 18, 25, 41; Lev. xxiii. 13, 18, etc.—προσφοράν καὶ θυσίαν, an offering and a sacrifice) Comp. Heb. x. 5, etc.—εἰς ὁσµὴν εὐωδίας, for a sweet-smelling savour) By this sweet-smelling odour we are reconciled to God.

3. Πορνεία, fornication) impure love.—ἡ πλούτεια, or covetousness) ver. 5, ch. iv. 19.—μηδὲ ὡνοµαζόσθω, let it not be even named) viz. as a thing (ever) done; comp. 1 Cor. v. 1, ἀκούστα, it is reported commonly that, etc. ; or (let it not be named) without necessity : comp. ver. 4, 12.—πρέπει, becomes) Its opposite is ὁπλικόν ὄνοµα, which are not convenient [proper], ver. 4.

4. ἁπαξράτης, filthiness) in word, or even in gesture, etc.—μαραλολογία, foolish talking) wherein a mere laugh is aimed at even without wit [the salt of profitable discourse, Col. iv. 6].—ἡ εὐτραπελία) or jesting.2 This is more refined than filthiness or foolish talking; for it depends on the understanding. The Asiatics delighted much in it: and in former times jesting pre-

1 And also kindled by the Holy Ghost as the agent.—Ed.

2 Wahl translates this word, which is found here only in the New Testament, Scurrilitas. Its classic use conveys no idea of censure; Th. εὐ and τρίτω, one who happily accommodates himself to his company: pleasantry, urbanity. In μαραλολογία, the foolishness, in ἁπαξράτης, the foulness, in εὐτραπελία, the false refinement of discourse, not seasoned with the salt of grace, are noted.—Trench, Syn. Gr. T.—Ed.
vailed for some ages, even among the learned. Why so? (Because) Aristotle considered jesting to be a virtue; and they made much use of Plautus. Olympiodorus observes, that Paul rebuked εὐτραπελία, jesting, in such a way that ἡστε ἐνδὲ τὰ ἄστεία δεκτίων, there is not even a place for urbane conversation (pleasantry).—τὰ ήν ἀνήκουτα, the things which are not befitting [convenient] An epithet [not the predicate]. Supply the predicate, let them be kept out of the way.1—εὐχαριστία, thanksgiving) Supply ἀνήκου, is convenient. The holy and yet joyful use of the tongue is opposed to its abuse, ver. 18, 19. The abuse and the use are not compatible with one another.—εὐτραπελία and εὐχαριστία are an elegant Paranomasia:2 the former disturbs (and indeed the refined jest and subtle humour sometimes offend the tender feelings of grace), the latter exhilarates the mind.

5. ἔστε, be ye) [knowing. Engl. V. makes it Indic., Ye know]. The imperative, Gal. v. 21.—ὅσε ἐστιν εἰδωλολάτρης, who is an idolater) Col. iii. 5. Avarice (covetousness) is the highest act of revolt (desertion) from the Creator to the creature, Matt. vi. 24; Phil. iii. 19; 1 John ii. 15: and it too in the highest degree violates the commandment concerning the love of our neighbour, which resembles the commandment respecting the love of God. It is then idolatry, and therefore the greatest sin, 1 Sam. xv. 23. —τοῦ Χριστοῦ καὶ Θεοῦ, of Christ and of God) The article only once expressed indicates the most perfect unity [of God and Christ], 1 Tim. v. 21, vi. 13; 2 Thess. i. 12. Comp. Mark xiv. 33. Elsewhere it is double for the sake of emphasis, Col. ii. 2.

6. Κενοὶς λόγοις, with vain words) by which the anger of God is despised, and by which men strive to withdraw themselves from their duty, to consider good as nothing, and to extenuate and varnish over evil [in which moreover all things everywhere abound.—V. g.] This is the genus; there are three species at ver. 4. So the lx., μὴ μεμιματωσαν ἐν λόγοις κενοϊς, Exod. v. 9. —διὰ ταῦτα, because of these things) because of fornication, etc. —ἡ ἰργὴ τοῦ Ἡσυχ, the anger of God) The antithesis to the reconciliation [on God’s part to man, by His forgiving in Christ],

1 Taken by Zeugma out of μὴ ὁμολαξίωθα, ver. 3.—Ed.

2 See Append. A similar sound and form in two nouns, producing a pleasant antithesis.— Ed.
ver. 2, ch. iv. 32.—ιπὶ τοῦς νιώτας τῆς ἀπειθείας, on the children of disobedience) in reference to heathenism.

7. Μὴ, be not) lest the anger of God should come upon you. Two parts; be not willing, and be not willing, ver. 7, and 11. Fellowship both with wicked men, ver. 7, and with wicked works, ver. 11, must be avoided.

8. Σκοτία—φῶς, darkness—light) The abstract for the concrete, exceedingly emphatic; for, children of light, follows.

9. ὁ καρπὸς τοῦ φωτός,1 the fruit of light) The antithesis is, the unfruitful works of darkness, ver. 11.—ἐν, in) is in, consists in, etc.—ἀγαθοσύνη καὶ δικαιοσύνη καὶ ἁληθινὰ, in goodness, and righteousness, and truth) These are opposed to the vices just before described, from ch. iv. 25, and onwards.

10. ἔκμανθόντες, proving) Construe with walk, ver. 8.

11. ἄς, καὶ) καὶ, even: it is not enough to abstain [yourself, you must also reprove others].—ἐλέγχετε, reprove) by words and deeds worthy of the light.

12. τὰρ, for) The reason why he speaks indefinitely, ver. 11, of the works of darkness, whereas he described definitely the fruit of light, ver. 9. At the same time the kindness, the justice, the wholesomeness of the reproving of them, are distinctly shown from this circumstance.—κρυφῶ, secretly) in avoidance of the light, and most frequently.—ἐν' ἀντί, by them, who are in darkness.—αἰσχρῶν, it is a shame) Writing rather familiarly to the Corinthians, he names them; in like manner to the Romans, because it was necessary; here however he acts with greater dignity.—καὶ) even to speak of, much less to do them.—λέγετεν, to speak of) They may be judged by their contraries [ver. 9], goodness, righteousness, truth.

13. ἄς) but; although those things cannot be spoken of or named.—ἐλέγχομενα, reproved) by you, ver. 11.—τὸ τοῦ φωτὸς φανερέωται, are made manifest by the light) φῶς, φανερός, are conjugates.—φανερέωται, are made manifest) that their shamefulness may be known, whether those who have been guilty of doing them treat their reprovers with scorn or repent of them.—τὰν, everything) The abstract for the concrete; for the subject here

1 Rec. Text has πνεύματος with later Syr. But ABD(Δ) corrected later, G/f Vulg. Lucif. have φωτὸς.—Ed.
is the man himself; comp. the following verse, wherefore [He saith, Awake, etc., which proves that the τὰν here refers to the man reproved].—γὰρ, for) For makes an emphatic addition [Epitasis1] in a gradation.—τὸ φανεροῦμενον, an Antanaclasis [the same word in a twofold sense], for φανεροῦται is passive; φανεροῦμεν is middle, 2 what does not avoid being made manifest; comp. afterwards ἐγείραι, and ἀνάστα.—φῶς, light) a Metonymy, as ver. 8.—ἐστι, is) becomes, and afterwards is light.

14. Διὸ λέγει, Wherefore He says) The chief part of this exhortation is in Is. lx. 1, φωτίζου φωτίζου, ἵκει γὰρ σοι τὸ φῶς, Heb. רַח הָיג; so ibid. ch. lii. 1, 2, εἴσειρον ἀνάστηθι. But the apostle speaks more expressly in accordance with (out of) the light of the New Testament, and according to the state of him who requires to be awakened. At the same time he seems to have had in his mind the particular phraseology which had been ordinarily used at the feast of trumpets: Arise, Arise out of your sleep; awake from your sleep, ye who deal in vain things, for very heavy sleep is sent to you; see Hotting. ad Godw., p. 601. And perhaps he wrote this epistle at that time of the year; comp. 1 Cor. v. 7, note.—ἐγείραι—ἀνάστα) Ammonius: ἀναστήναι, ἐπὶ ἐργον ἐγερθήναι, ἐὰν ὑπνοῦ, to rise up, viz. so as to engage in work; to be awakened, viz. out of sleep.—ἐκ τῶν νεκρῶν, from the dead) ch. ii. 1.—ἐπιφανεία) will begin to shine on thee, as the sun, Is. lx. 2. The primitive word, ἐπιφανεύσασθαι, is in the LXX.; so from γνωρίσκω, γνωρίζω, ἄφησθαι, ἀφεῖσθαι.

15. Βλέπετε, see) This word is repeated, ver. 17.—τὰς, how) True solicitude looks even to the manner. As [wise] corresponds to it.—ἀκριβῶς) circumspectly [Man soll es genau (precise, accurate, fitting exactly) nehmen.—V. g.] Comp. Acts xxvi. 5.—μὴ ἦς ἄσωτος, not as fools) who walk irregularly.4

16. Ἐξαγοραζόμενοι τὸν καιρὸν, redeeming the time) So the LXX.,

1 Πάντα virtually repeated in τὰν with the Epitasis of γὰρ added to the latter, so forming a gradation.—Ed.

2 Everything which allows itself to be made manifest. Not as Eng. V., which takes it actively, Whatsoever doth make manifest.—Ed.

3 Abstract for the concrete—is light, for, is luminous—is a child of the light.—Ed.

4 Preter propter viam, thereabouts, about, i.e. in and out of the way, uncertainty.—Ed.
καίρων υμεῖς ἐξαγοράζετε, Dan. ii. 8, ye (would) gain the time. The days, says Paul, are evil, and are in the power of wicked men, not in your own power. Therefore, since you see that you are hard pressed, endeavour, until the hostile intervals of this unhappy period pass away, to pass through and spend your time, if not with profit, at least without loss, which is done by keeping quiet, or at least by acting with moderation. This is the force of the verb ἴση in a passage of Amos, which will be presently quoted. Wisdom and ἄριστεω, circumspection, are commanded, not sloth. There is however one mode of acting in summer, another in winter, even with greater labour [in the former than in the latter]. Those who in evil days seek meanwhile no fruit of time, but [the mere gaining of] time itself (according to the example of the Magi, Dan. ii., or like a besieged city waiting for assistance), these act wisely, and in the end will the better use the time, which they have thus redeemed (gained). Sir. x. (27) 31, ὑπὸ δυνατοῦ ἐν καιρῷ στενοχωρίας σου, boast not in the time of thy distress. A similar expression occurs in Polycarp’s Ep. to the church at Smyrna, where the martyrs are said, διὰ μιᾶς ὥρας τὴν αἰῶνιον κάλασιν ἐξαγοράζουν, to have bought off (gained exemption from) everlasting punishment by the sufferings of one hour.—§ 2. The opposite is to lose (throw away) time.—ἡμέρας, days) ch. vi. 13.—πονηρά, evil) Amos v. 13, ὁ σωτὴρ ἐν τῷ καιρῷ ἔκειν (ἢν) αὐτήσαται, ὅτι καιρὸς σωτήρα ἑστιν, he who has understanding at that time will be silent, because it is an evil time.

17. Σωτηρία, understanding) Amos, as we have seen, has σωτῆρα: hence we may conclude that Paul had reference to that passage.—τί τὸ θέλημα τοῦ Κυρίου, what the will of the Lord is) not only universally, but at a certain time, place [as occasion may arise], etc.

18. Μὴ μεθύσκεσθε ὕπνῳ, be not drunk with wine) So the LXX. plainly, Prov. xxiii. 31 (30). Appropriately to the exhortation against impurity, he subjoins the exhortation against drunkenness.—ἐν ὕπνῳ in which, viz. wine, so far as it is drunk without moderation.—ἀσωτία) Ἀσωτος is used for ἀσωτῖα

1 In this verse the Germ. Vers. prefers the reading Θεοῦ, which has been left by the margin of both Ed. to the pleasure of the reader.—E. B.

B (adding ὡμῶν) D(Δ)Gg Vulg., Rec. Text, and Lucif. 158, read Κυρίου. AΓ and several MSS. of Vulg. read Θεοῦ.—Ed.
denotes every luxury inconsistent with frugality. See its opposite, ver. 19, concerning the effect of spiritual fulness.—ἀλλὰ
So generally the LXX. in Prov. quoted above: ἀλλὰ ὁμιλεῖτι ἀνθρώπως ὑπαινόσ, but associate with righteous men.

19. ἀλλότριοι, speaking among yourselves) The antithesis is, to the Lord; comp. Col. iii. 16, note. The Spirit makes believers eloquent[1] [disertos],—ψαλμοί, in psalms) of the Bible, of David, new and unpremeditated, with the addition of an instrument.—ὑμνοί, in hymns) to be used in the express praise of God.—ὕδατι) songs, which are or may be sung on any sacred subject.—σπευσματικά, spiritual) not worldly, as those of the drunkards are.—ὑπὲρ Κυρίων, to the Lord) Christ, who searches the hearts.

20. Εὐχαριστοῦσι, giving thanks) Paul often urges this duty, and diligently practises it: it is performed by the mind, by the tongue, and by working. Col. iii. 17.—πάντων, for all things) The neuter, including the power of the masculine; comp. 1 Thess. v. 18.—Ἰησοῦ, of Jesus) by whom all things become ours.

21. Ἀλλὰ, to one another) Now he proceeds to treat concerning our duty to others; and the foundation of this is the fear of Christ, which derives its motives from the Christian faith; 1 Pet. ii. 13. A rare phrase; comp. 2 Cor. v. 11; 1 Cor. x. 22.

22. Αἱ γυναῖκες, wives) Inferiors are put in the first place, then superiors, ver. 25; ch. vi. 1, 4, 5, 9; 1 Pet. iii. 1, 7, because the proposition regards subjection; and inferiors ought to do their duty, of whatsoever kind their superiors are. Many of those that are inferior become superiors; and he who acts well as an inferior, acts well as a superior. Moreover, all these are addressed in the second person; therefore it is the duty of all to hear and read the Scripture; comp. 1 John ii. 13.—iδίως, to your own) Wives should obey their own husbands, even although

[1] Beng. says this in contrast to Horace's praise of wine, as making eloquent, "Facundus calices quem non fecere disertum?"—Ed.

[2] Namely, this reading, ἐν ὄβερῳ Χριστῷ, which the older Ed. had judged not quite certain, both the margin of the 2d Ed. reckons as quite certain, and the Germ. Vers. expresses it.—E. B.

AB Vulg. read Χριστῷ; D(Δ) read Ἰησοῦ; Gg read Ἰησοῦ Χριστῷ: Rec. Text, Θεότ, without good authority.—Ed.

[3] "Qui bene subest, bene praest."
elsewhere they should seem to have superior prudence: Ἵποτασσόμενοι is to be supplied from ver. 21. It is said of children and servants, obey [ὑπακούεις], ch. vi. 1, 5. There is a greater equality in the case of husbands and wives; comp., however, Rom. xiii. 1.—ὡς, as) The subjection which is rendered by the wife to the husband, is at the same time rendered to the Lord Christ Himself. It is not compared with the obedience which the Church renders to Christ, but with that which the wife herself ought to render to Christ. Obedience is rendered to the husband, under the eye of Christ; therefore also to Christ Himself.

23. καὶ αὐτῶν, and He Himself) But the husband is not the saviour of the wife; in that Christ excels. Hence but follows.

24. Ἀλλ' ὡσεὶ, but as) The antithesis is, husbands, wives.— ὴποτάσσομεν, is subject) Supply here also [from the end of the verse], in every thing.—ἀι γυναῖκες, let wives) be subject [be subordinate].

25. Ἐνυπόν παρέδωκεν, gave Himself up) from love to the Church.

26. Ἀγιάσας, might sanctify) Often holiness and glory are synonymous; wherefore here also follows, He might present it to Himself a glorious Church.—καθαρίσας, cleansing) Cleansing precedes the bestowal of glory and the formation of the nuptial tie. —ἡ, that) The construction is, He gave Himself—cleansing (i.e. and cleansed); that [ἡ] depends upon both [παρέδωκεν and καθαρίσας], being put twice [ἡ καθαρίσας and ἡ παρείδωκεν, ver. 26, and ver. 27] in the text. Sanctification is derived from the death or blood of Christ; comp. Heb. xiii. 12: cleansing or purification, as we shall see presently, from baptism and the word. Holiness is internal glory; glory is holiness shining forth. Why did Christ love the Church and give Himself for it?—that He might sanctify it. Why did He cleanse it?—that He might present it to Himself. The former is the new right acquired by Christ over the Church; the latter shows how He adorned His bride, as befitted such a bride of such a Husband.

1 Wherefore in the Germ. Vers., ver. 22 is only put in a parenthesis.
—E. B.

2 Therefore ὴποτασσόμενοι, subordinate, not ὴπακούεις, is said in their case.
—Ed.
And the mentioning of the bath [\(\lambda\omega\tau\rho\varphi\), washing] and the word is presently urged conjointly, although the word is to be referred to the term cleansing.\(^1\) The cleansing power is in the word, and it is put forth through the bath [the washing]. Water and the bath are the vehicle: but the word is a nobler instrumental cause.—\(\tau\rho\ \lambda\omega\tau\rho\varphi\ \tau\delta\o\upsilon\alpha\tau\varsigma\ \in\ \rho\acute{\kappa}\mu\alpha\tau\iota\), by the washing with water [lit. the bath of water] by the word) A remarkable testimony for baptism; Tit. iii. 5.—\(\in\ \rho\acute{\kappa}\mu\alpha\tau\iota, \in\ [by]\ the\ word\) Baptism has the power of purifying owing to the word, John xv. 3; in [by] to be construed with cleansing. \(\tau\oopsid\kappa', \rho\acute{\kappa}\mu\alpha\.

27. "\(\nu\alpha\ \tau\alpha\rho\alpha\sigma\tau\varsigma\sigma\varsigma\), that He might present) This holds good, in its own way, already of the present life; comp. ch. iv. 13.—\(\iota\alpha\nu\tau\rho\varphi, \ to\ Him\) as to a Husband betrothed.—\(\varepsilon\nu\delta\alpha\zeta\nu\), a glorious Church) We should derive [draw] our estimate of sanc-tification from the love of Christ: what bride despises the ornaments offered by her husband?—\(\tau\nu\) that [the: emphatically] Church which answers to His own eternal idea.—\(\sigma\zeta\iota\lambda\nu\), a spot, from any wicked disposition whatever.—\(\rho\nu\tau\delta\alpha\) wrinkle, from old age [senile debility and decay].—\(\iota\nu\varsigma\) that she may be.—\(\acute{\alpha}\mu\omega\mu\alpha\varsigma, \ without\ blemish\) Cant. iv. 7.

28. '\(\iota\alpha\nu\tau\rho\varphi, \ himself\) ver. 29, 31, at the end.

29. \(\sigma\iota\delta\iota\varsigma\) no man, unless indeed he revolts from nature and from himself.—\(\tau\nu\ \iota\alpha\nu\tau\o\upsilon\ \sigma\acute{\alpha}\rho\mu\alpha, \ his\ own\ flesh\) ver. 31, at the end.—\(\iota\kappa\tau\rho\acute{\epsilon}\varsigma\iota\) very much nourishes it, within.—\(\theta\alpha\lambda\tau\sigma\iota\) cherishes it, without. The same word occurs in Deut. xxii. 6; Job xxxix. 14; 1 Kings i. 2, 4. This has respect to clothing, as nourishes has to food.—\(\tau\nu\ \iota\kappa\chi\lambda\kappa\lambda\sigma\iota\alpha\varsigma, \ the\ Church\) Nourishes and cherishes to be supplied.

30. '\(\sigma\tau\iota, \ because\) The reason why the Lord nourishes and cherishes the Church, is the very close relationship, which is here expressed in the words of Moses regarding Eve, accommodated to the present subject. The Church is propagated from Christ, as Eve was from Adam; and this propagation is the foundation of the spiritual marriage: for this cause, ver. 31.—\(\tau\delta\o\upsilon\ \sigma\acute{\omega}\mu\alpha\tau\varsigma\ \alpha\upsilon\tau\o\upsilon\o\delta, \ of\ His\ body\) The body here does not mean the Church, which is contained in the subject, we are, but the body of Christ Himself.—\(\iota\kappa, \ of\) Gen. ii. 23, 24, in the LXX.—

\(^1\) \(\in\ \rho\acute{\kappa}\mu\alpha\tau\iota\) follows \(\kappa\alpha\theta\α\iota\iota\sigma\varsigma\varsigma\), not \(\lambda\omega\tau\rho\varphi\).—Ed.
Ephesians V. 31—33.

Like all ὑποτατμος, τοῦτο ὑπάν ὄστεον ἐκ τῶν ὄστεων μου, καὶ σάρξ ἐκ τῆς σαρκὸς μου. Αὕτω κληθήσεται γυνὴ, δι' ἐκ τοῦ ἀνδρὸς αὐτῆς ἐλήφθη. "Εις ἐκ τούτου καταλιψει ἀνήφορος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ πρόσκολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἵσονται οἱ δύο εἰς σάρκα μίαν.—ἐκ τῆς σαρκὸς αὐτοῦ, κ.τ.λ., of His flesh) Moses mentions bones first, Paul flesh; because it is the bones chiefly that support the natural structure, of which the former (Moses) is speaking; but in the new creation [of which Paul is speaking], the flesh of Christ is more considered. Moreover, Moses speaks more fully; Paul omits what does not so much belong to the subject in hand. It is not our bones and our flesh, but we, that are spiritually propagated from the humanity of Christ, which has flesh and bones.

31. Καταλιψει, shall leave) Ver. 30 presupposes a Protasis, viz. in regard to natural marriage, [to be supplied] out of Moses; it expresses the Apodosis, viz. respecting the spiritual marriage; now, in turn, vice versa, ver. 31 here expresses the Protasis, and allows the Apodosis to be supplied: comp. ver. 32, in the middle. Christ also, so to speak, left the Father, and was joined to the Church.—προσκολληθήσεται, shall be joined) by matrimonial unity. —εἰς σάρκα μίαν, shall pass into [shall be as] one flesh) not only as formerly, in respect of origin, but in respect of the new relationship.

32. Μέγα, great) Paul felt more than those to whom he wrote could comprehend. It is not a marriage among men that is called a mystery,¹ ver. 33, but the union itself of Christ and the Church. [There are in all three kinds of duties which the Law prescribes to the husband, Exod. xxi. 10. The apostle had mentioned the two former in a spiritual sense, ver. 29; now the order would lead him to the third, of which that expression of Hosea is a summary, ii. 20 (see ver. 19 also), Thou shalt know the Lord. But the apostle suddenly breaks off. Minds of the rarest character and capacity are required.²—V. g.]

33. Πληγν, nevertheless) Paul, as it were forgetful of the matter in hand by reason of the noble character of the digression, returns now to his subject.—να, that) Supply I will, or I wish, or

¹ Or sacrament, as the Romanists argue from this passage.—Ed.
² To appreciate spiritually the third of the three duties, “food, raiment, the duty of marriage,” requires a spiritual mind. A carnal mind cannot comprehend it save carnally.—Ed.
something similar; comp. 1 Cor. iv. 2, note, vii. 29; 2 Cor. viii. 13. The particle gives force; the ellipsis, in a feeling of courtesy, restrains that force.

CHAPTER VI.

1. ἀκούειν, obey) This expresses even more than be subject, be subordinate (ch. v. 21, ὑποκατασκοπεῖν), [comp. ver. 5.] To obey is the part of one who is less experienced; to be subject or subordinate, of an inferior.—δίκαιον, right) even by nature.

2. τίμα, honour) Their duty is more expressly prescribed to children than to parents; for love rather descends than ascends; and from being children men become parents.—ἐποίησεν, commandment) Deut. v. 16, Honour thy father and thy mother, as the Lord thy God ENETEILATU, COMMANDED thee, that it may be well, etc.—πρώτη ἐν ἐπαγγελίᾳ, the first with promise) The commandment in regard to having no strange gods,¹ carries indeed a promise with it, but likewise a threatening, and of these, either the one or the other belonging to [applying to] all the commandments. The commandment respecting the profanation of the name of God has a threatening. For our duties to God are especially due, and most necessary; therefore they are guarded with such sanctions: our duties towards men are due in a less degree to men, and so far [in that point of view] are not so necessary; they have therefore a promise attached to them. The commandment about honouring parents, of which Paul is speaking, has a peculiar promise above them all, if we look at the whole Decalogue: if we look only at the second table, it also alone has a promise; moreover, it is the first with a promise, even in respect to all the commandments, subsequent to the Decalogue. And very properly so, too; for, taking for granted the pious affection of parents in training their children to submit to the commandments of God, the honour, which is shown to parents chiefly by

¹ Beng. joins in one our first and second commandment (it being the second to which a threat and a promise are attached; whereas to our first commandment there is attached neither).—Ed.
obedience, includes obedience to all the commandments in the early period of life. This apostolic observation is a proof that the observance of the law in the New Testament is not abolished.

3. \( \text{καὶ \ οἱ, \ well \ with \ thee} \) Let young persons attend to this statement.—καὶ ιςη, and thou mayest [shalt] be) The LXX., in both passages, viz. that in Exodus, and that in Deuteronomy, where the Decalogue is recounted, have it, that thou mayest become long-lived, καὶ ινα μακροχρόνος γένη, but Deut. xxii. 7, that it may be well with thee, and thou mayest have many days—ινα σου γένηται καὶ πολυήμερος ιςη, from the cod. Al., where the ed. Rom. has γένη: ιςη, in the future of the subjunctive, is rare. He, who lives well for a long time, long experiences the favour of God, even in his children rendering him honour, and he has a long season of sowing the seed of an eternal harvest.—μακροχρόνος, long-lived) The more tender age of childhood, according to its capacity of apprehension, is allured by the promise of long life; the exception of the cross is more expressly added to those that are grown up, and are of mature age. But length of days is promised, not only to single persons who honour their parents, but to their whole stock.—ινι της γης, upon the earth [the land]) Moses, writing to Israel, says, in the good land, ινι της γης ἀγαθης, which the Lord thy God giveth thee. At present godly men live equally well in every land, as Israel did in that which God gave them.

4. Καὶ οἱ πατήρες, and ye that are fathers) And is also prefixed at ver. 9, and ye masters. It is not put before husbands, ch. v. 25. Parents and masters more readily abuse their power than husbands. He spoke of parents, ver. 1; he now addresses fathers in particular, for they are more readily carried away by passion. The same difference in the words, and the same admonition, occur, Col. iii. 20, 21.—μὴ παρεγίζете, do not provoke) lest love be extinguished.—ἐκτρέφετε, but bring them up in the nurture) kindly.—ἐν πατρία καὶ νουθεσία, in the nurture [instruction] and admonition) The one of these counteracts (obviates) ignorance; the other, forgetfulness and levity. Both include the word, and all other training. So among the lawyers, νουθεσία, and admonition, is mentioned, even such as is given by stripes. Job v. 17, ῥασά, admonition; 1 Sam. iii. 13, Εἰς οὐκ ἐνοβέστε; did not admonish his sons.
5. Oi δοῦλοι, servants) He here speaks broadly, namely, of slaves, and of freedmen as a species next to slaves, ver. 8, at the end. — τοις κυρίοις κατὰ σάρκα, to your masters according to the flesh) It was not proper, after making mention of the true Master [the Lord], ver. 4, that such persons should also immediately be absolutely called masters; on that account the rather, he adds, according to the flesh.—μετὰ φόβου και τρέμουν, with fear and trembling) precisely as if threatenings, so far as believing masters are concerned, were not taken away, ver. 9. He has regard to the condition of slaves in ancient times.—ἀγάπητέρι τῆς καρδίας, in singleness (simplicity) of heart) So the LXX. for the Heb. פָּרָשָׁה בָּבָשׁ, 1 Chron. xxix. 17. This is explained in the following verses, where eye-service is chiefly opposed to singleness; comp. Col. iii. 22. Slavery is subjected [made subordinate] to Christianity, and not to be considered as joined with it [non committenda cum illo].

6. 'Ως ἀνθρωπάρεσσοι, as men-pleasers) The antithesis immediately follows, as the servants of Christ, doing, etc. Whom does he call the servants of Christ? Ans. Those who do the will of God. Such persons are anxious to please God (ἀρέσκως). We have the same antithesis, Col. iii. 22, where it is thus expressed, fearing God: for doing the will of God, in Eph., and facing God, in Col., are parallel.—ἐν ψυχῇς, from the heart [soul]) So ἐν ψυχῇς, Col. iii. 23. So 1 Macc. viii. 25, 27, καρδία πλήρει and ἐν ψυχῇς are parallel.

6, 7. Ἐν ψυχῇς μετ᾽ εὐνοίας,1 from the heart [soul] with good-will) Raphelius well remarks, from the economics of Xenophon, that good-will was considered the principal virtue of a slave, by which he promoted the interests of his master; and he possesses this virtue, who does not give eye-service, but whose service is from the heart. Xenophon says of the slave that is overseer of a farm, εὐνοίαν δέχοι αὐτῷ ἐν γεν., εἰ μέλλοι ἀρχίσαιν ἀντί σοι παρών, it will be necessary that he should have good-will [a hearty regard to thy interests], if, when being present in thy place, he is likely to give satisfaction [to fill thy place adequately]. Not even the severity of the master extinguishes the good-will which is in the

1 Beng. stops, as Lachm. more recently, ὸνο, εἰ ψυχῇς μετ᾽ εὐνοίας δουλεύοντες, "serving with good will from the heart." Vulg. as Engl. V. puts the comma or semicolon after ψυχῇς, "doing the will of God from the heart."—Ed.
slave; as in the case of pet dogs.—τῷ [5] Κυρίῳ, to the Lord. The dominion of Christ ought to be the moving principle to all, and to govern men, even in rendering external service. The Lord looks at the heart.

8. ὁ ἵνα τι A Tmesis for ὅτι ἵνα, Col. iii. 23.—ἀγαθῶν, good) in Christ.

9. Τὰ αὐτὰ, the same things) Do to them those things, which are the part of good-will, by way of compensation. Love regulates the duties of servants and masters, as one and the same light softens [attempers] various colours. Equality of nature and of faith is superior to difference of ranks.—ἀνεντεῦξεν τῷ ἀνθρώπῳ, forbearing threatening) Actual severity was generally laid aside by the masters when they became believers; now they are even to forbear threatenings, and not (in words) make a display of their power to their slaves for the purpose of terrifying them, Ἡρ. LXX. ἀνθρώπῳ.—ἀντίς καὶ υἱῶν, [their and yours] We have an expression almost similar in Rom. xvi. 13.—ἐν οὐρανοῖς, in heaven) who is Almighty. As the Lord hath treated you, so treat ye your servants; or, as you treat your servants, so He will treat you.

10. ὧν λαμβάνειν, finally) The particle or form of concluding, and of rousing the attention, as it were, to an important subject; 2 Cor. xiii. 11.—ἀδελφοί, brethren) He thus addresses them in

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1 The reading ὡς τῷ, which was considered not quite sure in the larger Ed., is preferred by the marg. of the 2 Ed., and by the Germ. Vers.—E. B. ABD(Δ) corrected later, Gg Vulg., read ὡς τῷ. Sicut et in f. Rec. Text omits ὡς, without good authority.—Ed.

2 This reading, depending on the margin of the larger Ed., is removed by the marg. of the 2 Ed. to those that are less certain; hence the Germ. Vers. has acknowledged its use, auct euer Herr.—E. B. Αὐτῶν καὶ υἱῶν is the reading of ABD(Δ) corrected later, Vulg., Memph. Αὐτῶν υἱῶν is the reading of Gg. Υἱῶν αὐτῶν, is that of f and Rec. Text, and Syr. Cypr. reads υἱῶν καὶ αὐτῶν. Engl. V., your Master.—Ed.

3 By some accident or other, the pronoun μου, the omission of which is countenanced by both Ed., has crept into the Germ. Vers.—E. B. Gg Vulg., later Syr., read ἀδελφοί, but omit μου, which Rec. Text adds. BD(Δ) Lucif. omit both words. A adds ἀδελφοί after ἐνναμοῦθεν, instead of before it. The fact of this being the only place where the ἀδελφοί is read, and also this being an encyclical letter, make it probable, ἀδελφοί is an interpolation.—Ed.

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this one passage of the epistle. Nowhere do soldiers use to one another the title brethren more than in the field of battle.—ινδοναμοσθε, be strong) Those, and those only, who are strong in themselves, are fitted for putting on the whole armour [the panoply].—καὶ a Hendiadys.—κράτει τῆς ισχίωσε, by the power of His might) This is said of Christ, as i. 19 of the Father.

11. Πανοπλίαν, the whole armour] ver. 13.—στήναι, to stand) A word taken from the arena and the camp; comp. note on Matt. xii. 25. The power of the Lord is ours.—μεθοδείας, the wiles) which he frames both by force and by craft. μεθοδος, a way opposite to the direct [straight] way, a circuitous road, which they take who lie in wait, 2 Macc. xiii. 18; whence μεθοδεύειν, 2 Sam. xix. (27) 28, LXX. Esth. κατ. μο, concerning Haman: τολμάδος μεθόδων παραλογισμοί, with manifold deceits of wiles [plans]. Chrysostom has used μεθοδία in a good sense in Homil. iv., de penit.: “We ought to be thankful to God, who through much discipline (διὰ τολμῶν μεθοδίων) cures and saves our souls,”—διὰ τολ. μεθοδίων, through the alternations of prosperity and adversity.—τοῦ διαβολοῦ, the devil) the chief of the enemies, who are pointed out at ver. 12. [The same who is called, ver. 16, ὁ πορφύρος, the wicked one.—V. g.]

12. Οὐκ ἦστε, is not) The evil spirits lurk concealed behind the men who are hostile to us.—ἡ τάλαντα, the wrestling. —πρὸς αἷμα καὶ σάρκα, against blood and flesh) Comp. Matt. xvi. 17, note. ρούμα δὲ, blood and flesh, viz. (mere) men, were weak, even at Rome, where they kept Paul a prisoner.—ἀλλα, but) After a very distinct mention of good angels, ch. i. 21, iii. 10, he thus appropriately speaks also of bad spirits, especially to the Ephesians; comp. Acts xix. 19. The more plainly any book of Scripture treats of the Christian dispensation and the glory of Christ, the more clearly, on the other hand, does it present to our view the opposite kingdom of darkness.—πρὸς, against) Against occurs four times [after ἀλλα]. In three of the clauses the power of our enemies is pointed out; in the fourth, their nature and disposition.—κομψοπράτορες, the rulers of the world) ‘mundi tenentes,’ The holders of the world, to use the word of Tertullian. It is well that they are not holders of all things; yet the power not only of the devil himself, but also of those over whom he exercises authority, is great. There seem to be
other kinds of evil spirits, that remain more at home in the citadel of the kingdom of darkness: principalities, powers. This third class is different, inasmuch as they go abroad and take possession, as it were, of the provinces of the world: rulers [holders] of the world.—τοῦ σκότους, of the darkness) Herein they are distinguished from angels of light. This is mostly spiritual darkness, ch. v. 8, 11; Luke xxi. 53, which has wickedness presently after as its synonym; yet even to them natural darkness is more congenial than light. The contest is much more difficult in darkness.—τοῦ αἰῶνος τοῦτον, of this world) The word κόσμοικράτορας, the holders (rulers) of the world, directly governs the two genitives σκότους and αἰῶνος, of the darkness and of this world, according to [in relation to] either part of the compound word. Κόσμος, world, and αἰών, age, are to be referred mutually to each other, as time and place. 1 The term, Holders (rulers) of the world, is the ground on which this wickedness is practised. There are princes of the darkness of the world in the present age. The connection between κόσμος, world, and αἰὼν, age, is not grammatical but logical: κόσμος, world (mundus), in all its extent; αἰὼν, world, age (seculum), the present world, in its disposition (character), course, and feeling. I cannot say κόσμος τοῦ αἰῶνος, as, on the contrary, I can say αἰών τοῦ κόσμου.—τὰ πνευματικά, the spiritual things) The antithesis is blood and flesh. These spiritual things are opposed to the spiritual things of grace, 1 Cor. xii. 1, and are contrary to faith, hope, love, the gifts [of the Spirit], either in the way of a force opposite [to those graces], or by a false imitation of them. Moreover, as in the same epistle, ch. xiv. 12, spirits are used for spiritual things, so here spiritual things are very aptly used for spirits. For these spirits make their assault with such quickness and dexterity, that the soul does not almost think [generally is not aware] of the presence of these foreign existences lurking beneath, but believes that it is something in itself within which produces the spiritual temptation; and even πνευματικά, spiritual, in the singular, may be taken as a kind of military force, in the same way as τὸ ἱππικόν, horsemen, is applied in Rev. ix. 16, and τὸ στρατιωτικόν is else——

1 Κόσμος refers to place; αἰὼν to time: The world-rulers of the age; the world-rulers of the darkness. But Engl. V. makes αἰῶνος governed by σκότους, of the darkness of this world.—Ed.
where used of an army; so that here τὰ πνευματικά, viz. τὰ γίγματα, may be used as in Zosimus, l. 3: τὰ πνευματικά τὸγματα, ζευκίων, The bands of infantry, a foreign force. Aristot. 3, pol. 10, p. 210.—in τοῖς ἵπποιοις, in places above the heavens) Even enemies, but as captives (ch. iv. 8, note), may be in a royal palace, and adorn it.

13. Ἀναλάβετε, take unto you) ver. 16 τὸν Deut. i. 41, LXX. ἀναλαβόντες,—τὴν πανοπλίαν, the whole armour) A lofty expression. Paul (says Vict. Strigelius, in summing up the contents of this chapter) gives to the Christian soldier integuments, defences, and offensive weapons. The integuments are three, the breastplate, the girdle, and the shoes; the defences or φυλακτήρια are two, the shield and the helmet; the offensive weapons, ἁμαρτήρια, are also two, the sword and the spear. He had regard, I think, to the order of putting them on, and held the opinion that Paul proceeds from those accoutrements which adorn the man even when outside of the battle-field (as the breastplate of any material whatever), to those which are peculiar to the soldier; and indeed the phrase above all is put in between integuments and defences. He adds the spear, prayer. Although Paul rather introduces prayer with this reference, viz. that we may rightly [duly] use the whole armour.—ἐν τῷ ἡμέρᾳ τῇ πονηρᾷ, in the evil day) Ps. xli. 2, LXX. εἰ ἡμέρᾳ πονηρᾷ. The war is perpetual. The battle rages less on one day, more on another: the evil day, either when death assails us, or during life, being of longer or shorter duration, often varying in itself [When the wicked one assails you, ver. 16, and malignant forces are infesting you, ver. 12.—V. g.] Then you must stand, you must not then at length [then for the first time begin to] make preparation.—ἀπαντᾶνα κατεργασάμενοι having rightly prepared all things for the battle. So κατεργάζοναι, 2 Cor. v. 5 [ὁ κατεργασάμενος ἡμῶν, Ηe who hath wrought, i.e. prepared us]; Ex. xv. 17, xxxv. 33, xxxviii. 24; Deut. xxviii. 39. The repetition 3 is very suitable, to stand, stand ye.

14. Περιζωσάμενοι, being girt about) that you may be unencumbered [ready for action]. Comp. Luke xii. 35; Ex. xii. 11;

1 Usually said of defensive, here evidently of offensive weapons.—Ed.
2 Anadiplosis, the repetition of the same word in the end of the preceding, and in the beginning of the following member. Append.—Ed.
3 Στῆναι, to stand, for the sake of fighting, ver. 14.—V. g.
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Is. v. 27.—τὴν ὀσφὺν ὡμῶν ἐν ἀληθείᾳ, your loins with truth) according to the example of the Messiah, Is. xi. 5.—ἐνυπάρχειν τῷ ὅπασα τῆς δικαιοσύνης—καὶ τὴν περιπεφαλαίον τοῦ σωτηρίου) having put on the breastplate of righteousness—and the helmet of salvation. Is. lix. 17, And He put on righteousness as a breastplate, and placed the helmet of salvation on His head. The seat of conscience is in the breast, which is defended by righteousness.—τῆς δικαιοσύνης, of righteousness) Is. xi. already quoted. For often truth and righteousness are joined, ch. v. 9. The enemy is to be vanquished by all things contrary to his own nature.

15. τῶν πόδων, the feet) The feet are often mentioned in connection with the gospel and with peace, Rom. x. 15, iii. 15, etc.; Luke i. 79.—ἐν ἰστιμασίᾳ ἰστομασία often corresponds to the Hebrew word נפש, for example Ezra ii. 68, iii. 3; Ps. x. 17, lxxxix. 15. The feet of the Christian soldier are strengthened [steadied] by the Gospel, lest he should be moved from his place or yield.1 [1 Pet. v. 9.—V. g.]

16. Ἐπὶ τάσσων above [over] all [the pieces of armour], whatever you have put on.—τὰ πεπεραμένα properly set on fire, fiery. To quench is in consonance with this.

17. τῶν σωτηρίων, of salvation) i.e. of Christ. Acts xxviii. 28, note. The mention of the Spirit elegantly follows; and therefore, by comparing ver. 13, we have here mention of the holy Trinity.2 The head is exalted and defended by salvation, 1 Thess. v. 8; Ps. iii. 3, 4.—δέξασθε, receive [take to yourselves] what is offered [implied in δέξασθε, receive] by the Lord.—ῥήμα θου, the word of God) Matt. iv. 4, 7, 10.

18. διά, [by] with) As often as you pray, pray in the Spirit, inasmuch as He is at no time shut out from you.

19. δοθή, may be given) Paul did not depend on his natural and acquired power.—ἀνοίξει τοῦ στόματος) ἡ προφητεία.—ἐν παρθένηι γνωρίσω, to make known with boldness) Therefore boldness [plainness] of speech is required, because it is a mystery.

20. Πρεσβευόμεν ἐν ἀληθείᾳ, I am an ambassador in bonds) A para-

1 Wahl translates in ἰστιμασίᾳ, dum habetis animum promptum, quem gignit τῷ ἐνυπάρχειν, “having the feet shed, or sandalled, in your having the prompt and ready mind which the Gospel of peace produces.”—Ed.

2 Salvation = Christ: the sword of the Spirit, the word of God; so the whole armour of God, ver. 13.—Ed.
dox [an ambassador, yet in bonds]. The world has its ambassadors surrounded with outward splendour. "\(\text{ἐνα},\) that, which immediately follows, depends on this expression.\(^1\) \(\text{ἐν αὐτῷ},\) in it) in the mystery.—\(\text{ὡς},\) as) construed with to make known.

21. \(\text{Καὶ ὑμεῖς} \text{ γε also, as well as others.} \text{πάντα, all things})\) A salutary relation.—\(\text{πιστὲς, faithful})\) who will declare to you the truth.

22. \(\text{Πρὸς ὑμᾶς, to you) afar off.} \text{παρακαλῶσιν, might comfort})\) lest ye should take offence at my bonds.

23. \(\text{Εἰρήνη, peace})\) peace with God and the love of God to us. A recapitulation is contained in this word peace, comp. Jude ver. 2.—\(\text{μετὰ πιστεῖς, with faith})\) This is taken for granted, as being the gift of God.

24. \(\text{πάντως, with all})\) whether Jews or Gentiles, in all Asia, etc.—\(\text{ἀφθαρσία, in incorruption, sincerity})\) construed with grace, viz. let it be: comp. iii. 13, \(\text{μὴ ἐξαχθῶ, not to faint},\) which is a proof of sincerity (\(\text{ἀφθαρσία, incorruption}).\) Add 2 Tim. i. 10. We have its opposite, iv. 22.—\(\text{ἀφθαρσία implies health without any blemish, and its continuance flowing from it. This is in consonance with the whole sum of the epistle; and thence ἀφθαρσία redounds to the love of believers towards Jesus Christ.}\)

\(^1\) Engl. V. by the stopping connects \(\text{ἐνα} \text{ rather with προσευχόμεθα, ver. 18 Praying—that therein I may speak boldly.—Ed.}\)

\(^2\) \(\text{Τοῖς ἀδέλφοις, to the brethren})\) In this conclusion he does not say to you, as in ver. 21. It was, it seems, an encyclical epistle.—V. g.

\(^3\) \(\text{Τὸν ἀγάπην, that love})\) See of how great importance is that love, 1 Cor. xvi. 22.—V. g.
ON THE

EPISTLE TO THE PHILIPPIANS.

CHAPTER I.

1. Δουλοι, the servants) Paul writes more familiarly to the Philippians than to those to whom, in writing, he calls himself an apostle. Under this common predicate, he very courteously joins Timothy with himself, who, by his means, was called to be a disciple, and who, having recently joined Paul, had come to Philippi, Acts xvi. 3, 12.—σω, with) The Church is superior to the bishops; and the apostolic writing is sent more directly to the Church than to the presiding ministers; Heb. xiii. 24; Eph. iii. 4; Col. iii. 18, etc., iv. 17; Rev. i. 4, 11; 1 Thess. v. 12.—ἐπισκόποι και διακόνις, with the bishops and deacons) At that time the former properly managed the internal, the latter the external affairs of the Church, 1 Tim. iii. 2, 8; the latter, however, were not excluded from care about the internal affairs, nor the former about the external. Sometimes Paul, in the inscriptions, calls them churches; sometimes he uses a periphrasis, which either signifies something greater, as we have remarked at 1 Cor. i. 2, or is used because, as in the instance of the Romans, they had not yet been fully reduced to the form of a church. This epistle
to the Philippians alone is so inscribed as to connect the mention of the bishops and deacons with the emphatic paraphrase.\(^1\)

2. Εὐχαριστῶ, I give thanks) In this place we shall give a synopsis of the epistle. We have in it—

I. The Inscription, i. 1, 2.

II. Thanksgiving and Prayers for the flourishing spiritual state of the Philippians, ver. 3, 4, 9, 10.

III. Paul mentions his present state, and good hope for the future, ver. 12, 13, 18, 19.

Whence he exhorts the Philippians:—

1. Since he is to continue to live, that they should walk worthily of the Gospel, 25–ii. 16.

2. Although he should be put to death, that they should rejoice with him, 17, 18; and promises that he will very soon give them all information by Timothy, ver. 19, 20; and in the meantime sends Epaphroditus, 25, 26.

IV. He exhorts them to rejoice, iii. 1, admonishing them to avoid false teachers of righteousness, and to follow the true, ver. 2, 3; and commending peace and harmony, iv. 1–3. In like manner he exhorts them to joy, accompanied with gentleness and calmness of mind, ver. 4–7, and to do all things that are excellent, 8, 9.

V. He accepts warmly the liberality of the Philippians, 10–20.

VI. The Conclusion, 21–23.

\(^{\text{'Eπί, upon}) \text{The mention, the remembrance is the occasion of}}\)

\(^1\) Michaelis (in der Enleitung, etc., T. I. p. m. 165, sq.) confirms the venerable antiquity of the Syriac Version of the N. T. from the fact, that in this passage it uses the word elders for bishops, and therefore it was made at that time when the real difference between bishops and presbyters was not yet known. — E. B.
thanksgiving.—πάντα, every) Paul's heart was large: comp. the following verse, where it occurs thrice.

4. ἐν ὁπλίτης, for) Construe it with praying.—μετὰ γὰρ, with joy) The sum of the epistle is, I rejoice, rejoice ye. This epistle on joy aptly follows that to the Ephesians, where love reigns; for joy is perpetually mentioned, ver. 18, etc.; likewise ch. ii. 2, 19, 28, iii. 1, iv. 1, 4. The fruit of the Spirit is love, joy. Joy particularly gives animation to prayers.—τὴν ὑποψίαν, [my request], the prayer) of which he had just spoken.

5. ἐνθαρρύνομεν, fellowship) which has come to you from above,¹ and is practised by you in holy liberality, ch. iv. 10, 15, 16; comp. 2 Cor. ix. 13.—ἀπειθησό, from) Construe with I thank.—ἡμέρας, day) when ye became partakers of the Gospel.

6. Πιστεύω, being confident) This confidence constitutes the sinewes of thanksgiving.—διὰ ἐναρέσκειας, ὑμᾶς who has begun in you) ἐν twice emphatically.—ἐγγυόν ἀγαθόν, a good work) It is the one great and perpetual work of God for our salvation, ch. ii. 13.—ἐπιτελέσω, will perfect) The beginning is the pledge of its final consummation. Not even a man begins anything at random.²—ἀρχισ, even to) Believers set before their minds, as the goal, the day of Christ, rather than their own death.—ἡμέρας, the day) ver. 10.

7. Καθιστηρίν, even as) He explains the reason why he speaks so kindly as to the Philippians.—δίκαιον, just) I find just reasons in my own case, from the relationship of faith, and these reasons are not trifling. I am both justly bound by them, and demand them as a right.—ψέπον, to think.—διὰ, for this reason, because) This is the connection: I have you in my heart as partakers of grace (2 Cor. vii. 3), and long for you, and this not merely from natural affection, but from devotedness to Jesus Christ; hence I clearly perceive, that it is rather the Lord Himself who has the same affection for you, and He will carry on the work from the

¹ If only the one or the other part of this fellowship, and that too the latter, must be understood, which is performed by the exercise of liberality, and this is the opinion of some, I scarcely understand how the words ἀρχισ ἡμέρας 'Ἰνοῦ Χριστοῦ, at the end of ver. 6, can be made to agree with it.

—E. B.

² Much less does God.—Ed.
beginning to its termination.—δεσμοὶ—ὑπολογία, in my bonds—in defence) Ἀ Herciadys [My bonds in defence of the Gospel]. Bonds do not restrain my love.—ὑπολογία, in defence) The Romans brought accusations against the Gospel.—βεβαιώσει, in confirmation) This is something more than a defence.—τῶ εὐαγγελίου, of the Gospel) by which grace is announced.—συγκοινωνίας—ὑμᾶς ὑπερασπίζωει He said above, you; therefore here is the accusative for the genitive, as Acts vii. 21, where see the note.

8. Ἐν στελέχους Ἰησοῦ Χριστοῦ, in the bowels of Jesus Christ) Not Paul, but Jesus Christ lives in Paul; wherefore Paul is not moved in the bowels of Paul, but of Jesus Christ.

9. καὶ τούτοι, and this) He declared, from ver. 3 and onward, that he prayed for them; he now shows what was his prayer in their behalf.—ἡ ἀγάπη, love) Love makes men docile and [spiritually] sagacious, 2 Pet. i. 7, 8. Hence arose the form used formerly in the assemblies of the Church, and which is vernacular among us: Caritas vestra, your love (charity), in a wider sense.—ὑμῶν, your) Correlative to the love of Paul, ver. 7, 8. A previous [anticipatory] allusion to the love which they had shown to him; ch. iv. 10, 18.—ἐτὶ μᾶλλον, yet more) The fire in the apostle’s mind never says, It is sufficient [past and present attainments are enough].—ἐν ἑκατέρων καὶ πάση αἰσθήσει, in all knowledge and perception [judgment]) Knowledge is a very noble species, as sight is in the body: αἰσθήσεις, perception, is the genus; for we have also [included under it] spiritual sight, hearing, smelling, tasting, touching, i.e. the senses for investigation, and those for enjoyment, as they are called. So part of the perception [sense] is joy, frequently mentioned in this epistle. And all is an indication that it is the genus; 2 Cor. viii. 7, note. In philosophy, the Peripatetics referred all things only to knowledge [which is the principal fault of the modern philosophers also, when they come upon spiritual subjects.—V. g.] The Platonists referred all things to the remaining word, sense, or perception; for example, in Iambicus. Regard is to be had to both in Christianity: each is met with in the Cross, and renders men fit to approve. Here, after love, expressly mentioned, he describes faith and hope in the following verse. Paul everywhere describes Christianity as something vigorous;

1 Or else in sermons.
2 Sensús investigativi et frutitiv.
wherefore the doctrine of the Mystics on Privation is so to be received, as not to be in any respect injurious to that practical ardour of mind.

10. Δοκιμάζει τα διαφέροντα, the things that are excellent) not merely good in preference to bad, but the best among those that are good, of which none but those of more advanced attainments perceive the excellence. Truly we choose accurately in the case of things external, why not among things spiritual? Comparative theology is of great importance [from which they are farthest distant, who cease not to inquire (who are always asking), how far they may extend their liberty without sin.—V. g.]—εἰληφέρεις, sincere) According to knowledge.—ἀπρόσκοποι, without offence) According to all sense or judgment.

11. Πεστηρωμένοι καρπῶν δικαιοσύνης, x.t.l., filled with the fruits of righteousness) The same construction is found at Col. i. 9, ἵνα πεστηρωθήτε τὴν ἑστίγμασιν; and the fruit of righteousness is generally used in the singular number, Heb. xii. 11; James iii. 18; also Rom. vi. 22, precisely as Paul elsewhere speaks of the fruit of the Spirit, of light, of the lips. The more common reading is πεστηρωμένοι καρπῶι, x.t.l.1

12. Γνώσκειν, to know) The churches may have been prepossessed with contrary rumours [which the apostle wishes to counteract].—μαλλον, rather) So far from my bonds having been injurious.—εἰς, into) Faith takes in a favourable light all that is adverse, ver. 19, 28, ch. ii. 27.—εἰληφέρεις, [have fallen out] came) easily.

13. Τοὺς δεσμοὺς, bonds) Paul, delivered up along with other prisoners, seemed on the same footing with them: afterwards it became known that his case was different, and so the Gospel prevailed.—φανέρωσε, manifest) Col. iv. 4.—πραγματεύω, in the præt. The court of Caesar; comp. iv. 22.—καὶ, and) then.—τοῖς λοιποῖς, in the other) places outside of it; 2 Tim. iv. 17. So other, 1 Thess. iv. 13.

14. Τῶν ἀδελφῶν, of the brethren) who had formerly been afraid.—ἐν κυρίῳ, in the Lord) construed with are bold.—τοῖς δεσμοῖς μου, by my bonds) They saw Paul both constant and safe

1 ABD(Δ)Gfg Vulg. (except Fuld. MS. corrected by Victor of Capua), read καρπῶν. No old authority except Syr. supports the καρπῶι of the Rec. Text.—Ed.
in his confession of Christ.— ἀφίβασε, without fear) no one terrifying them. Fear often is no longer felt by [flies from] those who make an attempt.

15. Τίς μὲν—τίς δὲ, some indeed—and some) A separation [Sejugatio; see Append.] for two clauses are laid down, which are afterwards more fully treated.—δὲ εὐδοκία of good-will: εὐδοκία often corresponds to the Hebrew word וָאָד.

16. Ἐὰν ἀγνώς, not sincerely) not with a pure intention, or, not without a Jewish leaven; comp. Gal. vi. 12, 13. They spoke of and related what Paul taught: they either did not believe it themselves, or did not confess that they did so. Rumour, report, general preaching, is useful for rousing the attention of many, and requires no great ability [ἰκανότητα] in them that preach, which is necessary, and demands purity of mind and doctrine in closer application; as, for example, among the Galatians; comp. Gal. i. 7, etc.—ἀισχύνη, thinking) They thought that the Gentiles, when they observed the increase of the Gospel, would be indignant with Paul in particular; but the efforts of his opponents did not succeed with them, nor did Paul consider it as an affliction, therefore he says, thinking,—Θι-ψων, affliction) even accompanied with the danger of death.—ἐπιστεύειν, to add) His bonds were already an affliction: they were adding affliction to the afflicted.

17. Ἐὰν ἀγάπης, from love) towards Christ and me.—εἰδότες, knowing) An antithesis to thinking.—εἰς ἀπελογίαν, for the defence) not on my own account.—ἐστίμα, I am laid, set) in one place. Lying [laid aside in imprisonment], or running, Paul still made advancement, 2 Tim. ii. 9. He abode at Rome, as an ambassador does in any place on account of a somewhat lengthened negotiation.

18. Τί γὰρ, what then?) What does it matter? That is, I am helped [the cause I have at heart is furthered] either way, ver. 12.—πλην, yet) nevertheless.—προφάσις, in pretext) Such

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1 "Τὸν λόγον, the word) which, he says, I preach.—V. g.
2 The Germ. Vers. places the 17th verse before this clause of the 16th, following the marg. of the 2d Ed. rather than the larger Ed.—E. B.

ABD(Δ)G Vulg. place οἱ μὲν ἦς ἀγάπης—κείμαι before οἱ δὲ ἦς ἐνθ.—μεν. The Rec. Text order is supported by none of the very old authorities except the later Syr.—Ed.
men, says he, make the name of Christ a pretext: they really design to excite against me ill-will.—ἀληθεία, in truth) from the heart, seriously.

19. ὅτε, for [actiologia]. The reason assigned, why he should rejoice.—τὸτε μω ἀποβησαται εἰς σωτηρίαν, this shall turn to my salvation) So evidently the LXX., Job xiii. 16, with whom, in that one book, the verb ἀποβησαίνω is of frequent occurrence; and in the same passage, Job. xiii. 15, 16, the question relates to sincerity, which is purity (ἀγνάς) with Paul, ver. 16.—εἰς σωτηρίαν, to salvation) not only not to affliction, ver. 16.—διὰ σωτηρίαν, prayer) ascending to heaven.—ἐπίσωρειάς, supply) coming down from heaven; ἔτι indicates the relation.

20. Ἐν οὔτειν αἰσχροθῆσομαι, ἄλλ᾽ εἰν τάσσει παράνοιας μεγαλυνθείς; ἐν τινὶ Χριστῶς, in nothing shall I be ashamed, but in all boldness Christ shall be magnified) He removes the ignominy from himself: he ascribes the boldness to himself, the glory to Christ.—σώματι, in my body) in bonds.—ἔτι διὰ τοῦ ζωῆς, ἔτι διὰ τοῦ βασιλείου, whether by life or by death) The disjunction follows, ver. 21, 22. In what way soever it shall fall out, says he, it will be well. I cannot lose. Paul himself was ignorant what would be the issue; for the apostles were not omniscient, but rather in what referred to themselves they were exercised [disciplined] by faith and patience.

21. Ἐως) to me, at the beginning of a section, means, so far as I am concerned; for he treated in the preceding verse of what regarded Christ.—τὸ ζην, Χριστῶς, to live is Christ) The article denotes the subject, as again in the next clause. Whatever may be the life I live (in the natural life), its principle and end is Christ.¹ [While I live in the world I consider the cause of Christ to be my own.—V. g.]—τὸ ἀποκαλεῖν καθαρός, to die is gain) Although in dying I seem to suffer the loss of all things.

22. Εἰ δὲ, but if) Here he begins to discuss the first member of the period: the second at ch. ii. 17, yea, and if I am offered. Moreover, he uses δὲ, but, because, from the disjunction [two alternatives] laid down in the preceding verse, he now assumes the one; and on this assumption, presently, as if repenting, he begins to doubt, in such a way, however, as not to avoid assuming it in the meantime.—τὸ ζην, viz. ἔτι μω) if living is to me:

¹ Literally, I live Christ, “Christum vivo.”
PHILIPPIANS I. 23.

if I am to live.—ινα ἡμεῖς ἔργου, the fruit of my labour) I derive this fruit from it [from living], that I may thereby do the more work; a noble work, ch. ii. 30; desirable fruit, Rom. i. 13. Another seeks fruit from [by means of] his labour; Paul regards the labour itself as the fruit. This living is the fruit of my labour. The expression, καταρτία ἔργου, the fruit of labour [= the labour (is) my fruit]; as, the river of the Rhine, the virtue of liberality [for the river Rhine; the virtue, liberality]. The price of the labour is its immediate result. 1 Cicero says, "I propose to myself as the fruit of friendship, friendship itself, than which nothing is more abundant."—αἱρεύομαι, I shall choose) He supposes the condition, viz. if the power of choosing were given to him. This is the reason of [the ground on which he uses] the Future. [The lot of the Christian is truly an excellent one. It is only of things that are good that the choice can be made, so as to perplex or put his mind in a strait with hesitation. He never can be disappointed.—V. g.]—οὐ γὰρ ἡμέραν) I do not explain, viz. to myself; i.e. I do not determine.

23. Σωοῦχωμι, I am in a strait [I am perplexed]) He suitably expresses this hesitation, when he dwells upon this deliberation. —οὐ, but [for]) He hereby declares the cause of his doubt.—ίχνων, having) The participle, expressive of the feelings of the mind, for the indicative.—εἰς τὸ ἄνακτος) to depart from bonds, from the flesh, and from the world. There is no need to seek for metaphor. The use of this word is of wide extent [application], Luke xii. 36; 2 Tim. iv. 6.—σὺν Χριστῷ, with Christ) there, whither Christ has gone before him. Paul takes it for granted as a certainty, that, after his martyrdom, he will be immediately with Christ, and that his condition will be greatly superior to what it was in the flesh. [How delightful it is to rejoice in this hope! Reader, dost thou love Christ? Think then what will be the feeling of thy mind, if, after an interval of some months or days, thou shalt be with Christ. If that were indeed sure in thy case, what wouldst thou think should be done? See then that thou art doing this very thing at the present time.—V. g.]—πολλῷ μελλόν τῷ μεῖώσει, far the more preferable [far better]) This short clause is

1 The reward which the labour itself affords is an immediate result, independent of its future rewards.—Ed.
to be referred to the verb to be, not to depart, whether we take it as a predicate, or rather understand it absolutely, by supplying an, in this sense, since that is much better. For the comparative is cumulative; comp. 2 Cor. vii. 13, note. To depart is better than to remain in the flesh; to be with Christ is far far better. The Vulgate alone, so far as I know, has rightly, multo magis melius, much more better [preferable]. To depart was always a thing wished for by the saints, but to be with Christ is in accordance with the New Testament [a privilege peculiar to the New Testament]; comp. Heb. xii. 24.

24. Ἠπιμίνην, to abide longer)—ἀναγκαιότερον, more necessary) It appertains more to me [I feel it more desirable], he says, even with a view to the perception of my love [on your part]; more than even the access to blessedness just now mentioned. The Philippians might have said, This man is necessary to us. Egotism has ceased in the mind of Paul; he therefore acknowledges that circumstance [the personal gain it would be to him to depart]; comp. ch. ii. 25. He however adds this also: It is more important for me to be serviceable to you, than a little sooner to enjoy heaven. Heaven will not fail to be mine [at last, notwithstanding the delay].

25. Καὶ τῶν, and this) While he was writing these things, he had a prophetical suggestion in his mind concerning his continuance among them.—πεπονθὼς εἰδα, I confidently know) He knew by spiritual confidence; he did not yet know from the report of men, ver. 17, ch. ii. 23.—μενῶ, that I shall continue) in life.—συμπαραμενῶ, remain with you) I shall remain for a considerable length of time with you. Ps. lxxii. 5, the lxx., συμπαραμεν εἰς τῷ ἄλλῳ, He shall continue along with [as long as] the sun. There is no doubt that Paul returned from his first captivity into that country, Philem. ver. 22; Heb. xiii. 19.

26. Τὸ καλάκχημα ὑμῶν, your glorying [ rejoicing]) concerning my restoration to you, who were praying for that very thing. It is correlative to the words, to my rejoicing [glorying over you], ii. 16. Glory is joy, proceeding from virtue; glorying is the expression of joy, an affection full of joy: from virtue, either true or false; whence glorying is also true or false; comp. Is. lvii. 12, where righteousness is called, though it is falsely so called, righteousness.

27. Μόνον, only) Make this one thing your care; nothing else.
[——— whatever happens as to my arrival. By supposing this or that event, not a few persuade themselves, that they will be at last such as it is proper for them to be; but it is better always to perform present duty, without evasions.—V. g.]—τοῦ εὐαγγελίου, the Gospel For the sake of propagating which I delight [feel it desirable] to remain. [There is plainly taught in this very passage all that is worthy of a Christian man, who desires to be called evangelical. Faith is mentioned, ver. 27, hope, ver. 28, love, ch. ii. 2.—V. g.]—διδω,—ἀξοῦσω, seeing—I may hear) Comp. ver. 30.—ἀξοῦσω) I may hear and know; for ἀξοῦσω is to be referred also to coming and seeing you.—ἐν ἐνὶ πνεύματι, in one spirit) one among you.—μετὰ τὸν ἑαυτῷ, with one soul [mind]) There is sometimes a certain natural antipathy among saints, but this feeling is overcome, when there is not only unity of spirit but also of soul.—συναθλοῦντες) striving along with me. Paul was struggling in a conflict, ver. 30.

28. Μὴ παρέμεσο, not terrified) with a great and sudden terror; for παρέμεσο is properly said of horses.—ἡτοῖ, which) the striving.—αὐτῶι) to them.—ἐνδείξις, an evident token) 2 Thess. i. 5.

29. "Ὅτι, because) The force of the declaration falls upon the word ἐφαρμίζει, God bestowed it of grace. The gift of grace is a sign of salvation.—τὸ ὑπέρ) It is repeated after the intervening clause, τὸ ὑπέρ αὐτῶι πάσχειν.—πιστεύειν πάσχειν, to believe—to suffer) ver. 27, at the end.

30. Ἐκοντες, having) construed with ye stand fast, in nothing terrified, ver. 27, 28.—εἴδετε, you have seen) Acts. xvi. 12, 19, 20.—ἐν ἐμῶ, in me) who am not terrified.

CHAPTER II.

1. Ἐἰ τίς) If it be thought preferable that this word be read four times, we may thus explain it: if therefore exhortation1 in Christ

1 The Greek word παράκλησις signifies either exhortation or consolation. The Engl. Vers. has taken the latter, Bengel the former.
be any (joy), if the comfort of love be any\(^1\) (joy), if the fellowship of the Spirit be any (joy), if bowels and mercies be any (joy), fulfill ye my joy; so that the predicate supplied four times may be joined with the subject expressed. See on a similar ellipse, Mark xv. 8, note. Certainly Paul's joy was most present and vivid; even with the common reading, \(\text{εἰ τίς—εἰ τίνα, if any—}
\)
if any, the joy is still by implication denoted, being about to be fulfilled by harmony, etc.—οὖν, therefore) This corresponds to ch. i. 27, in one spirit, with one mind.—\(\text{παράξυνας ἐν Χριστῷ,}
\)
exhortation [consolation] in Christ) This has as its adjunct, comfort of love; and fellowship of the Spirit has as adjuncts, bowels and mercies. The four fruits correspond to these four influencing motives in the same order, that, etc., in the following verse, as even the mention of love, put twice [viz. both in ver. 1 and ver. 2], in the second place indicates; and the opposites of each pair are put away [as unworthy of Christians] in ver. 3 and 4. All things are derived from Christ and the Holy Spirit.

2. \(\text{τὸ αὐτὸ φιλονίκε, be like-minded) The participle that follows}
\)
depends on this.—οὖν, if of one mind) viz. that ye be. On this the following participle also depends.—\(\text{όν, the one thing)}
\)
The previous, that ye be like-minded, implies that the feeling of the mind ought to tend to the same things: the latter expression, being of one mind, implies that the feeling of the mind itself ought to be the same.

3. \(\text{μὴ άνευ, nothing) viz. mind or think, do.—ἐρωτεύω, strive) which}
\)
has no anxiety to please others.—\(\text{κανοδοξία, desire of vainglory) which}
\)
is too anxious to please others.—\(\text{ὑπερώτευνας, superior) in point of right and in endowments. That may be}
\)
done not only externally, but by true humility, \(\text{ταπεινοφροσύνη,}
\)
when a man, in the exercise of self-denial, turns away his eyes from his own privileges and rights, and studiously contemplates the endowments of another, in which he is his superior.

\(^1\) ABCG\(\text{f}^g\) Vulg. and Rec. Text read \(\text{εἰ τίς παραμύθεσον. Only D(Δ) corrected reads τίς.—Ed.}
\)
\(^2\) Which both the margin of each Ed. and the Germ. Vers. seem to prefer.—E. B.

ABCD(\(\text{Δ})\)G read \(\text{εἰ τίς σπλάγχνα. And so Lachm. Vulg. has “Siquid (siquis) viscera.” f}^g\) Rec. Text and Tisch., with less authority, read \(\text{εἰ τίνα σπλάγχνα.—Ed.}
\)

VOL IV.
4. Μὴ τὰ ἰαυτῶν) not merely your own interest, nor on your own account: comp. ver. 21.—μὴ τὰ—τὰ) Perverted usefulness is manifold; true usefulness is simple and one.¹ This is the difference between τὰ and τὸ.²

5. Φρονεῖτε, let the mind be) He does not say φρονεῖτε, think ye, but φρονεῖτε, cherish this mind.—ἐν Χριστῷ Ἰησοῦ, in Christ Jesus) Paul also was one who had regard to what belonged to others, not merely what belonged to himself; ch. i. 24: and this circumstance furnished him with the occasion of this admonition. He does not, however, propose himself, but Christ, as an example, who did not seek His own, but humbled Himself. [Even the very order of the words, as the name Christ is put first, indicates the immense weight of this example.—V. g.]

6. ὁ δὲ) inasmuch as being one who.—ἐν μορφῇ Θεοῦ ἵππος ἰσόφων, subsisting in the form of God) The name God, in this and the following clause, does not denote God the Father, but is put indefinitely. The form of God does not imply the Deity, or Divine nature itself, but something emanating from it; and yet again it does not denote the being an on equality with God, but something prior, viz. the appearance [outward manifestation] of God, i.e. the form shining forth from the very glory of the Invisible Deity, John i. 14. The Divine nature had infinite beauty in itself, even without any creature contemplating that beauty. That beauty was the μορφῇ Θεοῦ, form of God, as in man beauty shines forth from the sound constitution and elegant symmetry of his body, whether it has or has not any one to look at it. Man himself is seen by his form; so God and His glorious Majesty. This passage furnishes an excellent proof of the Divinity of Christ from this very fact; for as the form of a servant does not signify the human nature itself—for the form of a servant was not perpetual, but the human nature is to continue

¹ Therefore the plural, τὰ, is used in the former case; the singular, τὸ, in the latter; a distinction lost in the reading of the Engl. Vers.—Ed.

² The margin of the older Ed., which has the suffrage of the Germ. Vers., prefers the reading μὴ τὰ—καὶ τὰ, but the margin of the 2d Ed. declares the reading τὸ, I know not whether at the beginning or end of the verse, not quite certain.—E. B.

None but inferior uncial MSS. read τὸ in the second position. ABC Vulg. and Rec. Text read καὶ τὰ. D corrected Gffg read τὰ τῶν.—Ed.
for ever—yet nevertheless it takes for granted the existence of the human nature: so the form of God is not the Divine nature, nor is the being on an equality with God the Divine nature; but yet He, who was subsisting in the form of God, and who might have been on an equality with God, is God. Moreover the form of God is used rather than the form of the Lord, as presently after on an equality with God: because God is more an absolute word, Lord involves a relation to inferiors. The Son of God subsisted in that form of God from eternity: and when He came in the flesh He did not cease to be in that form, but rather, so far as the human nature is concerned, He began to subsist in it: and when He was in that form, by His own peculiar pre-eminence itself as Lord, it was entirely in His power, even according to His human nature, so soon as He assumed it, to be on an equality with God, to adopt a mode of life and outward distinctions, which would correspond to His dignity, that He might be received and treated by all creatures as their Lord; but He acted differently.—οὐχ ἀρπαγμὸν ἡγύσατο, He did not regard it a thing to be eagerly caught at as a prey) as a spoil. Those, to whom any opportunity of sudden advantage is presented, are usually eager in other cases to fly upon it and quickly to lay hold of it, without having any respect to others, and determinately to use and enjoy it. Hence ἀρσιλία, with Eustathius, means, τὰ πάντα περισσότερα, the things which a man may with all eagerness snatch for his own use, and may claim as his own: and the phrases occur, ἀρπαγμα, ἀρπαγμὸν, ἔρμιον, εὐρήμα, νομίζειν, ποιεῖσθαι, ἡγεῖσθαι, ἀρτάζειν. E. Schmidius and G. Raphelius have collected examples from Heliodorus and Polybius. But Christ, though He might have been on an equality with God, did not snatch at it, did not regard it as spoil.1 He did not suddenly

1 Many think rightly, from a passage of Plutarch, quoted by Wetstein, that ἀρπαγμὸς signifies the act by which anything is greedily seized, and the desire which leads to it; but that ἀρπάγμα, having a neuter ending, indicates the object desired, the thing seized, the prey. Drusius, in Crit. S.S., Lond., tries to show that ἀρπαγμός, as well as ἀρπάγμα, though both strictly signifying an act, may signify the thing which is the object of the act. Wahl renders ἀρπαγμός, "res cupidè arripienda et necessario usurpanda." So Neander, "Conscious of Divinity, He did not eagerly retain equality with God for the mere exhibition of it, but emptied Himself of the outward attributes and glory of it." The antithesis favours this view. However, there
use that power; compare Ps. lxix. 5; Gen. iii. 5, etc. This feeling on His part is at the same time indicated by the verb ἠγιάζατο, to regard, to treat it as. It would not have been robbery (rapina), if He had used His own right; but He abstained from doing so, just as if it had been robbery. A similar phrase at 2 Cor. xi. 8, where see the note, may be compared with it.—τὸ εἶναι Ἰσα Θεῷ, the accusative used adverbially, as happens often in Job, on an equality with and in a manner suitable to God. To be on an equality with God, implies His fulness and exaltation, as is evident from the double antithesis, ver. 7, 8, He emptied and humbled Himself. The article, without which μορφῶν is put, makes now an emphatic addition [Epitasis]. It is not therefore wonderful, that He never called Himself God, rather rarely the Son of God, generally the Son of Man.

7. Ἀλλ' (but) To this word the two clauses refer: He emptied Himself, to which the form of a servant belongs; and He humbled Himself, on which His obedience depends. The former is opposed privatively, the latter also in direct contrariety to being equal with God; wherefore these two words are used in the way of gradation, and He humbled is put before Himself.¹ (Comp. James ii. 18, note). For, to take an example, when Philip V. ceased to be King of Spain, whose doings were agitation the public mind while we were engaged in these meditations, he so far emptied himself, yet he did not equally humble himself: he laid down the government of a kingdom, but he did not become a subject.—ἐαναὶ εἰκόνα, He emptied Himself) ἀφής,

seems no very valid argument against ἀπαγγέλτω being taken in the strict sense, as Engl. V., ‘thought’ the being on an equality with God no act of ‘robbery,’ or arrogation of what did not belong to Him. It is true the antithesis, as Olshausen argues, Ἀλλ' εἰκόνα, may seem to suit better Wahl’s rendering. But ἀπαγγέλτω, in the only passage where it occurs, Plut. de puer. educ., 120, means rapta or actio rapiendi, not res rapi. It is only by metonymy it can be made even res rapienda. As to the antithesis, Ἀλλ' plainly means, And yet: Though having been in the form of God, etc., yet, etc.—Ed.

¹ ἐαναὶ εἰκόνα (the ἐαναὶ coming first, because Himself, viewed in respect to what He had heretofore been, is the emphatic word and thought); but ἐπαξίσωσέν ἐαναὶ (the ἐπαξίσωσεν coming second, and ἐπαξίσωσεν first, because the emphatic word is ἐπαξίσωσεν, which forms a climax to the previous ἐπαξίσωσεν, He not only emptied Himself of what He was and had, but submitted to positive humiliation).—Ed.
LXX., *καὶν ἄνθρωποι*, Is. xxxii. 6, where the matter discussed is indeed quite different, but yet Paul, when he uses *ἐκένωσεν*, translates by it the verb ἐσαν, Ps. viii. 5, with which comp. Heb. ii. 7. Wherever there is emptying, there is a thing containing and a thing contained. The thing containing, in the emptying of Christ, is Himself; the thing contained was that fulness, which He received in His exaltation. He remained full, John i. 14: and yet He bore Himself in the same way as if He were empty; for He avoided the observation, so far as it was expedient, of men and angels, nay, even of His own self: Rom. xv. 3: and therefore not only avoided observation, but also denied Himself, and abstained from His rights.—μορφή, *form*) These three words, μορφή, ὄμοιωσα, σχῆμα, form, likeness, fashion, are not synonymous, nor even can they be interchanged the one for the other; but yet they are closely related: form signifies something absolute; likeness denotes a relation to other things of the same condition; fashion is to be referred to the sight and sense.—λαβών, *having taken*) The act of emptying carries with it [contains in it] His taking the form of a servant. Moreover He was able to take it, because He was in the likeness of men.—ὁμοιώματι ἀνθρώπων, in the likeness of men) He was made like men, a true man.

8. Ἐκαὶ σχῆματι, and in fashion) a distinct and lower degree of emptying. The antitheses are, the form of God, and the form of a servant. Yet such a division of the parts of the sentence remains as joins the two words, emptied, humbled, by and, without an asyndeton.2 'Αλλὰ, *but*, ver. 7, divides into its two distinct parts the whole antithesis, which, after the ὅς, who, in the former part, has two clauses; more clauses in the second.—σχῆματι εὑρεθεὶς ὡς ἀνθρώπως, being found in fashion as a man) σχῆμα, fashion, dress, clothing, food, gesture, words and actions.—εὑρεθεὶς, being found) showing Himself such, and bearing Himself so in reality.—ὡς ἀνθρώπως) as a man, a common man, as if He were nothing else

1 The word σχῆμα, habitus (Th. σχῆ ἡ ἑαυτοῦ), ‘condition,’ ‘appearance,’ ‘bearing,’ has a wider application than μορφή, forma. Ὄμοιότης is the similarity itself: Ὅμοιωσις the image or likeness according to which anything is conformed: Ὅμοιωμα the thing itself so conformed or made like.—Ed.

2 So Lachm. rightly punctuates with comma after ἀνθρώπων ἐκείνων, and καὶ σχῆματι—ἐταπείνωσεν ἑαυτόν, without asyndeton. But Tisch. joins γυναῖκες and εὑρεθεῖς by καὶ, putting the comma after ἀνθρώπως, so that there is an asyndeton between ἐκένωσεν and ἐταπείνωσεν.—Ed.
besides, and as if He did not excel other men; He assumed to Himself nothing extraordinary.—ἰταπείνωσεν ἵαυτῷ, He humbled Himself [Engl. Vers. made Himself of no reputation]) The state of emptying gradually becomes deeper.—γενόμενος ὑπῆκοος) became obedient, Heb. v. 8, viz. to God. This ellipsis expresses εὐλάβειας, the dutiful condescension of Jesus Christ; obedience becomes a slave. —ἐικόνι, even to [as far as to]) construed with humbled, also with obedient. There is the greatest humiliation in death; ch. iii. 21; Acts viii. 33; Ps. xc. 3, LXX.; and the greatest obedience, John x. 18.—σταυρόν, of the cross) which was the usual punishment of slaves [servants, whose form He took upon Him].

9. Διὸ καῖ, therefore also) The most appropriate reward of emptying is exaltation; Luke xxiv. 26; John x. 17. That result could not but follow it; John xvi. 15. Whatever belongs to the Father belongs to the Son. Those things could not so belong to the Father, as that they should not belong to the Son; John xvii. 5. Paul elegantly leaves the fact to be supplied, that they also will be exalted who humble themselves according to the example of Christ; nay, he expresses it, ch. iii. 21.—ὁ Θεός, God) Christ emptied Christ; God exalted Christ, comp. 1 Pet. v. 6, and made Him to be equal with God.—ὑπερβασίως, highly exalted) It was thus the humiliation was compensated. A lofty compound.—καὶ ἐχαρίσατο, and hath given) It was thus the emptying was compensated, to which also the fulness is more expressly opposed, Eph. i. 23, iv. 10. By the verb ἐχαρίζω, to give, is denoted, how acceptable the emptying of Christ was to God, and with how lowly a mind Christ, after He had gone through all that state of servitude, received this gift.—ὑνωμα) a name along with the thing, i.e. dignity and praise. —ὑπὲρ πᾶν ὄνομα, above every name) Eph. i. 21, not merely above every name among mankind.

10. Πᾶν γόνω—πᾶσα γ. ἓσσα, every knee—every tongue) A Synecdoche; i.e. that in every way they may worship and acknowledge Him as Lord; comp. Rev. v. 13.—καὶ ὑπερτυπνώρ) may bow, viz. itself, either with [in token of] applause or with trembling.—ἐπορεύθην [supracælestium], of the beings dwelling in the upper

1 Bowing the knee, the part put for every kind of worship, the whole. —Ed.
heaven) The heavenly inhabitants bow their knees, for Christ the Lord has taken heaven.—ἐπιγείως, of things on earth) For He dwelt upon the earth.—καταξιωμένως, of beings under the earth) See Mark iii. 11; Job xxvi. 5 [Eph. iv. 9; Rev. v. 13.—V. g.] Afterwards He also presented Himself to them. This division goes further into the height and depth than that, Ex. xx. 4.

11. Ἐξεµελολογήσατι, should confess) expressly.—Κύριος, Lord) no longer in the form of a servant.—εἰς, in) That Jesus Christ is Lord, inasmuch as He is in the glory of God the Father [not as Engl. Vers. “to the glory”]. So εἰς, John i. 18 [εἰς τὸν κόλπον, “in the bosom,” not into or to the bosom, etc.].—Οὗ τινας Πάτρας, of God the Father) The Son acknowledges, and those who see the glory of the Son also acknowledge, that the Son has this glory with the Father, and from the Father; comp. 1 Cor. xv. 28.

12. "Ὡς, therefore) He sets Christ before us as an example, and infers, that we should maintain the salvation which Christ has procured for us.—ὑπηκοόσατε, ye have obeyed) me, exhorting you to salvation, and have obeyed God Himself; comp. obedient, ver. 8.—μετὰ φοβοῦ καὶ τρόμου, with fear and trembling) You ought to be ‘servants,’ according to the example of Christ; ver. 8: moreover fear and trembling become a servant; Eph. vi. 5, i.e. humility; comp. Rom. xi. 20. Joh. Jac. Wolfius has observed, in his MS. exegesis of the Ep. to the Phil., Paul, though filled with joy, still writes seriously.—ιαυτῶν, your own) In this department, indeed, look each of you at his own things; comp. ver. 4, your own, he says; because I cannot be present with you, be you therefore the more careful of yourselves.—σωτηρίαν, salvation) that which is in Jesus.—καταργάζεις, work out) even to the end.

13. Ο Θεός γὰρ, for God) God alone; He is present with you even in my absence. You want nothing, only be not wanting to yourselves; comp. 2 Pet. i. 5, 3. [You can do nothing of yourselves; avoid security. Some, trusting too much to their exalted condition, think that they may hold the grace of God on the same footing as the Israelites held the food sent down from heaven, Num. xi. 8, and therefore that it is at their own will either to struggle against it or anew to grant it admission.—V. g.—τὸ ἔλεην, to will) that you have willed salvation in my presence, and still will it.—τὸ ἐνεργεῖν, to do) even now in my absence.—
But Engl. V. "Holding forth," referring to the metaphor in ἡωτήρες, lighthouses, which hold forth a beacon-light to warn the unwary.—Ed.
tion, as Engl. Vers. implies, Rom. xv. 16; and as at the holocausts, a libation of wine was usually made, and it was poured out at the base of the altar, so Paul rejoices that his blood should be poured out. The future accomplishment of the sacrifice was matter of joy to both. Here is the superior excellence of martyrdom. The phrase is in consonance with the punishment of the sword, which awaited Paul.—δοσις, the victim, the sacrifice
To this refer, I rejoice with you, rejoice ye.—λατωπηγια, service
To this refer, I rejoice, and rejoice ye with me.

18. Συγχαίρε μοι) rejoice with me, congratulate me, on being poured out as a libation.

19. Δι') but: although I have no grounds at present for writing categorically about my death.—ὑμῶν) to [for] you: This ["for you," i.e. for your good, to your satisfaction] is more expressive, than if it had been the accusative with the preposition εἰς [which would be merely "to you"].—καὶ γὰρ) I also; that not only you [may be of good comfort], upon your knowing [receiving information as to] my affairs, ver. 23.—εἰςγὰρ, may be of good mind [comfort]) He is anxious about the Philippians; and yet he has good hope.

20. οὐδένα, no one) None other, him alone [He is the only like-minded one I have]. Who depends on him, as the antecedent, understood.—ιοντυχών, like-minded) Paul's second self, viz. Timothy: So Ps. lv. 14, אֲנָא יִשָּׂעֵר, but thou, O man like-minded (ιοντυχών); Deut. xiii. 7 (6), יְאָמָר נְכָשֵׁר, who is like-minded with thee (וֹדֵת τַּנָּךְ יְוַעַן σοֹנ). [Where Timothy is, says Paul, there you may consider that I myself am present.—V. g.]—γνωσίς, Sincerely, like a brother, [Engl. Vers. naturally]) ver. 22; 1 Tim. i. 2.1—μεριμνήσωι) will care [will be solicitous in all that concerns you], whilst among you: and will give an accurate report to me.

21. οι πάντες, they all [the whole mass of men]) If at that time, so distinguished as it was, Paul quite approved of only one out of, as it were, his own band (ch. i. 14, 17), speaking of those who were then present, ch. iv. 21, and that too writing at such a distance to the church of the Philippians, how many

1 γνωσίω τίκνω, a genuine son: Engl. V. "my own son." So here, in the genuine spirit of a brother.—En.
do we suppose in our times approve themselves unto God?

[This fact may be put to the test, when a man ought to have given
his assistance to a laudable undertaking, either near or at a dis-
tance, which either he has not under his charge, or which he does
not perceive will be of advantage to him, Judg. v. 23, viii. 6. Nay,
even it sometimes happens, that he who possesses some extraor-
dinary gift or endowment, if in any way he has found an oppor-
tunity of refusing the benefit of it to others, derives much self-
gratification from this very fact. O Christians, unworthy of the
name!—V. g.] It was a very nice αἰσθησία, sense, by which Paul
perceived this.—τὰ ἵκαρτὼν, their own) ver. 4. O how many are
godly on their own account! although they are not enemies,
iii. 18.—ζητοῦσι, seek) A godly intimation may be given to godly
hearers as to the character of these or those ministers.—οἷς τὰ 1
χρηστοῦ Ἰησοῦν, not the things which are Jesus Christ's) They expe-
rience this, who from their heart seek to promote the common
edification. They find few to assist them, Judg. v. 17, 23, viii.
6, 8. They are abandoned, when there is no obligation close in
view, no hope of reward or fame. When the advantage of the
kingdom of Christ is consulted by most persons, it is generally
done in the way of a safe or secure expediency. 2 When some
sacrifice must be made, the man does not fight, but flees, and
excuses himself with the hope of fighting at another time.

22. Δὲ, but) This marks the antithesis between, ver. 21, all, and
of him. Rare praise, Neh. vii. 2.—γινώσκετε) ye know; comp.
Acts xvi. i. 12.—τίκειν σὺ, as a son with) He speaks with great
elegance, partly as of a son, partly as of a colleague: so in
ch. iii. 17, he presents himself as the type [τύπον; “an ensample,”
Engl. V.], and yet he commands them to be συμμαχοῦτας, fol-
lowers with him, not merely followers [just as here he makes
Timothy a son following him as a father, and yet also a colleague
with him].

1 The marg. of both Ed., and also the Germ. Vers., give their decision
in favour of the reading Ἰησοῦ Χριστοῦ in this passage.—E. B.

'Ἰησοῦ Χριστοῦ is the reading of ACD(Δ)Gļg Amiat. MS. of Vulg. But
Χριστοῦ 'Ἰησοῦ, B (judging from silence) Memph. and later Syr. Ed.—Ed.

2 i.e. Where consulting Christ's advantage is consistent with consulting
their own, so as to be free from hurt or loss: “per modum innoxiae utilitatis.”
—Ed
23. Ως ἂν ἀπίδω) ἀπίδω, to carry off or acquire, to obtain information.—ἐξαιρέως, presently) The relative force implied in the απίδως of the compound has regard to the phrase, I shall have obtained the information (of your state).

25. Ἐπαφρόδιτος, Epaphroditus) ch. i. 27, 30.—ημῶν δὲ ἀπόστολον, and your deputy or messenger) The Philippians had deputed him as a messenger to Paul [iv. 18].—λειτουργὸν τῆς χρείας μου, the minister to my necessity) To this also refer your [viz. your minister, the one sent by you to minister to my necessity]; for he had been serviceable to Paul in the name of the Philippians. Also see how highly even external ministration is estimated: ver. 30.—πέμψαμεν, to send) He says, to send, not to send back; for he had come to Paul for the purpose of remaining with him: ver. 30.

26. Ἀδημοσίων) Hesychius has, ἀδημοσίων, ἀγωγοιῶν ἀδημοσίων, ἀχείδων, ἀγωνία. Ἀμείδων, worn out with grief. Acedia, languor in spiritual things.—ημόσωτε, ye have heard) and on that account have been anxious.

27. Παρασκευήσων, near) He speaks (at first) rather mildly, lest he should at once terrify the Philippians: then ver. 30, he says, ἦγγισεν, he drew (was) nigh unto, and by this verb greater danger is indicated.—ἀπῆλθεν, had mercy on him) by restoring health and life.—καὶ ἦμεν, and on me) The saints were allowed to consider all things as given to them.—λυπη, sorrow) for the death of Epaphroditus—sorrow, opposed to the 'joy,' of which the whole epistle treats.—ἰππ λυπη, on sorrow) for the sickness of Epaphroditus, for his own bonds, etc.

28. Συνεδριάσωμαι, the more earnestly, anxiously [carefully]) sooner than Timothy, ver. 19.—χαρίτε, ye may rejoice) Godly men may receive joy from all things.—ἀλυπότερος ἡ, I may be the less sorrowful) when I know, that you rejoice.

30. Μέχρι δοκάσω, even unto death) This appertains to the comparison of duties [to the question of the prior claim among comparative duties]. To minister to Paul, seems in itself to be

1 Wahl, Clavis, translates, "Simulac cognovero rerum mearum eventum."

2 'Επιστολῶν, longing for) Something of nature may have been mixed up with this; but when grace is the predominant element, all things are estimated by love.—V. g.
a matter of somewhat less importance than the danger to the life of Epaphroditus, who however most rightly purchased by this disadvantage [the danger to his life] that important benefit [the glad reception at Philippi, ver. 29, and the love and prayers of Paul, ver. 27, 28]: 2 Tim. i. 16, 17.—ἡγίμον, drew nigh) Epaphroditus, when setting out from Philippi, does not seem to have been aware that he would become sick; but yet, inasmuch as he undertook the arduous journey, not shrinking back through fear of whatever might happen to him either from the enemies of Paul or from any other cause, the sickness, although unforeseen, is attributed to him as if it were undergone out of kindness to Paul.—παραβουλευσάμενος τῇ ἡμέρᾳ, the dative. Hesychius: παραβουλευσάμενος, εἰς δάνατον ἑαυτῷ ἐκδείξαμεν, exposing one's self to death. παραβουλευσάμενος properly signifies, I take counsel, or rather, I form a design contrary to my interests. It is a Paronomasia [the signification of a word changed by a slight alteration of letters] on the word παραβαλλόμαι, I rashly dare, I cast myself recklessly into danger, which the apostle seems to have skilfully avoided, comp. iii. 2, at the end, note.—τὸ ὑπόν ὑπερήμα, your deficiency [Engl. V. lack of service]) This deficiency existed not so much in the estimate of Paul, as in the feeling of the Philippians themselves, on account of the love which they bore to him, ch. iv. 10, 11.

CHAPTER III.

1. τὸ λοιπὸν, Furthermore) a phrase used in continuing a discourse, 1 Thess. iv. 1. So λοιπὸν and τοῦ λοιποῦ are used.—τὰ ἄντα, the same things) concerning joy. [The proper principle on which to rest our rejoicing is presently presented, namely, to be in communion with Christ.—V. g.]—οὐκ ὀνηρφ, is not troublesome) For it is pleasant for a person who feels joy to write: rejoice. The contrary is found at Gal. vi. 17.—ἡμῖν ὃς ἀσφαλέως,
but for you it is safe) Spiritual joy produces the best safety against errors, especially Jewish errors, ver. 2.

2. A vehement Anaphora, see) A vehement Anaphora, see, and you will avoid; a metonymy of the antecedent for the consequent. The antithesis is σκόποιτε, observe, mark, ver. 17; for ver. 17 returns to this topic, wonderfully tempered by reproof and exhortation.— τοῖς κάνασι, the dogs) Undoubtedly he used this appellation often in their presence, ver. 18, and he now brought it to the recollection of the Philippians; and hence they would more easily understand it than we. Comp. 2 Thess. ii. 5. The three members of the following verse correspond, by a retrograde gradation (descending climax), to the three clauses of this verse; so that the dogs are the false apostles and carnal men, who do not trust in Christ, but in the flesh, and are slaves to foul lusts [utter strangers to true holiness, although exulting in the name of Jews.—V. g.], ver. 19. So the term dogs is applied to ἔξωσιγμανίς, those to be abominated, Rev. xxii. 15; comp. Rev. xxi. 8; or in other words, the abominable, impure (βδελυκτοῖς, μεμιαμμένοις), Tit. i. 16, 15, strangers to holiness, Matt. vii. 6; quite different from Paul, living and dying; for in life they abound to overflowing in the vices of dogs, in filthiness, unchastity, snarling, 2 Pet. ii. 22; Deut. xxxiii. 19 (18); Ps. lix. 7, 16; and they are most of all the enemies of the cross of Christ, ver. 18; comp. Ps. xxi. 17, 21: and in death they are dead dogs (by which proverb something of the vilest sort is denoted): comp. ver. 19. That saying is applicable to these, which is commonly used, Take care of the dog. The Jews considered the Gentiles as dogs; see at Matt. xv. 26; they are now called dogs, who are unwilling to be the Israel of God.—τοῖς κακοῖς ἐργάτας, evil workers) who do not serve God; comp. 2 Cor. xi. 13.—τὴν κατατομήν, the concision) A Paronomasia [See Append.]; for he claims for Christians the glorious

1 Repetition of the same word at the beginnings of several clauses.—Ed.
2 See, instead of avoid, which is its consequence.—Ed.
3 So as to follow; not as here, See so as to avoid.—Ed.
4 Εἰδίκείοις τὴν κύνα, cave canem, used to be written near the door of ancient houses to guard strangers against the dog kept in the ostium or janua. At Pompeii, "in the house of the tragic poet," there is wrought in the Mosaic pavement, "Cave canem," and the figure of a fierce dog. See Gell's Pomp.—Ed.
name of the circumcision (περιτομής) in the following verse. The circumcision of the body was now useless, nay hurtful. See καταργέων on the prohibition of cutting the flesh, Lev. xxi. 5; 1 Kings xviii. 28. He speaks not without indignation.

3. τὰς, for) This gives the reason why in ver. 2 he separates and banishes the others to such a distance, [and also why he calls the external circumcision of the flesh only circumcision.—V.g.]—ἡ περιτομή, the circumcision) The abstract for the concrete; the true people.—πνεύματι, in the spirit) not in the letter, Rom. ii. 29.—πνεύματί Θεῷ λατρεύοντες, serving God in the spirit) So Rom. i. 9.—καυχώμενοι, glorying, rejoicing) This is more than πεπωδότες, trusting, having confidence.

4. Καίσερ ἐγὼ, although I) The singular is included in the preceding plural: we glory, and I glory, although I, etc.; but because the discourse proceeds from the plural to the singular, I is interposed and is added, because the Philippians had been Gentiles. Paul was of the circumcision. Comp. Rev. xvii. 8, note.—ἐγὼν, having) for the construction depends on those things which go before: Having, not using.—εἰτε ἄλλος, if any other) a word of universal comprehension: other is sweetly redundant; comp. note ad Gregorii Neocae. Paneg. p. 195.—ἐγὼ μᾶλλον, I more) i.e. ἐγὼ μᾶλλον πεπωδότα, I have more ground for being confident. He speaks of his former feeling with a Mimesis of those who gloried in such outward carnalities; see the following verse.

5. Περιτομὴ ἐκταχμερος, circumcision on the eighth day) These heads [of carnal glorying], counted very briefly as it were on the fingers, render the discourse very plain. Moreover, for the sake of brevity, he puts together the abstract and concrete—circumcision, a Hebrew: as in Col. iii. 11.—ἐκταχμερός, on the eighth day) not putting it off until full age.—Βεναμίν, Ben—

1 οἷς ἐν σαρκί, not in the flesh) in carnal circumcision and origin (stock), ver. 5.—V. g.
2 ἐγὼ being included in the ἡμεῖς—οἱ—πεπωδότες, constructed with the verb ἐμεθύνομαι.—Ed.
3 An allusion, in the way of imitation, to his opponents' mode of stating their grounds of confidence.—Ed.
4 The oldest authorities have περιτομή, i.e. Being an eighth day person in respect to my circumcision. So f g Lucif. "circumcisione:" Vulg. "circumcissus octavo die."—Ed.
jamin) son of Rachel, not of the maid-servant.—ἐξ Ἐβραῖων, of the Hebrews) not a proselyte, and neither the one parent nor the other being of the Gentiles.—φαρισαῖος, a Pharisee) of the most rigid description ["of the straitest sect," Acts xxvi. 5].

6. Διώκων, persecuting) He formerly thought that he was acting most meritoriously.

7. Ἀνανία, those things which) Referring to the things just now enumerated.—ἐξέδρα, gains) A very comprehensive plural.—ηγούμαι, I counted) A most Christian profession respecting the past, present, and future; extending as far as the 14th verse.—διὰ τῶν χρηστῶν, for the sake of Christ) To these words are to be referred the words following in ver. 8, 9, ἦν, κ.τ.λ., that, etc.—ημαίνα) loss.

8. Μενῶν, yea) There is an amplification of the language, namely, in the employment of this particle, and then by the emphatic addition [Epitasis. Append.] of synonymous terms; also in the fuller appellation of Christ Himself.—καὶ ηγούμαι, even I count) καὶ, even, intensifies the force of the present tense in ηγούμαι, I count. Righteousness, not only at first, but always throughout the whole career of the saints, is of faith.—τάντα, all things) not only those which I have now mentioned, but all things.—διὰ—γνώσεως, κ.τ.λ., for—of the knowledge, etc.) Construed with I count¹, and refer to this, ver. 10, 11, τῶν γνώσων, that I may know.—τὸ υπέριχον τῆς γνώσεως, the excellency of the knowledge) Excellency properly belongs to Christ; but when He is known, the knowledge of Him likewise obtains excellency.—τῶν Κυρίων μου, of my Lord) The appropriation of the [Saviour by the] believer.—ἐξημώδην) not only I counted them loss, but in reality I cast them away.—σκύβαλα) There is an amplification here in regard to the believer's self-denial as to all things: ζημία, loss, is incurred with equanimity; σκύβαλα are hastily thrown away, as things not afterwards to be considered worthy either to be touched or looked at. The Hebrew word, שֵׂם, contains an Antanaclasis² in relation to the Pharisees;³ see P.

¹ On account of the excellency, etc., I count all things loss: not with εἰναὶ ζημία, to be loss on account of the excellency of the knowledge.—Ed.
² The same word, in the same context, used in a double sense. See Append.—Ed.
³ Of whom Paul, ver. 5, had said he was one, a Pharisee, Th. Pharash, in the
Zornii, T. ii. Opusc. sacr. p. 514. Gataker says: "σούβαλον marks out any worthless thing, that is to be cast away, such as the excrements of animals, the dregs and grounds of liquors, the dross of metals, what falls from plants, the refuse of the crops, the bran of meal, the crumbs of the table, the wippings of the hands, which are destined for the dogs.¹ See this very fully in Adversar. misc. posth. cap. 43."—ινά, (that) The two things are incompatible, both to retain other things and to win (obtain) Christ.—κεφόσαω καὶ εὑρεθῶ, that I may win and be found) Each of the two is antithetical to ζημίαν, loss. He who loses all things, not even excepting himself, wins Christ, and is won in Christ. Christ is his, and he is Christ's. More still, Paul speaks as if he had not yet won.

9. Εὑρεθῶ εν αὐτῷ) viz. ὦν.—μὴ ἐξολοθρεύω, not having) The words, to suffer loss, to win, to be found, to have, are figurative. The immediate consequence of being, and being found, in Christ, is to have righteousness by faith in Christ. The book מְשָׂה, the collection of prayers for the Jews, has אַתָּא מְשָׂה תַּעְשֶׂר פָדָקְתָה הַיָּדוֹ, i.e. In regard to works I am quite empty and bare, and Thy righteousness alone is my clothing.—ἐμὴ, my own) The antithesis is, that (the righteousness) which is of (from) God; but ἐμὴ without the article serves to indicate oblivion of the past.—τῆς εἰς νόμον, that which is of the law) ver. 6; comp. of, Rom. iv. 14. The antithesis is, that which is by faith.—ἡ τῆς πίστεως Χριστοῦ) by the faith of Christ, viz. in Christ.—ἐπὶ τῇ πίστει (which rests) upon faith.

10. Τοῦ γνώνοι, that I may know) The genitive, τοῦ, is connected with πίστιν, faith; and resumes the mention of τῆς γνώσεως, knowledge, made at ver. 8, and now to be more fully explained.—αὐτῷ) Him.—δύναμιν, the power) Rom. i. 4.—τῆς ἀναστάσεως αὐτοῦ) It is consonant to the order of the discourse that the verbal noun ἀναστάσεως should be taken, not for the resurrection from the dead, which is expressed in ver. 11 with a sense separate: and yet one who counted all else but Christ ἐν τῷ, in the sense dung.—Ed.

¹ According to the derivation assigned to σούβαλον, εἰς κύνας βάλλειν, as οὐσομικάω, from εἰς κόσμους.—Ed.

² i.e. A wish to forget his former kind of righteousness, as if not his at all.—Ed.
change of the word [ἐγνάστασιν], but of the rising of Christ, Heb. vii. 14 [The Lord sprang out of Juda], as the verb ἀνάστησιν is used in Acts xiii. 32, where see the note [ἀνάστησις Ἰσραήλ—“quum suscitavit et nobis presentem exhibuit”; adding that this absolute 'suscitatio' is distinct from the "suscitatio e mortuis"]. For ἀνάστασις is not always put for the resurrection of the dead, Luke ii. 34 [ἀνάστασιν σολλῶν ἐν τῷ Ἰσραήλ, the spiritual rising again, etc., not their actual resurrection], (vii. 16); Lam. iii. 63; Zeph. iii. 8; and truly the very rising or coming of the Messiah has its own power, on the knowledge of which believers depend, 2 Pet. i. 16—τὴν κοινωνίαν, the fellowship] Gal. ii. 20—σωματικῶς ἐνεπήχομεν, being conformed ["made conformation"] The nominative case after the infinitive is frequent with the Greeks, although here it may be construed with the following finite verb [καταντήσω]. Believers are conformed by faith. Imitation is not excluded, but most assuredly follows after [conformation by faith], Gal. iii. 1, note; comp. σώματι, conformed, fashioned like, ver. 21.

11. Ἐνιαίς, if by any means, in any way) This denotes the struggle of Paul's faith; so, εἰ, if, ver. 12—καταντήσω, I may attain) He gradually passes from the figure of loss and gain to that of a race. Καταντάω is to come up to, the very act of attaining and gaining possession.—ἐξανάστασιν ἑν τῶν νεκρῶν, the resurrection (of Christ) from the dead; comp. Rom. i. 4, note [2 Tim. ii. 11]; for the style of Paul ascribes ἀνάστασιν to Christ; ἐξανάστασιν to Christians. 2 But the resurrection of Christ and our resurrection are

1 Τὴν ἐκ is read by ABD(Λ)γγ Vulg., Iren. 309, Lucif. 166. Τῶν ἐκ is read by G. Τῶν by Memph. and Rec. Text.—Ed.

The Germ. Vers., following the decision of the 2d Ed., adopts the reading τὴν ἐκ νεκρῶν, which was reckoned among those not to be approved in the larger Ed.—E. B.

2 This fact ought to have led Beng. to take ἀνάστασις above of the resurrection, not the mere appearing of Christ. The phrase, "power of His resurrection," expresses a parallel idea to Eph. i. 19, 20, "The exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead." Comp. Col. ii. 12, iii. 1; Rom. vi. 5. The same power is needed to quicken the soul as was needed to raise Jesus from the dead. To have that power (the Holy Spirit) in us, is a pledge of our
considered as one resurrection, by reason of the ξονωμία, fellowship. After the mention of the resurrection, he brings in some things suited to his own present state, and interweaves the rest [of the discussion of the resurrection] at ver. 20, 21.

12. οὐχ ὃντι, not that, not as though) In his highest fervour, the apostle does not let go his spiritual sobriety.—ἐλαβὼν, I had received [attained] the prize.—τετελείωμαι) τέλειος and τετελείωμα differ. The former is applied to the man fully fit for running, ver. 15, 16; the latter to him who is nearest to the prize, at the very point of receiving [attaining] it.1—καὶ καταλάβω) Καὶ, even, is intensive; for καταλαμβάνω, to apprehend (comprehendere), is more than λαμβάνω, to take hold of (prehendere): λαμβάνειν, to take hold of, is done at the moment when the last step has been made; καταλαμβάνειν, to apprehend, is done when the man is in full possession. There is an example of one “on the very point of receiving” [attaining] at 2 Tim. iv. 7, 8 [Ps. lxiii. 23, 28].—ἐξ’ ἑαυτοῦ, since [but Engl. Vers. that for which]) The perception of the power of Christ influences the Christian.—καὶ κατελήφθην, I have been also apprehended) by a heavenly calling, ver. 14; Acts [ix. 6] xxvi. 14, 19; 2 Cor. v. 14. Christ, the author and finisher [consummator], when He consummated His own ‘race’ of faith, also consummates His people, Heb. xii. 2; where the very appellation, ἀγγέλιον, prince (author), implies His relation to His followers. Καὶ, also, is again intensive, so that the force of the first aorist [“I am apprehended”] may be observed denoting the present state of the apostle.

13. Ἀδελφε, brethren) He makes his confession in a familiar manner.—ἐγὼ, I) Others might easily think this of Paul.—ὁ λογικός, I count not) It is proper for the saints, and conducive to their activity, to consider themselves inferior to what they really are.

hereafter attaining the ἐξανάστασις, Rom. viii. 11. This word probably implies the rising of the saints first out of the rest of the dead, 1 Cor. xv. 23; Rev. xx. 5. Ἐξανάστασις is nowhere else found in N. T.—Ed.

1 Τέλειος means often not absolutely perfect, but one having attained the full limit of stature, strength, etc., which constitute the man’s τέλος, opposed to νεός or παιδίς, youths or children. See 1 Cor. ii. 6. So Paul here, ver. 15, claims to be τέλειος, fully established in the things of God, no longer a babe in Christ. Yet in ver. 12 he denies that he is as yet τετελειωμένος (a race-course expression), i.e. crowned with the garland of victory, his course completed, and perfection absolutely reached. See Trench Syn.—Ed.
14. "Εν, one thing) viz. I do.—τὰ ὄτισον, the things that are behind) even the very part of the course that has been finished.—ἐπεκείνωμεν) that is literally, extending myself over. The eye goes before (outstrips) and draws on the hand, the hand goes before (outstrips) and draws on the foot.—κατὰ σχόνων, along, after [towards] the mark) straightforward.—διότι, I follow [I press]) It is used as a neuter verb, as in Luke xvii. 23.—βασίλειον, the prize) the crown of life.—ἀνω, [high] above) ver. 20.

15. Τέλεσον, perfect) ver. 12, note.—τοῦτο) this one thing, ver. 14.—ιἱπτερεῖς) otherwise than perfect (for the person is changed, let us be minded, ye are minded). He does not, however, say ἵπτερον οὖν ἄλλο [φρονεῖτε; which would mean difference or disagreement of mind]; nor does he mean aught of "minding earthly things," ver. 19. Comp. also Gal. v. 10.—καὶ τοῦτο) even this, which we, that are perfect, mind, expressed in ver. 14.—ὁ θεός, God) even though I do not write it.—ὑμῖν, to you) striving at perfection.—ἀποκαλύψει, will reveal) Eph. i. 17.

16. πλην, nevertheless) The expectation of a new revelation should not make you yield the position which you now firmly hold.—εἰς δὲ) in that, to which we have attained.—ἐφάνασαμεν, we have attained) at a greater or less distance. They are admonished in order that the others should act with them that are perfect.—στοιχεῖν, to walk) The infinitive, mildly for the imperative; Rom. xii. 15.—κανῶν)¹ Al. Boern. Clar. Colb. 7. Copt. both the Hilarys,² leave out this word; Facundus too, or, by comparing Pelagius, even Sedulius. The clauses thus correspond, τῷ αὐτῷ στοιχεῖν, and τῷ αὐτῷ φρονεῖν. Nor even do we follow the Latin Vulgate copies, which transpose the clauses, Covelianus 2 following them in this, since ἐφάνασαμεν and στοιχεῖν more nearly cohere with one another, and στοιχεῖν, which is metaphorical, is explained by the φρονεῖν which follows after. The word κανῶν seems evidently to have been brought hither from Gal. vi. 16.—τῷ) There is here an Asyndeton.—τῷ αὐτῷ φρονεῖν, to mind the same thing) He returns to this topic, ch. iv. 2.

¹ AB Memph. Theb. read only τῷ αὐτῷ στοιχεῖν: Hilar. 1097, "in ipso ingrediamur." DGGf ('convenire,' for στοιχεῖν) read τῷ αὐτῷ φρονεῖν, τῷ αὐτῷ στοιχεῖν. Vulg., with Rec. Text, retains κανῶν, but transposes the order. Rec. Text has τῷ αὐτῷ στοιχεῖν κανῶν τῷ αὐτῷ φρονεῖν.—Ed.

² Viz., Hilary the deacon, and Hilary of Poitiers.—Ed.
17. Συμμιμηται, imitators [followers] together with) Paul himself was an imitator [follower] of Christ; the Philippians, therefore, were to be imitators [followers] together with him.—συμμιμηται, regard [mark]) with unanimity.—οὕτως, so) The inferior examples of friends of the Cross of Christ ought to be tried by the standard of those that are superior and nearer to perfection.

18. ¹Περιταταν, walk) before your eyes.—παρλαξις, often) There ought to be a constant demonstration.—κλαίων, weeping) We may suppose that Paul added this word, after he had moistened the epistle with his tears; in joy, there is still sorrow, Rom. ix. 2.—τοις ἐχθροις τοῦ σταυροῦ, the enemies of the Cross) Gal. vi. 12, 14.

19. Ἕνως, whose) The nominative is implied; comp. ἐν, which presently after occurs and is dependent on περιταταν, walk.—τὸ τέλος, the end) This statement is put before the others, that what follows may be read with the greater horror. It will be seen in the end. [The end, to which the plans of every man tend, shows truly what is his condition.—V. g.]—ἀπώλεια, destruction) The antithesis is σωτηρία, Saviour, ver. 20.—ὅτι δὲς ἡ κυλία, whose god is their belly) Rom. xvi. 18. The antithesis is Κύριος, Lord, ver. 20; and τὸ σῶμα, body, ver. 21, as 1 Cor. vi. 13. Their body is sleek, our body is wasted; the fashion [σχηματισμὸς] of both will be changed.—ἡ δόξα, glory) The previous, ὁ θεός, and glory, here are set down as parallel; and therefore δόξα, glory, in this passage denotes a god, or glorying concerning a god. Hos. iv. 7, LXX., τὴν δόξαν αὐτῶν εἰς ἄστιμα ἰδομοια, “I will turn their glory to dishonour.” —αἰσχύνον, shame) It corresponds to the Hebrew word נָשָׁא, for example, Hab. ii. 10. Comp. respecting this prophet, the note at Col. ii. 23; likewise נון below, ἡ κυλία, the belly. But at the same time the word alludes to an idol, to which נון, αἰσχύνον, shame, corresponds. The LXX. have sometimes αἰσχύνοι, shame, for נון, nakedness; therefore in this passage Paul seems to denote τὴν κατατυμημένην, the concision, to indicate, that the circumcision now was not glorious, but a subject for shame. So the belly and shame are closely allied. They worship that of which they ought to be ashamed, and they will be miserably ashamed of it at

¹ παλλαί, many) To follow many in the way of imitation is dangerous.—V. g.
the proper time, although even now they want frankness.\(^1\) — \(\text{o}i\ \tau\alpha\ \iota\pi\gamma\epsilon\iota\ \phi\rho\nu\omega\upsilon\tau\epsilon\zeta\), who mind earthly things) The antithesis is at the beginning of the following verse.

20. \(\text{H}μ\nu\nu\nu\,\text{our}\) whom you have as a type or example [ver. 17]. — \(\gamma\alpha\rho\,\text{for}\) This gives the reason why the Philippians ought to imitate them. — \(\tau\delta\ \tau\omega\lambda\iota\sigma\tau\epsilon\mu\alpha\) the community, country, city, or state: for \(\upsilon\alpha\tau\rho\chi\iota\), has its existence, follows. Therefore it is the antecedent to \(\iota\varepsilon\ \delta\upsilon\), from which.\(^2\) — \(\omega\sigma\tau\eta\rho\alpha\), the Saviour) This furnishes the ground on which we rest our expectation, 2 Tim. iv. 18. — \(\kappa\upsilon\rho\iota\omega\), the Lord) now exalted, ch. ii. 11. This furnishes the confirmation of this expectation.

21. \(\text{o}\o\sigma\ \mu\epsilon\tau\alpha\sigma\chi\iota\mu\alpha\tau\tau\iota\sigma\iota\iota\,\text{who will transform}\) not only will give salvation, but also glory; 2 Tim. ii. 10. — \(\tau\eta\zeta\ \tau\alpha\tau\epsilon\iota\nu\omega\sigma\omega\zeta\), of humiliation) which is produced by the Cross, ver. 18, ch. iv. 12, ii. 17; 2 Cor. iv. 10. — \(\kappa\nu\tau\iota\) is in the LXX., \(\tau\alpha\tau\epsilon\iota\nu\omega\alpha\zeta\), Ps. xc. 3. — \(\kappa\alpha\tau\alpha\), according to) construe with \(\text{He will transform}\). The work of the Lord’s omnipotence. — \(\tau\eta\nu\ \iota\nu\rho\gamma\epsilon\iota\alpha\nu\ \tau\omicron\ ο\delta\nu\alpha\sigma\delta\alpha\iota\), the working efficacy of His power [Engl. Vers. according to the working, whereby \(\text{He is able}\)] The Infinitive instead of the noun. [His] power will be brought forth into action. — \(\xi\alpha\) even; not merely to make our body conformed to \(\text{His}\). — \(\tau\alpha\ \tau\alpha\nu\tau\alpha\), all things) even death.

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CHAPTER IV.

1. \(\omega\nu\tau\epsilon\,\text{therefore}\) Such expectations being set before us. — \(\alpha\gamma\alpha\pi\sigma\tau\nu\iota\), beloved) This word is twice used with great sweetness; first as at the beginning of the period; and then, for strengthening the exhortation. — \(\iota\nu\pi\tau\tau\delta\theta\nu\tau\nu\), yearned after, longed for) so he speaks of them in their absence, ch. i. 8. — \(\sigma\tau\rho\alpha\nu\zeta\ μ\upsilon\), my crown) ii. 16. — \(\o\upsilon\tau\omega\) so, stand ye, as ye now stand; comp. \(\o\upsilon\tau\omega\), 1 Cor. ix. 24, note. — \(\sigma\tau\chi\kappa\tau\tau\,\text{stand}\) i. 27.

\(^1\) Beng. seems to mean, Even now they deprive themselves of that Gospel freedom which they who place no trust in carnal ordinances enjoy. — Ed.

\(^2\) \(\tau\omicron\nu\), implied in \(\o\upsilon\rho\alpha\nu\iota\), might seem otherwise to be the word to which \(\delta\upsilon\) refers. — Ed.
2. Παρακαλῶ, I [beseech], exhort) He uses this word twice, as if exhorting each of them apart face to face, and doing it with the utmost impartiality [implied by repeating the like word to each separately].

3. ναὶ, yea) an agreeable [conciliatory, affectionate] particle, Philem., ver. 20; Heb. ναὶ. It is put, as it were, into the mouth of the man who is being besought, so that, upon merely pronouncing it, he may give his assent. —σῷζου ἀνὴρ, true [genuine] yokefellow, or yokefellow without disguise) ὅ καὶ ἀνὴρ σῷζου, persons joined together, properly in marriage, and then in other things; so, however, as that the word is applied to two, and denotes some degree of parity; ἀνὴρ also is of the common gender. Some say, that Paul had at one time a wife, but we are convinced, on good grounds, that he is here addressing a man. He had many σὺνεργοῖς, fellow-workers; not many σὺνεργοῖς, yokefellow, first Barnabas, afterwards Silas; and he seems to address the latter in this passage; for Silas had been his yokefellow among the Philippians themselves, Acts [xv. 40] xvi. 19. [Or, as I am more inclined to think, Epaphroditus.—V. g.] He was also [like Paul] at all events a minister, whom Paul here entreats. —σὺμμαβάνοι αὐτοῖς, assist those) that thou mayest maintain harmony among them, by removing impediments. —αἵτως, who) It is proper to afford help to a person who once stood well, even when he is wavering. —συνήλθασιν μαύ, laboured (wrestled) together with me) They seem to have been involved in that danger, which is described at Acts xvi. 19.—μετὰ, with) This word depends on συνῆλθασιν, they have laboured together. —κλήμεντος, Clement) They had imitated the great men, among whom Clement was of distinguished excellence. The women were thus highly favoured and honoured. —τὰ ὄνομα, the names) though not here mentioned. The allusion is to the victorious competitors in the public games, whose names were openly read and became famous. —ἐν βιβλίον τοῦ ᾿Ιωάννου, in the book of life) viz. are, or, I pray may be. The optative must be often supplied, ver. 23. They seem to have been already by that time dead, for we generally follow such with earnest wishes1 of that sort. Who would not help the surviving companions of these departed ones,

1 *Wishes* that they may be found among the saved, not *prayers*, which are contrary to Scripture.—Ed.
1. Being associated with those who have died with honour, is to younger survivors a great recommendation to him who thus, as it were, stands in the middle place between those who are dead and those who are alive; for example, it formed a recommendation of Timothy to the Philippians, because he had been the intimate friend of Paul. [Those have also excellent materials for concord, of whom some have good reason to think others (who have good reason to think of one another that they are) partakers of eternal life, 1 Pet. iii. 7.—V. g.]

4. Χαίρετε ἐν Κυρίῳ πάντως, πάλιν ἐρώ, χαίρετε, rejoice in the Lord: again I say, always rejoice) The particle, again, requires an Epitasis,2 as in Gal. i. 9, where the Epitasis is in παρελάβετε, comp. ver. 8; so the Galatians are more strongly bound, because [not only Paul preached, ver. 8, but] they also received or took up the Gospel which was preached. Add Gal. v. 3, where I testify makes an Epitasis to λέγω, I say, ver. 2; and παρι, to every man, has an Epitasis to unto you, ver. 2; and ὑπειλέγει, he is a debtor, to shall profit you nothing, ver. 2: here the word, always, forms such an Epitasis with rejoice ye, repeated. At the beginning of the verse, it is said, rejoice ye in the Lord, as ch. iii. 1. Some join πάντως with the preceding words.

5. Τὸ ἐπτικεῖς, your kindly spirit [sequitas3]) Joy in the Lord produces true kindliness in regard to our neighbour, and proper unconcern [freedom from over-carefulness] about one’s own affairs, ver. 6; likewise true candour towards men and God Himself: and this candour is expressed by the words, γνωσθήτω, let it be known, i.e. in acts, and, γνωρίζόν, let (your requests) be made known, viz. by prayer, ver. 6. Moroseness is the companion of sadness and care.—γνωσθήτω, let be known) from the thing itself. There are some who cherish gentleness (sequitas, a yielding and

1 Buxtorf, de Abbrev. Hebr. p. 84, writes, "ןִּנֵי לָמֵדָּו נֶשֶׁר memoria ejus sit in benedictione (may his memory be blessed). De pluribus נִּנֵי לָמֵדָּו memoria ipsorum (their memory): nominis piorum viorum defunctorum subjici solet: aut in genere sapientium vel Rabbinorum commemorationi." The ב and י are the initials used as the abbreviation for the whole words.—Ed.

2 See Append.

3 Wahl, Clavis, N. 1, renders it ‘humanitas,’ kindness and gentleness towards others. He adds, others interpret it ‘modestia,’ moderation. Beng. has ‘sequitas,’ which includes both fairness and kindliness towards others, and equanimity in one’s own mind. Th. εἴρω, I yield.—Ed.
kindly spirit) in their mind, and wish no ill to the unkindly, but yet they conceal their benignity; these do not act rightly.—πάσων ἀνρήστως, to all men) good and bad, or the unkindly, ch. ii. 15, even that the wicked may be gained. No one is so harsh in spirit as not to show himself kindly to some one, from sympathy, fear, hope of gain, emulation, etc. The believer does this to all. [But if, among all men, you know even one who has experienced the contrary conduct at your hand, see that even yet you show to him kindliness.—V. g.]—ι Κυρίος, the Lord) Christ the Judge, favourable to you, but executing vengeance upon the wicked. This consideration produces kindliness; James v. 9.

6. Μὴ δὲν μεριμνάτε, be careful for nothing) When others do not treat you with kindliness, when different things are pressing upon you, be not over-careful, rather pray. Care and prayer, [and likewise care and joy.—V. g.] are more opposed to one another than fire and water.—ἐν πάντι) in every thing.—μετὰ εὐγαρσίας, with thanksgiving) This is the best characteristic of a soul freed from cares, and of prayer joined with resignation of the human will. Accordingly peace follows, ver. 7; and thanksgiving and peace are united together also in Col. iii. 15. All things are thereby safe and tranquil.—τὰ αἰτήματα, requests) A thing sought, the subject δέχωμεν, of supplication.—γνωρίζω, be made known) Those who veil, stiffle, and restrain their desires, with preposterous shame and distrusting modesty, as if they were too small or too great, are tortured with cares. Those who lay them before God with a generous and filial confidence, are freed from difficulties. The Psalms abound in confessions of that sort.—πρὸς τὸν Θεὸν, to God) Even though often men should be ignorant of them, and you should modestly conceal them from your fellow-men. Paul had not even asked aught from the Philippians. [But the exercise of unaffected candour towards men, ver. 5, and here towards God, is perfectly consistent.—V. g.]

7. Ἡ εἰρήνη, the peace) Peace, free from all anxiety [the companion of joy; comp. ver. 9.—V. g.]—ἡ ἵππηκουσα πάντα νῦν) that exceedeth all understanding, and therefore every request; Eph. iii. 20.—φροῦρον) will keep; it will defend you against all inroads (assaults) and anxieties, and will correct whatever is wanting to the suitableness (dexteritati, to the spiritual skillfulness, happiness of expression) of your desires, Rom. viii. 26, 27.
...\(\pi\alpha\delta\iota\nu\)\text{—\(\nu\o\iota\mu\alpha\tau\alpha\), hearts—thoughts) The heart is the seat of the thoughts.

8. \(\tau\o\) The summing up. In ch. iii. 1, \(\tau\o\ \lambda\omicron\iota\sigma\tau\nu\) concludes the particular admonition to joy; and here \(\tau\o\ \lambda\omicron\iota\sigma\tau\nu\) concludes the general exhortation to every duty.—\(\delta\sigma\alpha\), whatsoever things) in general. "A, Those things which, ver. 9, specially in regard to Paul.—\(\alpha\lambda\iota\vartheta\eta\)—\(\iota\sigma\alpha\iota\nu\varsigma\), true—praise) Eight nouns, in two rows of four members each, of which the one has regard to duty, the other to the commendation of it. If we compare both rows of nouns with one another, the first noun corresponds to the first, the second to the second, the third to the third, the fourth to the fourth. It is a manifold and elegant Chiasmus, comprehending the duties of children, parents, husbands, and wives, and the other (relative) duties.—\(\alpha\lambda\iota\vartheta\eta\), true) in words.—\(\sigma\mu\nu\alpha\), honest) in action.—\(\delta\iota\kappa\alpha\iota\alpha\), just) towards others.—\(\alpha\gamma\nu\alpha\), [pure] chaste) in respect to yourselves.—\(\pi\rho\sigma\varphi\iota\lambda\eta\), loveable, lovely) \(\pi\rho\sigma\varphi\iota\lambda\eta\) \(\alpha\nu\alpha\gamma\iota\omega\gamma\eta\) \(\iota\alpha\omega\nu\tau\nu\) \(\pi\o\iota\varsigma\iota\), make thyself a person to be loved by the synagogue, Sir. iv. 7.—\(\delta\sigma\ \sigma\varphi\iota\varsigma\mu\alpha\), whatsoever things are of good report) \(\pi\rho\sigma\varphi\iota\lambda\eta\), lovely or loveable, face to face: \(\varepsilon\varphi\iota\varsigma\mu\alpha\), of good report, is used with respect to the absent: comp. i. 27.—\(\alpha\rho\epsilon\tau\iota\), virtue) Paul uses this word only in this passage. It refers to \(\delta\iota\kappa\alpha\iota\alpha\), whatsoever things are just. For every virtue is included in righteousness, \(\varepsilon\iota\delta\iota\kappa\iota\mu\iota\sigma\sigma\iota\varsigma\eta\varsigma\varsigma\), \(\tau\o\delta\iota\kappa\iota\mu\iota\sigma\sigma\iota\varsigma\eta\varsigma\varsigma\) \(\iota\sigma\iota\tau\iota\kappa\iota\mu\iota\sigma\sigma\iota\varsigma\eta\varsigma\varsigma\).—\(\tau\iota\alpha\u03b4\alpha\iota\varsigma\iota\), have respect or regard to these things) This refers to the things that are true, and which have been practised or are now practised even by others, that we may approve, remember, help forward, promote (advance), imitate such things. We should not only do them when they fall in our way, but also take care, beforehand, that they be done. \(\tau\iota\alpha\u03b4\alpha\iota\varsigma\iota\), do these things, follows with Asyndeton, which [the absence of a connecting particle between \(\tau\iota\alpha\u03b4\alpha\iota\varsigma\iota\) and \(\tau\iota\alpha\u03b4\alpha\iota\varsigma\iota\)] denotes that the one kind of good things [viz. those in ver. 8] does not differ from the other [those in ver. 9].

9. "A \(\kappa\alpha\iota\) Those things which also [But Engl. Vers. "which ye have both learned and," etc.] \(\kappa\alpha\iota\), also, connects this verse with the following words, not with the preceding words. He
makes a transition from what is general (ὅσα, whatsoever) to what regards Paul. There would have been place for the καὶ, and, before α, which [i.e. but for the Asyndeton], the word καὶ, also, still remaining [i.e. in order to connect this ver. with what follows bearing on Paul in particular].—ἐκούσατε, ye have heard) although you have not yet sufficiently (παρελάβατεi) received them. —ϊδεῖτε, ye have seen) although ye have not as yet sufficiently learned them (ιμάδετι).—1 Θεὸς τῆς εἰρήνης, the God of peace) not only the peace of God, ver. 7, but God Himself.

10. μεγάλως, greatly) This would scarcely have pleased a Stoic. Paul had large affections, but in the Lord.—ὁ Ἰησοῦς πατρί, now at length) He shows that the gift of the Philippians had been expected by him; with what feeling of mind, see ver. 11, 17, now, not too late—at length, not too soon. The time was the suitable time. Heb. ἀναδείκνυται, ye have flourished again or revived) as trees: comp. the same metaphor, ch. i. 11, with fruit: ἀναδείκνυται is here a neuter verb, on which the infinitive φρονεῖν, to think [your care] depends, by supplying κατά, in respect to; you have flourished again, in the very fact of the exertion which you have made. The deputation from the Philippians seems to have been appointed in Spring, from which, accordingly, the metaphor is taken. The phrase, you wanted opportunity [referring to the past time] agrees with Winter.—τὸ υπερ ἐμοῦ) The accusative τὸ is governed by φρονεῖν; τὸ υπερ ἐμοῦ is said, as τὰ παρ’ ὑμῶν, ver. 18.—εἰς φῶς, wherein) in proportion, or according to that which, according to the fact that: ἐπιθεραπεύει.2—ἐκαρπεῖς) καὶ ἐκαρπεῖς, by Synecdoche, denotes allability and opportunity.

11. Καὶ ὡς ὁστεράσαν) in respect of want.—ἰγα, I) in so much adversity.—ἐμαθὼν) I have learned, from on high, Heb. v. 8. There is a direct Chiasmus in the four words, I have learned, I know, I am instructed, I am able. The phrase I am instructed is added (as an expansion of the idea) to I have learned; I am able, to I know. Often words referring to the understanding infer also power in the will.—ἐν ὑμῖν ὑμῖν) in what circumstances I am, in my present state, Heb. xiii. 5.—αὐτάρκης) content.

1 καὶ ὁ Θεὸς, and the God) This refers also to (think on) have respect or regard to (νοοίτεωθεῖ).  
2 See App. An after mitigation or qualification of the previous words by way of conciliating the readers.—Ed.
PHILIPPIANS IV. 12—16.

12. ταπινωσθαι, to be abased) in dress and food.—περισσεύειν, to abound) even in relieving others. The order of the words is presently inverted, so that the transition from few to many, and from many to few, may be marked.—ἐν παπρί, in everything [Engl. Ver. everywhere]) A Symperasma, as all things, ver. 13.—ἐν πᾶσι, in the case of all) in respect of all men [Engl. Ver. In all things].—μιμηταί, I am trained (initiated) in a secret discipline unknown to the world.—καὶ χορτάζονται, both to be full) construed with I am initiated.—χορτάζονται καὶ πεναύν, to be full and to be hungry) for one day.—περισσεύειν καὶ υπερβαίνω, to abound and to suffer need) for a longer time. The repeated mention of the abounding is consonant with the condition of Paul, who then abounded in consequence of the liberality of the Philippians. Abasement had preceded, and need would perhaps follow. He who can relieve others has ample means and high position (amplitudinem), to which abasement is opposed.

14. Συγκοινωνήσαντες since you have communicated (imparted) to me in my affliction of your resources. It is indicated by the compound verb, that different persons also had communicated (κοινωνήσαντες) in a different way.2

15. οἶδας, ye know) He shows that he was mindful even of former kindesses: you know signifies remembrance in respect of the Philippians; knowledge, in respect of other churches.—Φιλιππαῖοι, Philippians) The proper name indicates an antithesis to the churches of other towns.—ἐν ἀρχά, in the beginning) of the Gospel preaching in your case. He had gone forth from them some time ago.—ὁτα, when) Join this with the following words, no, etc.—οὐδεμιά, no) They might have said, We will do it, if others have done it: now their praise is greater on that account; that of the others, less.—ἐκκλησία, church) Therefore the church of Philippi sent to Paul in common.—εἰς λόγον, as far as concerns) This is a limitation.—δόσως, of giving, of what has been given) on your part.—λήψεως, of receiving, of what has been received) on mine.—μόνον, alone) in a manner worthy of praise. He hereby shows his need.

16. καὶ ἄπαξ καὶ δὲ) Δὲ, an ordinal member in this passage; 1 See App. It is the comprehending in a brief summary what has been previously stated.

2 σὺν implying they joined together in doing so.—Ed.
17. οὐκ ὅτι, not that) He explains why he uses many words. —ἐπιλέξε, I seek) having welcomed your kindness.—εἰς λόγον ὑμῶν [to your account] in respect to you.

18. Ἄπειρος) The apostle’s receipt. —περιεσέεω, I abound) Behold the contented and grateful mind! —τὰ παρ’ ὑμῶν, the things (which came) from you) They had sent money or clothes and what might be serviceable.—ὁμογενέω, εὐωδίας, the odour of a sweet smell) He describes their conduct by a beautiful figure. —θυσία, a sacrifice) Heb. xiii. 16.

19. οἱ δὲ Θεοῖς μεν, but my God) who will recompense what is given to His servant. In ver. 19 this particular statement regarding the liberality of the Philippians is concluded by the word δὲ, but; but in ver. 20 the conclusion of the whole of this joyous passage is made by δὲ, but ['now.'] —πληρώσαι) may God supply, nay, He will fully supply. [We may perceive that this act of kindness on the part of the Philippians was indeed excellently laid out, if even it only produced this prayer of the apostle. —V. g.] —χρειάσα, need) As you have supplied and relieved my need, what is empty of yours will not remain empty [it shall be filled, πληρώσαι Θεῖς]. —ἐν δόξῃ, in glory) This should be referred to the whole sentence. There are riches in glory, glorious riches, immediately at hand; then besides, God will fully supply in glory, i.e. gloriously.

20. ἡ δόξα, glory) in return for His gift, 2 Cor. ix. 15. The doxology flows from the joy that pervades the whole epistle.

21. Πάντα ἁγίοι, every saint) individually. So presently in ver. 22, All the saints. ξαί ὅ, and the, viz. saints, so called in a wide sense. Therefore, brethren, ver. 21, may rather be understood of the Jews, (comp. Acts xxviii. 21), and these too believers.

1 'Apocha' may either be his acknowledgment of having received in full the debt of kindness due to him from them, or else Beng. uses Δίκες as Epictetus for forbearance, moderation in desires. In the 'apocha' there is a direct allusion to the ἀπειρος of the text.—Ed.
ON THE

EPISTLE TO THE COLOSSIANS.

CHAPTER I.

2. Ἔν Κολοσσαί, at Colossæ) a city of Phrygia.—ἀγίος, to the saints) This has the force of a substantive. It implies union with God: to the faithful brethren, implies union with Christian men. The word brethren suggests union. These were believers.

3. Εὐχαριστοῦμεν—ἀκολουθεῖς, we give thanks—since we heard) Comp. Eph. i. 15, 16. For the Epistle to the Colossians bears considerable resemblance to the two epistles to which it is subjoined: to the Epistle to the Ephesians, in its general subject (thesis) and mode of exhortation (paraclesis); to the Epistle to the Philippians, in its opposition to the false teachers, and in their refutation. More of these coincidences will be noticed in their proper places. The Epistles to the Ephesians and Colossians were sent at the same time by Tychicus, iv. 7; Eph. vi. 21.—πάντοτε, always) Construed with praying: Rom. i. 10; Phil. i. 4.

4. πάντοτε, all) present and absent.

5. Διὰ, for) From [the greatness of the object of] hope, it is evident how great a cause of thanksgiving there is for the gift of faith and love; for (διὰ) is construed with we give thanks, ver. 3. [Faith, hope, love, ver. 4, 5, the sum of Christianity. Comp. ver. 9, 10, 11.—V. g.]—ἀποκαταστάσις, laid up) so as to be without danger [of its being lost].—νῦν, which) hope, comp. ver. 23.—
COLOSSIANS 1. 6–9.

προηκούσατε) ye have heard of; before I wrote.—ἐν τῷ λόγῳ τῆς ἀληθείας, in the word of the truth) Eph. i. 13. The truth of 'knowledge,' ver. 6 [ye—knew—the grace of God], corresponds to the truth of preaching in this verse. Neither admits of artifice (being tricked out for show).

6. Εἰς) is and ἐν here are parallel.—καὶ ἵστατιν, and is) After the participle, the form of expression here takes again the indicative mood; see ver. 26, ch. ii. 13, 14; [of the Gospel] present, i.e. which is come to you,—and (repeat which from the preceding clause) is producing fruit.—καρποφοροῦμενον, producing fruit) viz. [supply] in all the world.—καθὼς, even as) when travelling abroad they recognise with great joy the same fruits of the Gospel in every clime; and its fruits prove that it is the word of truth. Comp. presently after, even as, ver. 7. For there is an interchange, and at length a movement or tendency [of Gospel fructification] towards the Colossians for the propagation of the word. [An inclination arises on the part of the Colossians in their turn to propagate the truth].—ἅπαξ ἡ, from what) construed with in you.—ἐν ἀληθείᾳ, in truth) i.e. in the truth of the Gospel testimony, and of faith flowing from the testimony and directed toward the testimony.

7. Καθὼς, even as) Paul thus confirms and approves the doctrine of Epaphras, which perhaps some had despised. It was Paul's duty to write rather than Epaphras.—ἡμῶν, our) Paul and Timothy.—ὑπὲρ ἡμῶν) for you, on your account.—ἀγάπην ἐν πνεύματι, love in the Spirit) Love, the fruit of the Spirit; spiritual love; comp. ver. 9, at the end.

9. ἑκούσαμεν, we have heard) ver. 4.—προσευχόμενον, praying)

1 Καρποφοροῦμενον καὶ αἰτίανομενον, the fuller reading, is referred to those not quite certain on the margin of the older Ed., but is considered better established by the margin of the 2d Ed. and the Germ. Vers.—E. B.

ABCD(Δ) corrected, Gff Vulg. read καὶ αἰτίανομενον. Rec. Text omits the words without any sanction of the oldest authorities.—Ed.

2 "Permutatur enim et tandem ad Colossenses inclinatur, ad propagationem sermonis." The Gospel has come to you, even as (καθὼς) it has come to all the world, and brings forth fruit in all the world, even as (καθὼς) it does also in you. Beng. seems to mean. There is that kind of interchange whereby the Gospel, being seen by the Colossians when travelling to bear fruit in all the world, reacts on the Colossians themselves by a reflex effect, tending thus to the propagation of the word.—Ed.
He made mention of prayers for them generally, ver. 3: he now states what he prays for.—πληρωθῆτε, ye may be filled] This verb, with its derivatives (conjugates), often occurs in this epistle, as far as ch. iv. 12, 17.—τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ, with the knowledge of His will) There is a gradation in the following verse, in the knowledge of GOD.—τοῦ θελήματος, will) Eph. v. 17, i. 9.—σοφία, in wisdom] a word often used in this epistle; that they may be led the more from false wisdom and philosophy, Eph. i. 8. [There seems to have been a want of knowledge among the Colossians, who were otherwise of an excellent spirit; wherefore the apostle urges that point with so great earnestness throughout the whole epistle, ver. 11, 28, ii. 2, 3, iii. 10, 16, iv. 5, 6.—V. g.] Knowledge is less recommended to the Corinthians, who were more apt to be puffed up. Wisdom denotes taste:¹ comp. Matt. xxiii. 34, note.—σοφία, understanding] that you may discern what is consistent with, or opposed to the truth, and may not pass by what requires consideration. Wisdom (σοφία) is something more general; σοφία is a kind of sagacity. So that on every occasion, there may suggest itself something which is suited to the place and time. σοφία is in the understanding; wisdom is in the whole compass (complexus) of the faculties of the soul.—πνευματική, spiritual] not natural.

10. Περισταρῆσαι] that ye may walk. Such walking is derived from the knowledge of the will of God.—αξίως τοῦ Κυρίου) as it is worthy of Christ the Lord, Eph. iv. 1.—ἀφίσκεψαι, the desire of pleasing] on your part; so far as (even to that degree that) in reality you may please the Lord. ἰη, LXX., ἀφίσκεψαι, Prov. xxxi. 30.—χαρποφορῶντες, bearing fruit] The participles, bearing fruit, increasing, strengthened, depend on the verb πληροθῆτε, ver. 9, that ye may be filled.


12. Εὐχαριστοῦντες, giving thanks] i.e. and we give thanks. It depends on ver. 9 [we do not cease, etc.—giving thanks]: Us presently follows, and you, ver. 21. [He gives thanks, namely, in

¹ A relish for spiritual things. Sapientia is from sapere, to have taste. —Ed.
behalf of the Israelites, ver. 12–20, on account of the Gentiles, ver. 21, etc. Comp. Eph. ii. 3, 11.—V. g.]—τῷ ἵκνωσαντι, who hath made us meet) For we had been formerly not meet. The same word is found at 2 Cor. iii. 6.—ἐἰς, for) i.e. that we might receive a part of the inheritance of the saints; comp. the following verse, and Eph. i. 11, or rather Acts xx. 32, xxvi. 18. —μερίδα τοῦ κλήρου a part given by allotment, not for a price.—ἐν, in) construed with a part. Light is the kingdom of God, and believers enjoy a blessed share in this kingdom: ἐν, in, is, so to speak, a preposition of place. The opposite, Matt. iv. 16, should be compared, where in occurs twice.—ς κωτι, in light) an antithesis to of darkness, ver. 13. Comp. Eph. v. 8. It is the light of knowledge [recognition and perception] and joy.

13. "ος, who) the Father.—ἐκκοσιαζε, from the power) The antithesis is kingdom: power detains captives; a kingdom fosters willing citizens; comp. Eph. ii. 2, v. 5, vi. 12.—σκότως, of darkness) the darkness of blindness, of hatred, of misery.—τοῦ Υιοῦ τῆς ἀγάπης αὐτῶν, the Son of His love) [His dear Son, Engl. Vers.] John xvii. 26; Eph. i. 6. This is treated in the 15th and following verses.

14. ἐν φως, in Whom) the Son, Eph. i. 7.—τῆς ἀπολύτρωσιν, the redemption) This is treated of, ver. 18 (from the middle) and in the following verse.

15. "ος ἐστιν, who is) He describes the glory and excellence of Christ as even above the highest angels, and hereby scatters those seeds by which He will prove, next in order, the folly of the worshippers of angels. [He teaches believers to make application to Christ Himself, as their Saviour, and at the same time the head of all.—V. g.] Those, in short, obtain this full knowledge concerning Christ, who have experienced the mystery of redemption.—εἰκὼν τοῦ ὄσον, the image of God] 2 Cor. iv. 4, note. —τοῦ ἀνθρώπου, of the invisible) A most glorious epithet of God, 1 Tim. i. 17. The only begotten Son alone represents the invisible God, and is Himself His image, invisible, according to the Divine nature; visible, according to the human nature [John xiv. 9], visible even before the incarnation, inasmuch as the invisible things of God [Rom. i. 20] began to be seen from the creation, which was accomplished through Him [by Him as the instrument]. To this refer ver. 16, things visible and invisible.
—πρώτος τάσις κτίσεως, the first-begotten of every creature) He was begotten; and that, too, before the creation of all things. The πρώτος, which is contained in πρωτότοκος, governs the genitive κτίσεως. Time is an accident of the creature. Therefore the origin of the Son of God precedes all time.

16. "Οτι, because) The second part of the 15th verse is here-by explained.—ἐν, in) ἐν δὲ denotes something prior to διὰ and εἰς, which presently occur. There is here noticed the beginning, the progress, the end. The same is summarily repeated in the following verse.—αὐτῷ, by Him) He Himself, often used here, signifies His great majesty, and excludes every creature.

—ἐκτίσθην, were created) It is evident from the enumeration which immediately follows, that the discussion here relates to that creation which is described, Gen. i.; comp. ver. 23.—τὰ ἐν τοῖς ὄντοις, those things that are in the heavens) and the heavens themselves. But those things which are in the heavens are rather named, because the inhabitants are more noble than their dwellings.—τὰ ὄφαρὰ, the visible things) There follows by gradation, and invisible, of which the species are subjoined. [Since visible things, such as the sun, moon, stars, are named first, invisible things subsequently, in succession, it may not be unworthy of consideration, whether the visible things may not have been created during the period of the six days, and the invisible things on the seventh day? Gen. ii. 1, 2; Exod. xxxii. 17.]

—V. g.]—εἴπε τῷ θρόνῳ εἴπε κυρίστησιν, whether thrones or dominions) The former greater than the latter. The abstract for the concrete.—εἴπε ἀρχαι εἴπε ἐξουσιάς, whether principalities or powers) The former stronger than the latter. Both of these two express an exercise of an office in respect of the creatures; but thrones and dominions seem rather to have their appellation in their exalted relation to God, in so far as they are ἠξιμαστα, the chariots, on which He displays His majesty, Eph. i. 21.

17. "Εστι, He is) He does not say, He was made; nor, He

1 The statement, that God rested on the seventh day from all His work, seems to oppose this notion; and still more, Job xxxviii. 7, and other passages, which recognise angels as existing at the time of the earth's creation. Perhaps Beng. means invisible things, strictly, not invisible beings.—Ed.

2 Eἰς αὐτῷ, to Him) All things are referred to Him Himself. Not any thing was made without Him, John i. 3.—E. B.

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was, of which the latter might, however, have been used in a dignified sense, comp. John i. 1; but He is, in the present; comp. John viii. 58.—τῶν, before all things) even before time, i.e. from eternity.—καὶ τὰ πάντα ἐν αὐτῷ συνίστηκε) and all things in Him came together into one system [Engl. Vers. By Him all things consist, i.e. are maintained.] The universe found its completion in Him. LXX. τὰ συστήματα τῶν ὑπάτων, Gen. i. 10. He is the first and the last, Rev. xxii. 13. [Is. xli. 4, in regard to the origin: I the Lord am first, and I am with the last.—V. g.]

18. καὶ, and) He now comes down from the whole to the principal part, the Church, comp. Eph. i. 22, note.—ὅς ἐστι, who is) The Anaphora [repetition of the same words in beginnings], comp. ver. 15, shows that there is here the beginning of a new paragraph, and its own ὅστις, because, is added to each member.—ἀρχὴ, beginning) This word corresponds to the Hebrew word וָאָרָך, especially concerning Christ, Hos. ii. 2, and פַּשִּׁי, concerning a first-begotten in particular, Dent. xxi. 17, but chiefly of Christ, Prov. viii. 22. ἄπρωτόκος, first fruits, is the term used, 1 Cor. xv. 23, the word being rather restricted to the resurrection of the dead: ἀρχή, beginning, more expressly denotes distinguished excellence; comp. ii. 10; Ps. lxxxix. 27. ἀρχή in the singular is antithetic to ἀρχαι, principalities, in the plural, ver. 16.—πρωτότοκος ἐκ τῶν νεκρῶν, the first-begotten from the dead) Christ, even before His resurrection from the dead, nay, before the creation of the world, was the first-begotten, ver. 15; but He is said to be first-begotten from the dead, because, for this reason, inasmuch as He was the Son of God, He could not but rise again, and because, in consequence of His resurrection, He is acknowledged [recognised] to be the Son of God; comp. Acts xiii. 33, note; and especially since there flows from His resurrection the life of many brethren.—πᾶσιν, in all things) In the neuter gender, ver. 17.—ἀυτῷ, He) by Himself, without deputies or substitute.—πρωτεύων, holding the first place) for example, in His resurrection, ascension, etc., John iii. 13. Victorinus translates it, primarius, "the pre-eminent One."

19. Ἔῶδόξητε, He was well-pleased) viz. God [Engl. Vers. the
Father]. This must be supplied, in accordance with the mind of Paul, who, while he mentions the benefit conferred by Christ, never fails to remember the Father. As to the Father’s being well-pleased in the Son, comp. Matt. iii. 17: For εὐδοκῶ with the accusative and infinitive following, see 2 Macc. xiv. 35. Moreover, on εὐδόκησε, He has been well-pleased, depend to reconcile, and having made peace.—τὰ ἁμαρτ. all the fulness) ch. ii. 9, 10, 2, iv. 12, 17, i. 9, 25; Eph. i. 23, note. Who can fathom the depth of this subject?—κατοικίζω, to dwell) constantly, as in a temple, in which it [the fulness] is ready at hand for us. This indwelling is the foundation of the reconciliation.

20. Ἀποκαταλαλάξω, to reconcile) Eph. ii. 16.—τὰ πάντα, all things) Eph. i. 10.—εἰς αὐτὸν, unto Himself) i.e. unto God, ver. 22; 2 Cor. v. 19.—εἰρηνοποιήσας, having made peace) Eph. ii. 14, 17. The nominative depends on He has been well-pleased.—διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ by the blood shed on the cross, and therefore by His death on the cross; or there is an apposition with a Metonymy [see Append.]: by the blood, that is, His cross. The effect of the crucifixion (although not of the crucifixion alone) is the shedding of blood.—διʼ αὐτοῦ, by Him) This repetition both adds to the emphasis, and shows that the all things are straightforward explained by it, whether the things which, etc. This phrase, all things, includes also the dead.—ἵνα ἡ γῆ, on the earth) It was on the earth that there had arisen the beginning of the enmities; therefore the earth is put first.—τὰ ἐν τοῖς οὐρανοῖς, the things which are in the heavens) Luke xix. 38. It is certain that the angels, the friends of God, were the enemies of men, when they were in a state of hostility against God.

21. καὶ ὑμᾶς, and you) Eph. ii. 1, 12.—ἀπέλλατοιμένους καὶ ἐχθροὺς, alienated and enemies) Actual alienation makes habitual enemies.—ἵνα διανοίᾳ in the original and inmost force [bias, Vulg. ‘sensu,’ in feeling] of the mind, which draws after it the other faculties.—ὡς) now, when you have received that faith, by which you have been brought to the reconciliation made on the cross; i.e. you were formerly alienated, but now He has

Father or the Son must be carefully distinguished both in this and in the following chapter.—V. g.
reconciled you; although you were enemies, nevertheless He has reconciled you. The Apodosis is to be referred to the words immediately preceding, although they do not render the sentence complete.—ἀποκατήλυσεν, reconciled) i.e. God hath.

22. Ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, by the body of His flesh)
By this appellation, taken as a whole, He is distinguished from the Church, which is called the body of Christ: and at the same time the body denotes the true and entire humanity of Christ, Rom. vii. 4. Flesh implies the capacity of suffering, and the suffering itself; Eph. ii. 15.—παραστήσω, to present) Eph. v. 27.—κατέναν, holy) towards God.—ἀρώματος, spotless) in respect of yourselves.—ἀγεννηλήτους, unreproveable) in respect of your neighbour.

23. Εἰ γὰρ, if indeed) This word depends on the finite verb, Ἡ hath reconciled, ver. 21, rather than on the infinitive παραστήσω [ver. 22]; and this παραστήσω, being the ultimate [final] object, is itself the most delightful fruit of reconciliation; whence it is not the truth of the reconciliation which has been accomplished, that is suspended [is made to depend] on the perseverance of the Colossians, but the most delightful fruit for the time to come, which is not to be obtained, unless the Colossians shall have persevered; comp. εἰ γάρ, Eph. iv. 21; εἰπεῖτε, Heb. iii. 6.—τῇ πίστει, in faith, viz. in confidence; to which hope is usually joined.—τεθεμελιωμένω, secured to the foundation [grounded]: ἰδραῖον, stable [settled], firm within. The former is metaphorical, the latter less figurative; the one implies greater respect to the foundation, by which believers are supported; but ἰδραῖον, stable (settled), suggests the idea of internal strength, which believers themselves possess; just as a building ought to lean (rest) uprightly and solidly on the foundation first of all, but afterwards to cohere securely, and firmly to stand together, even by its own mass [compact solidity of structure].—καὶ ἰδραῖον καὶ, and stable and) 1 Cor. xv. 58, note; Eph. iii. 18.—τὸ εὐαγγελίον, of the Gospel) by which reconciliation is declared. —πάσης, to every) ver. 20; Mark xvi. 15, note.—διάκονος, minister) ver. 25; Eph. iii. 7.

24. Νῦν, now) This is in antithesis to from (since) the day that, ver. 9.—καὶ, and) This is to be explained thus: in my sufferings,
in which I fill up in turn. And is used as but, Eph. v. 27. —ἀντανακλημένω, I fill up in turn) The measure of sufferings was fixed, which the whole Church must endure. The more of them therefore that Paul endured (drained out), the less is left for himself and others; the communion of saints produces this effect. [While the measure of sufferings destined for Paul was filling up, the Gentiles attained to the full communion (participation) of the Gospel.—V. g.] Hence the Papists infer the doctrine of merit in behalf of others, as very many errors in their system have sprung from a subtle (nice and profound) truth, received without discrimination.—υτίρ, for) Eph. iii. 1, note.

25. Τὴν οἰκονομίαν τοῦ Θεοῦ, the dispensation of God) Thence Paul (was) a steward [1 Cor. iv. 1, one having dispensation] of the grace of God, Eph. iii. 2.—εἰς υμᾶς, to you) Gentiles, ver. 27.—πληρώσας) to fulfil, to bring it fully to all. Paul everywhere aims towards the farthest point; comp. Rom. xv. 19, πεπληρωμέναι [round about unto Illyricum I have fully preached]. The fulness of Christ and of the times required that.

26. Τῷ μυστήριῳ, the mystery) A Hendiadys: τῶν λόγων, τῷ μυστηρίῳ, i.e. the word concerning the mystery. The mystery is declared in the following verse, Eph. i. 9, iii. 9. Glory is the object of the mystery.—ἀποκρυπτώμενον, concealed) So are concealed (ἀπόκρυφοι), ch. ii. 3.—ἀπὸ τῶν αἰώνων, from the ages) during which the silence had been greater.—ἀπὸ τῶν γενεῶν, from the generations) during which the revelation of other things was gradually made. The ‘Ages’ are to be referred to angels, the ‘generations’ to men.—ἰδανερώθης, has been manifested) the verb again after the participle.—τοῖς ἁγίοις, to His saints) Eph. iii. 8, note.

27. οἷς) inasmuch as being persons, to whom. An explanation.—ἡθιλημένων, it was the will of God) most freely.—ὁ πλοῦτος, the riches) [descending] upon all men; see Eph. i. 7, note.—οἷς, who) for ὁ, which.—Χριστὸς ἐν ὑμῖν, Christ in you) The parallel expressions are, ἐν τοῖς ἡσυχασ, and ἐν ὑμῖν, in the Gentiles, and in you. Christ in (among) the Gentiles was the greatest paradox at that time. Comp. in, Eph. iii. 8, (17); 1 Tim. iii. 16. ἐὰν ὑπεξῆς τῆς

1 Not having spot, etc.—but that it should be holy, for, but holy.—Ed.

2 Bengel, therefore, not attending to mere emphasis, also acknowledged here the same signification of the word ἐν, which Ernesti approves, in
Christ in us is a most delightful thing in itself, but much more delightful in respect of those things which shall be revealed, ch. iii. 4; Eph. i. 18. So Rom. v. 2.

28. 'Ημεῖς, we) ver. 1 [I and Timothy].—πάντα ἀνθρώπων, every man) This expression, so often used, has the greatest δυνάμεως (vemence) and force, and contains the reason why he writes even to them who are unknown to him, ch. ii. 1. The distribution of the all ["every man—every man—every man"] may be compared with ch. iii. 11.—καὶ διδάσκοντες) and teaching. νουθετοῦνται (they are admonished) is said of those who have been already taught, as the Colossians; διδάσκονται (are taught) is said of the ignorant and un instructed.—τίλειον) See Eph. iv. 13: perfect, without the elements of the world.

29. Ἀγωνίζομεν, striving) In ch. ii. 1, the conflict (comp. iv. 12) refers to this word.—κατὰ, according to) Paul would not be able to strive in himself: he is only mighty, according as Christ works in him,—αὐτῷ, of Him) of Christ.

CHAPTER II.

1. θέλω γὰρ, for I would) He explains, why he used the word striving, ch. i. 29, for, conflict, presently follows.—ἀγωνίζομαι, a conflict) of anxiety, eager desire, prayers, with which I try to make amends for those things which I am unable in my absence to perform.—καὶ ὅσοι, and as many) Among these may be comprehended the Christians who were at Hierapolis, ch. iv. 13. Paul constituted himself a debtor to all the Gentiles.—οὐχ ἰωάννῃ, have not seen) For this reason Paul does not use the familiar titles, brethren, beloved, in this whole epistle, and in it alone. [Moreover, he writes to those churches which he had instructed face to face concerning their particular affairs, which were to be put to rights on his return to them; he suggests many things, and now

Attone Bibl. th. T. x. p. 130; but in the Germ. Vers., on the margin, he has not hesitated to intimate, that that maturer communion with Christ, which assuredly surpasses all human reason, is the delightful consequence of preaching among the Gentiles, by the quotation of Eph. iii. 17.—E. B.
and then uses a reproof, which savours of paternal authority. But to those places where he had not been personally present, he sent such letters as may be compared to persons preaching to strange hearers (Gastpredigten); presenting to them a compendious view of the whole doctrine of salvation. See that you have profited by both kinds of discussion.—V. g.]—το Πρόσωπον μου, my face) Even the aspect of Paul had a power of comforting (παρακλήσεως), ver. 2; Acts xx. 38.

2. Συμβιβασθέντων) The participle categorically affirming: they are united together (“knit together”), says Paul, in love; comp. ver. 5; the other things should be added. If you would read 'συμβιβασθέντες, this will be the solution: ἵνα παρακληθῶσι ταῖς καρδίαις αὐτῶν, συμβιβασθέντες, that they, being knit together, may be comforted in their hearts. Comp. 1 Cor. vi. 16, note.—ἐν ἀγάπῃ in the mutual love of God and believers.—καὶ even.—εἰς—εἰς, to —to) An Anaphora [repetition of the same words in beginnings; Append.], of which the second part explains the first in two clauses.—τοῦ Θεοῦ καὶ σατρός καὶ τοῦ Χριστοῦ, of God and the Father and of Christ) The article is accurately put. He here lays down a proposition regarding God and Christ, and discusses it at ver. 8, 9, 12, 13: for all the fulness of the Godhead is in Christ, ver. 9. 3. Ἐν οἷς) in Whom, rather in which, viz. the mystery of God and the Father and of Christ. He who possesses this ought to ask for nothing more, so far as wisdom and other good things are concerned. Regarding Christ Himself, the question is taken up at ver. 9.—εἰς, are) Construe: all hidden treasures are in that mystery [But Engl. Vers. makes ἀπόκρυφοι prædicare, In whom are hid, etc.]: ἀπόκρυφοι, without the article.—πάντες, all, corresponds to the all, ver. 2.—οἱ θησαυροὶ, treasures) Hence are derived πλοῦτος, the riches, ibid.—τῆς σοφίας, of wisdom) Hence comes the σοφία, understanding, ibid.—τῆς γνώσεως, of knowledge) Hence ἐπίγνωσεις, the full knowledge,2 ibid: comp. 1 Cor. xiii.

1 So indeed the margin of the 2d Ed., rather than the larger Ed., advises the adoption of this reading.—E. B. Συμβιβασθέντες is read by ABCD corrected, (Λ). f Vulg. have ‘instructi.’ Hilar. 1023, ‘instituti.’ Συμβιβασθέντων has none of the oldest MSS. in its favour.—Ed.

2 Engl. Vers. acknowledgment. Επίγνωσις is more than γνώσις.—Ed.
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12, note.—ἀπόκρυφος, hidden) for it is a mystery, ibid: comp. 1 Cor. ii. 7, 8.

4. ἂν τις, lest any man) So ver. 8, 16, 18.—παραλογίζηται εἰν πιθανολογία, beguile you with enticing or plausible words) Comp. Rom. xvi. 19, with what goes before. That is, an enticing plausible speech, which, for example, makes a show of humility, ver. 18, 23. Some mixed together Judaism and the Eastern philosophy. See Budd. eccl. apost., pp. 466, 467.

5. Χαίρων και βλέπων, joying and beholding) i.e. beholding with joy.—τάξιν, order) lest anything should be out of joint (‘lame’), Heb. xii. 13. Both individuals and those who are joined together should maintain order. Paul looks to those joined together, that they be knit together, συμβασιλεύετε, ver. 2.—στεφάνων, stedfastness) that it may not easily lose order. Stedfast faith does not permit anything to be removed out of its order. This stedfastness is required in individuals, as the full assurance in ver. 2. Order is understood to belong to love. Faith is stedfastness when it is itself stedfast.

6. Τὸν Κυρίων, the Lord) The article shows that they had received Christ as the Lord.—ἐν αὐτῷ σεμπαθάνει, walk ye in Him) This is the scope of the epistle. We give the following summary:

I. THE INSCRIPTION, i. 1–2.

II. THE DOCTRINE, by which the apostle pathetically explains the mystery of Christ, in the way of thanksgiving for the Colossians, ver. 3 seq., and prayer for the same, 9, 10, 12, 13, 15, 16, 21, 22:
Along with a declaration of his affection for them, 24, 25; ii. 1, 2.

III. THE EXHORTATION.

1) General, by which he stirs them up to perseverance in Christ, 6, 7:
And admonishes them not to be deceived, 8.
Here again he describes the mystery of Christ, in order, 9, 10:
And in the same order derives his admonitions from Christ, the Head, 16:
And from His death, 20, et seqq.: And from His exaltation, iii. 1–4.

2) Special.

1. That vices should be avoided, 5–9:
   And virtues practised, 10, 11:
   Especially love, 12, 13:
   And the study of the word of Christ, 16, 17.

2. That they should do their duty.
   1. Wives and husbands, 18, 19.

3) Final, To prayer, 2, 3.
   To spiritual wisdom, 5, 6.

IV. CONCLUSION, 7, 8, 10, 11, 15, 16, 18.

7. 'Εφίλξωμένοι, rooted) Eph. iii. 18. Time past instead of the commencement.—ἐσπευδαμολυμώνοι) The present, as being even still in progress, Acts xx. 32.—ἐν σωτηρίᾳ, in Him) in Jesus Christ, as Lord. In the faith is the parallel, which presently follows.—ἐν εὐχαριστίᾳ, with thanksgiving) This constitutes and shows the lawful and joyful use of (external) things, which some burden with prohibitions, ver. 21; 1 Cor. x. 30; 1 Tim. iv. 3, 4.

8. μὴ τις ἔσται) So, ἦν ἔσται, Rev. xxii. 14.—σωλάγωγῶν) who not only makes spoil out of you, but makes yourselves a spoil. Both to this word σωλάγωγῶν, and to the word κενῆς, vain, are opposed fulness, riches, treasures [ver. 2, 3, 9].—διὰ, by) This expresses the instrument.—φιλοσοφίας καὶ κενῆς ἀπάτης, philosophy and vain deceit) a Hendiadys, as ver. 18. Philosophy is in itself a kind of thing indifferent (midway between good and bad); but its abuse, however, tending to deceit, is more easy [than its use for good], especially in that Jewish philosophy of which they at that time boasted, and which they endeavoured to accommodate to the purity of the faith; for Paul does not say, that we are brought to Christ by philosophy. Paul maintains that what his opponents boasted to be philosophy and 'wisdom,'

1 i.e. Their faith was already long established, not merely beginning. —Ed.
ver. 23, was vain deceit.—κατὰ, according to) This definitely points out what philosophy is intended, and restricts the general appellation to the Jewish philosophy. This is indicated in the discussion, ver. 11, 16, 20; wherefore the proposition in ver. 8 ought not to be more widely extended, as if also applying to the Gentile philosophy, although the Jews had taken their philosophy from the Gentiles; and, by parity of reasoning, this remark applies to all philosophy.—τὰς ἄνθρωπον, of men) The antithesis is, of the Godhead, ver. 9.—τὰ στοιχεῖα, the elements [rudiments]) The antithesis is, bodily, ver. 9, 17: comp. elements, Gal. iv. 3, note.—καὶ οὐ κατὰ Χριστὸν, and not according to Christ) He ought therefore peculiarly and solely to approve of the doctrine that is according to Christ.

9. ἀρτι) for, since. The reason is hereby given, why those alone should be attended to, who teach according to Christ.—ἐν αὐτῷ, in Him) John xiv. 10.—παντοκράτηρ, dwells) ch. i. 19, note. —πᾶν τὸ πλήρωμα τῆς θεότητος, all the fulness of the Godhead) Believers are filled with [rather into, εἰς τὸ πλήρωμα, so as to enter into a living participation of] all the fulness of God; Eph. iii. 19. But all the fulness of the Godhead, i.e. the Godhead in its greatest fulness, dwells in Christ; not merely the Divine attributes, but the Divine nature itself; ch. i. 19. The abstract word is most significant.¹—σωματικῶς, bodily) God is the head of Christ, 1 Cor. xi. 3, and Christ is the head of all, ver. 10; and Christ is related to God, as His body, the Church, is to Christ; but Christ could not with propriety be called the body of God. Therefore the language is varied. The Godhead itself, as it were the very entire substance (essence) of the Godhead, dwells in Christ, in a manner most immediate (vividly present) and most real. The type was God's glory dwelling in the temple of Solomon. Σῶμα, the body, does not always denote the body properly so called; ver. 11, 17

10. Καὶ) and therefore.—ιστι) ye are.—πεπλήρωμένοι, filled up, made full [complete]) John i. 16. The fulness of Christ redounds to the Church; Ps. cxxxiii. 2. Therefore His fulness is infinitely more abundant. He Himself is full; we are filled

¹ "Of the Godhead," in its essence: not merely θεότητος, of the godlike character.—Ed.
COLOSSIANS II. 11-13. 171

[by and from Him] with wisdom and power.—ἡ κρατήρ τάσις, the head of all) Eph. i. 10.—πάντας ἀρχής, of all principality) Therefore we ought to present our petitions to Christ, not to angels.

11. Kai) also. Paul now enumerates the steps in the progress of those, who have become partakers of the fulness of Christ.—περιεμνήκητε, ye are circumcised) As circumcision, so baptism, refers to initiation.—προτομήν, with the circumcision) of the heart.—ἀχειροτοιντυ, not made with hands) An epithet very suitable for the New Testament; comp. Eph. ii. 11; Heb. ix. 11, 24.—ἀπεκδόσει) a word most significant; ver. 15.—τοῦ σώματος, of the body) This, as a whole, is opposed to the part, uncircumcision: ἀπεκδόσεις σώματος, the putting (stripping) off the body, a mild definition of death. It is different therefore from baptism: it is the circumcision of the heart; it is death spiritual, in a good sense, whereas baptism is compared to burial. [Communion with (joint participation in) the death and burial and resurrection of Christ is described in this and the following verse.

—V.g.]—τῆς σαρκός, of the flesh) There is an apposition between the body of sins and the flesh [not the body of the sins of the flesh, as Engl. Vers., but the body of the sins, that is to say, the flesh].—ἐν τῇ προτομῇ τοῦ Χριστοῦ) by the circumcision of Christ, which accords with the New Testament; a circumcision, to which that of Moses, in the flesh, gives place.

12. Βαπτίσματι, in baptism) As death is before the resurrection, so in this third or middle term of the comparison, baptism naturally precedes matured (full-grown) faith.—ἐν φίλοι, in which) An Anaphora [the frequent repetition of the same words in the beginnings], comp. ver. 11.—διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ) A remarkable expression: faith is of Divine operation, and Divine working is in believers; Eph. i. 19, ii. 8; 1 Thess. ii. 13.

13. Kai ὑμᾶς, and you) The discourse, ver. 10-12, was indefinite under the form of the second person, whereas now he speaks strictly in the second person; and, indeed, there is a remarkable Asyndeton [want of the copulative conjunction], by which ver. 13, 14, 15, are connected.—νεκρὸς ἐνσί, being dead) Eph. ii. 1, 2.—τῇ ἀκροβυσσία τῆς σαρκός, in the uncircumcision of the flesh) An exquisite term for original sin.—σοφιστείνας σὸν αὐτῷ) God hath quickened you together with Christ; comp
Eph. ii. 4, 5. The words, took away (ἐρχεῖ, ver. 14), and made a show (ὁδιγήματι, ver. 15), which have no copulative conjunction connecting them, either with one another or with οὐν ὑποθέσεων,¹ depend on this expression, along with the annexed participles, all of which (viz. both the verbs and the participles) are to be referred to God the Father.—χαρισάμενος) The aorist is determined by the tense of the verb, to which it is added. Now, I adopt this reading, χαρισάμενος ὑμῖν,² and connect this clause with the preceding words. In this view, ver. 13, along with those that precede it, addresses the Gentiles; and ver. 14 introduces the Jews speaking.—ταραπτώματα, offences) from which death had arisen. Deliverance from the reproach of sin, ver. 14, and deliverance from the power of darkness, ver. 15, are united with this deliverance from sin.

14. ἔξαφνεις, having blotted out) A word appropriate in regard to writing: join it with ἔρχει, took away.—καὶ ὑμῖν, against us) This verse brings in the Jews speaking. [Not only was the law against us, καὶ ὑμῖν, by its demands, but also an adversary to us, ὑπενάντιον ὑμῖν (Engl. Vers. contrary to us), by its accusation.—V. g.]—χειρόγραφον, handwriting) When a debt has been contracted, it generally follows, that the debtor by his handwriting acknowledges himself to be bound. The debt is forgiven: and then, and not till then, the handwriting is blotted out. Our sins were debts: our sins themselves were not the handwriting, but that which flowed from them as a consequence, the undeniable stain, the remembrance, the outcry (see Jer. xvii. 1, 2), not so much in our conscience, as in the presence of God, while the law in various ways accuses and condemns us. [All this constitutes the handwriting.] Heb. x. 3, 17: 1 Cor. xv. 56. To be against (καὶ ὑμῖν), and to be our adversary or inimical (ὑπενάντιον ὑμῖν), differ, as a state of war and an actual engagement. The handwriting was against us, but God blotted it out.

¹ For the καὶ before ὑπὸ τὸ qualifies it, and is not a copulative of the verbs, as the Engl. Vers. makes it.—Ep.
² For the reading ὑμῖν, in the larger Ed., is considered not so certain: whereas by the margin of 2d Ed., with the concurrence of the Germ. Vers., it is reckoned among those that are more certain.—E. B.
³ Πμῖν is read by ABCDGφfg Hilar. 204, 773. Ψμῖν is supported by Vulg. Hilar. 990, 1067, and according to Lachm. by B (but Tisch. claims B for ὑμῖν).—Ed.
COLOSSIANS II. 15.

The handwriting was an enemy to us, but God took it out of the way, Eph. ii. 15, seq.—τοῖς διάγραμμαῖς, by the decrees) the determinations of His good pleasure. These are the decrees of grace. [But Engl. Vers. the handwriting of ordinances, viz. the legal ordinances.] The mention of the writing is included in that which was against us, not in that by which we were relieved. 1 The letter killeth, 2 Cor. iii. 6. See Ven. D. Hauberi tract. ad h. i.—ὑπεναντίον, an adversary [Engl. Vers. contrary]) ὑπὸ does not mean, secretly, underhand, in this compound, as is evident from the LXX. 2—καὶ αὐτὸ) it also. 3—ἡρευ ἐν τῷ μίσου) So καταργήσας, Eph. ii. 15.—προσηλώσας, having nailed it to) The allusion is to the nails of the cross of Christ. The handwriting, being pierced through, is considered as abolished. It may be resolved into, after He had nailed it to His cross; for ἡρευ, He took away, refers to the fruit of the resurrection. So also ver. 15, after He had triumphed over them. The full exercise of power over the vanquished is now the beginning of the triumph, when the vanquished are bound, and are made ready for becoming a show. The triumph takes for granted the victory, and follows it after an interval. It perhaps took place when Christ descended into hell.

15. Ἀπεκδοσάμενος, having stripped off, having spoiled) Matt. xii. 29.—τὰς ἀρχὰς καὶ τὰς ἐξουσίας, principalities and powers) Those, who worshipped good angels, at the same time feared the bad; neither with good reason: comp. ver. 10.—ἰδειγμάτισεν, made a show) This was done at His ascension, Eph. iv. 8.—ἐν παρθένῳ, openly) While both they themselves beheld it in their turn, and good angels, and then men, and God Himself. The nakedness of the vanquished enemy was manifest from the fact itself, and in the Gospel.—αὐτοὺς, them) The masculine refers to the angels.—ἐν αὐτῷ, in Him) in Christ. So Hilarius the deacon explains it. This (ἐν αὐτῷ) refers (belongs) to the whole para-

1 i.e. No writing is mentioned in connection with the decrees of grace, as it is in the case of the law.—Ed.
2 Tittmann, however, says, 'Ὑπεναντίος and ἐνάντιος certè sic differunt ut illud denotet adversarium, nullà manifestae vis notione, potius contrarium: somewhat contrary, having a latent opposition to us.—N. T. Syn.—Ed.
3 Not, as Engl. Vers., the καὶ joining συνέζωσατοίς and ἡρευ: there is Asyndeton.—Ed.
graph, [which treats of God down from ver. 12.—V. g.] and which is here concluded. [Evidently as Eph. i. 20, ii. 5.—V. g.]

16. ὡς, therefore) The therefore is deduced from ver. 8–15. See ver. 16 (comp. note on ver. 20), ch. iii. 1, 5, 12.—εἴρητον, let no man judge) A Metonymy of the antecedent for the consequent, i.e. attend to no one who attempts to judge you; so ver. 18.—ἐν βρῶσιν, in meat) He says less than he wishes to be understood (Tapeinosis).1—ἐν μέρι ἔορτης, [in part or partly] in respect of a holiday) The expression, [in part or partly] in respect, here seems to have the power of separating. One might disturb believers on the subject of meat and drink (ver. 21), another again about holidays. The holiday is yearly; the new moon, monthly; the sabbaths, weekly. Comp. Gal. iv. 10, note.—ἡ σαββατικὴ, or of sabbaths) The plural for the singular, Matt. xii. 1: but it is used here significantly [with express design]; for the several days of the week are called Sabbaths, Matt. xxviii. 1 [ὅς ἦς ὥστε σαββατικὴν]. See Gnom. there]; therefore Paul intimates here that all distinction of days is taken away; for he never wrote more openly concerning the Sabbath. Christ, after that He Himself, the Lord of the Sabbath, had come, or else before His suffering, in no obscure language taught the liberty of the Sabbath; but He asserted it more openly by Paul after His resurrection. Nor has it yet been expressly defined what degree of obligation is to be assigned to the Sabbath, what to the Lord’s day; but this has been left to the measure of every one’s faith. The Sabbath is not cited as authoritative [laudatur], is not commanded; the Lord’s day is mentioned, not enjoined. An appointed [a definite and fixed] day is useful and necessary to those who are rather deeply immersed and engrossed in the concerns of the world. They who always sabbatize [they who keep a continual Sabbath], enjoy greater liberty. The Sabbath is a type even of eternal things, Heb. iv. 3, 4; but yet its obligation does not on that account continue in the New Testament, otherwise the new moons should be retained, Is. lxvi. 23.2

17. Σχιὰ, a shadow) Heb. viii. 5, x. 1. A shadow, without life.—σῶμα, the body) the very truth shadowed forth by the old

1 See App.

2 For there we find in a future state an antitype to the new moons as well as to the Sabbath, which would prove too much.—En.
ceremonies. The body, as well as the shadow, to which it is opposed, is the predicate; and therefore it may be thus resolved: meat, drink, etc., are the shadow of things to come; but the body of Christ is the body [the substantial thing], or, in other words, that which belongs to Christ is the body. Allusion is made to the very body of Christ, but Christianity is understood; τὸ τοῦ Χριστοῦ ἵστι σῶμα. If you suppose that 'body' is to be supplied in the subject, it will be a Place.¹

18. Μηδεὶς ὑμᾶς καταβραβινύτω, let no man assume the office of umpire to dictate to you [let no man beguile you of your reward?] A word closely connected with judging (κρινόντω), and establishing ordinances or dogmas (δογματίζοντες), ver. 16, 20; for βραβεύω, I guide or regulate ['moderator'; Engl. Vers. rule], see iii. 15, note; from which καταβραβεύω differs, as καταχράομαι [abuse] differs from χράομαι [use]; and the verb itself, which is compounded with κατά, governs the accusative, υμᾶς, you, for the preposition κατά would require the genitive: Hesychius has καταβράβεσται (read καταβραβεσταί) καταχρίνεται, καταγωνίζεται. Therefore Paul means to say, Let no one, usurping the authority of judge [arbitrator] of the prizes, and accordingly abusing it, guide and regulate you in the race which you are running, and mislead you by prescribing what you, about to receive the prize, should follow, what you should avoid. A French interpreter has skillfully used the word maitriser, "to domineer;" for the apostle is not speaking of a rival snatching the prize of the race before you, but of an odious, perverse, insolent judge (umpire). On this verb depend four participles, through as many sentences, of which the first and third, the second and fourth, have respect to each other. The manifold advantage of this Chiasmus, now noticed, will by and by appear.—ὅτι ὦν εἰ

¹ See App. A word put twice, once in the meaning of the simple word, then to express an attribute of it. The body of Christ is the body, i.e. the substance, the essential thing.—Ep.

² This is the Engl. Vers. Bengel translates it, let no one treat you according to his own whim (pro arbitrio). The verb καταβραβεύω signifies to decide against any one in adjudging the prizes at the public games. It appears, from a passage in Demosthenes, to imply fraud and injustice in the decision.

Wahl, Clavis N. T., renders the verb, palma or præmia fraudo. "Properly it means, to be umpire in a contest to the detriment of some one."—Ed.
COLOSSIANS II. 18.

τατινοφρεσύνη) Often ἡμ, with ὡ following it, is expressed by the word θέλω, ἥθελω, εὐδοκῶ, βουλομαι ἐν τῷ, for example, 1 Sam. xviii. 22, 25; comp. the compound ἐθελοθησία, ver. 23: ἥτλων, one who does something with his will [with inclination: a volunteer in doing]. Comp. Mark xii. 38, note.—τατινοφρεσύνη καὶ θρησκεία τῶν ἁγγέλων, with humility of feeling (sentiment) and worshipping of angels) A Hendiadys. They worship angels under pretext of humility and modesty, as if they dared not immediately and directly address themselves to God and Christ. "This error," says Alexander Morus, "had driven its roots so deep into the earth, that not even after three centuries could it be pulled out; for the 35th canon of the Council of Laodicea was framed against it; and this city was the metropolis of Phrygia, where Colosse also was. That canon condemns the Angelici, for so they were called." "The Angelici," says Augustine Haeres. 39, "are those inclined to the worship of angels." By this authority, the invocation of saints and intercourse with spirits, how plausible soever they may be, are entirely taken away.—ἀ μὴ ἑώραξεν, ἐμβαστέων) Heinsius observes, This language is similar in principle to that of the Greek tragedians, Κεῖν ἐμβαστέων, ὃσα μὴ βλέπων θεῖς, intruding into those things at which it is unlawful to look. ἑώραξεν, saw with the eyes, and ἐμβαστέων, intruding with the feet, are spoken metaphorically of the mind. The foot should not get before the eyes: ἐμβαστέω, I go in, I enter in, I pass through (penetrate). It is used concerning a hostile invasion, 1 Macc. xii. 25. It is figuratively applied to the understanding, and signifies, I pry into or search, I handle, Chrys. de Sac. For how should Christ, ὁ τὰς αὐτάνων ἐμβαστέων καρδίας, who searches the hearts of all, ask for the sake of learning? On this passage we have made several observations, T. I. p. 376. Moreover, there is a compound, κενεμβαστεῖν, said of the vain study of abstruse subjects, on which see Suicer's Thesaurus; and the same Al. Morus proves by the examples taken from Damascius, that this word was used by Plato. And there is little doubt, that Paul himself had in his mind the word of Plato, when he was refuting those who held the same opinion as Plato concerning angels; comp. ἐκνεῦς, ver. 8. But yet, when he might have said, ἀ μὴ ἑώρα κενεμβαστεῖτον, he yet does not say so (for the things into which the
COLOSSIANS II. 19-22.

καταβραβεύων intrudes, are not in themselves utterly κενά, vain, but only not seen by him); but he lays down something even more weighty, since the ἐμβατεύων rather expresses the haughtiness of the καταβραβεύων. On the opposite side, the κρατέω, to hold the Head, corresponds, which is not done in vain, but tends to increase.—φυσιώμενος, puffed up) The antithesis is, humility of sentiment (παντεινοφροσύνη); and yet these two are joined together.

19. Οὐ κρατέω, not holding) He who does not hold Christ solely and above all others, does not hold Him at all.—τὴν κρατικὴν, the Head) Here faith has a foundation whereon it may be fixed. The opposite is, ἀ μην ἐσφαξα, ἐμβατεύων, he who flies beyond things placed in the middle (within reach), and tries to catch those that escape his grasp.—ἰς ὦ, from which) [not from which Head, but from which hold] from holding the head; or else, from whom, viz. Christ, the Head.—διὰ τῶν ἄφων) the joints (ties), viz. of faith, Eph. iv. 16. It is to this word that ἐπιχειρηγομένων refers.—καὶ συνόδους) and bonds (hands) of ‘love’ and ‘peace,’ Eph. iv. 3. It is to this that σωμβιβαζόμενων refers; comp. ver. 2. —ἐπιχειρηγομένων) receiving ἐπιχειρηγίαν, ministration to it (being ministered to); so 3 Macc. vi. 38, παντὶ ὑπὸ τοῦ βασιλέως χειρηγομένων, supplied with all things by the king.

20. Εἰ, if) The inference, begun at ver. 16, is continued; and at ch. iii. 1, a new inference follows.—ἀπεφάνετε ἄπο, ye are dead from) An abbreviated expression, i. e. dead, and so set free from the elements, etc.—ἀπὸ τῶν συνεχείων, from the elements) ver. 8.—δογματίζεσθε) in the Middle voice, you receive (take up) dogmas, ordinances.

21. Μὴ, not) Thus the dogmatists commonly spoke.—ἀφη, touch) The genus; the species are, to taste (γεύσῃ) with the tongue, and to handle (ὅργη) with the hand.

22. "Α ἐστὶ, which are) Those things, namely, which are touched, tasted, etc.—ἰς φθοραῖ, [are to end in destruction] to perish) and which therefore do not defile; 1 Cor. vi. 13; the middle of Matt. xv. 17.—τὴν ἀπορρίπτει) in the using up (entire consumption), not strictly so called [not the abuse], but so far as it denotes the use, which is natural, civil, external, truly indifferent,

Beng. here translates ἄφων, nexus; but see the somewhat different explanation in Gnom., Eph. iv. 16.—Ed.

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and removed from superstitious fear and severity (rigour).—κατὰ, according to) as the commandments of men are wont to be. —τὰ ἐντάλματα καὶ διαδακτάλια, the commandments and doctrines) Matt. xv. 9, note.

23. "Ἀναφορά, which) An Anaphora [repetition of the same word in beginnings] : comp. ὁ, which, ver. 22.—ἰςτι, are) Construe, are—for, to the satisfying (ἰςτιν—πρός πλησιμωσίν), as ver. 22, are for perishing (ἰςτιν—σις φθοράι); therefore resolve ἐχοντα into though (whereas) they have, that it may form a clause: ἵνα, are, and προς, to, being disjoined, the sentence becomes appropriately (appositely) suspended.—γόνοι) a name and a plausible appearance.—μὲν, indeed) The force of the particle δὲ, but, which makes an Apodosis, is concealed in the finite verb ἵνα, are.1—ἐκλογήσεως, will-worship) ἐκλογήσεως, as well as humility of sentiment (ταυτονομοστον), has a plausible appearance. For this word, as E. Schmidius well shows, denotes worship (whether right or wrong), performed willingly and with ready inclination: such ἐκλογήσεως, ready promptness or obsequiousness, has the appearance of wisdom: comp. James iii. 17; for it seems to be removed from obstinacy, as humility of sentiment (ταυτονομοστον) seems to be removed from pride.—ταυτοποιοστον, humility of sentiment) ver. 18, note.—καὶ ἀρετὴς σώματος, [Engl. Vers., neglecting of, etc.] and with severe treatment of [not sparing] the body) which is the case when many things are withheld from the body, which might be afforded to it, ver. 21; nay, the body itself is purposely worn down [mortified]. This also looks plausible, for it becomes saints, 1 Cor. ix. 27; although ἀρετὴ expresses something more odious, than τὸ ἐντοπιάζειν καὶ δουλαγωγεῖν, in the passage quoted from first Corinthians. These three things, plausible in appearance, involve a threefold relation: to God, to angels, to one's own self; and therefore they have, when joined together, a perfect appearance.—οὐκ ἐν τιμῇ τιν, not in any price or estimation [honour]) This clause closely coheres with the preceding; and the latter, ἐν, in, is opposed to the preceding ἐν, in. The LXX. ἀνευ τιμῆς, i.e. without price, for nothing, Is. lv. 1; Ps. xliiv. 13; Job xxxi. 39. It becomes the man who is ennobled

1 Which, though having indeed (μὲν) a name of wisdom, etc., yet (ὅτι understood and implied in ἵνα) are to the mere satisfying of the flesh.—Ed.
by faith, to have a just estimation of himself, not in himself, but in his Lord Jesus Christ alone, whereby he is not unworthily to degrade himself, inasmuch as having been redeemed at such a price, and striving for such a great reward, for example, through the appearance of ἐπιλογὴσαμαίας, will-worship: Acts xiii. 46; Rom. ii. 7; 1 Cor. vi. 15, iii. 21 vii. 23; 1 Thess. iv. 4. This estimation produces holy φιλοτιμίαν, ambition (φιλο-τιμοῦμεν, we labour with ambition), 2 Cor. v. 9; but it is restrained by true self-denial, and again is tarnished by the commandments of men [ver. 20, 21], which, because they bring to us nothing worth while, nothing worthy of estimation [nothing ἐν τιμῇ τιν], comp. Heb. xiii. 9, have an entirely empty and vain appearance of wisdom and every good thing: comp. by all means, εἰκῇ, vainly, ver. 18. This passage is in consonance with Phil. iii. 19, where see the note; and both accord with Hab. ii. 16, ΠΑΝΤΕΣΜΟΝΗΝ ΑΤΙΜΙΑΣ ἐν δόξῃ, κ.τ.λ., Thou hast filled thyself with shame for glory; drink thou therefore also, and let thy foreskin be uncovered. But true τίμη, price or estimation ['honour'], is theirs who see the glory of the Lord, Ib., ver. 14. —πρὸς πλησιμονὴν τῆς σαρκὸς to the satisfying of the flesh: πλησιμονή, satisfying to the full, satiety, generally denotes excess: σάρξ, flesh, does not signify the body, but is put as at ver. 18.¹ Hilarius the deacon, whose commentary on the thirteen epistles of Paul is found among the works of Ambrose, on this passage, says: "Sagina carnalis sensus, traditio humana est," human tradition is the overloading (surfèiting) of the carnal sense or appetite. A golden sentence. Tradition puffs up; it clogs the sense of heaven (the perception of heavenly things). 'Εδειλοθήρσεία, κ.τ.λ., and πλησιμονὴ τῆς σαρκὸς are therefore in antithesis, and yet joined together. They put away true τίμη, price, value, or estimation ['honour'], that they may satisfy to the full the flesh; πρὸς denotes that which is regarded as the important concern, or the end, for the sake of which the other things (practices) are assumed (adopted).

¹ τῶν νοῶν τῆς σαρκὸς αὐτῶ, of his fleshly mind: i.e. flesh, not literally, but in the spiritual application carnality.—Ed.
CHAPTER III.

1. ῥὰ ἀνω ζητεῖτε, seek the things that are above) Christ, after the resurrection, immediately directed His eager thoughts towards heaven, John xx. 17, note.1 So also believers, Eph. ii. 6.

2. Φθειρεῖτε, Have a relish for, set your mind, or affections) They who truly seek the things that are above, cannot but relish or set their affections on the things that are above. The apostle says, relish in the second place, not seek; for there is an antithesis to earthly things (τὰ ἐστὶ τῆς γῆς), which we are said to relish or set our affections upon, to care for, but which we could not properly be said to seek, because they are present with us.

3. Ἀπέθανεντες, ye are dead) to the earth and to the world, spiritually, ch. ii. 20.—ἡ ζωὴ ὑμῶν κεφαλαίᾳ, your life is hid) An abbreviated expression in this sense: ye are dead to the world, that ye may live to God; but that life is as yet hid.—κεφαλαίᾳ σῶς τῷ χριστῷ, is hid with Christ) The world knows neither Christ nor Christians, and Christians do not even know distinctly themselves, i.e. one another.

4. "Ὅταν, when) This word, used absolutely, strikes (flashes upon) the whole mind of the reader, as if he had been unmindful of the preceding words, with a sudden light, so that it is doubtful whether and or but should be supplied.—φανερώθη, shall be manifested) in glory, 1 Pet. iv. 13.—ἡ ζωὴ ὑμῶν, your life) This expresses the aspect (in relation to you), under which He will be manifested.—τότε, then) We should not demand it sooner.—καὶ ὑμεῖς, ye also) This hope draws men off from the earth.—ἐν δόξῃ, in glory) a glorious life.

5. Νικρωσάτε, Mortify2) [not knowing to spare.3—V. g.]]—τὰ

1 Comp. note, Luke ix. 51. Jesus ever kept His eye fixed on the goal to which He was hastening. So, in John xx. 17, He says, as if a present thing, I ascend, not, I will ascend: He hastened in feeling over the intermediate forty days to His actual entering heaven.—Ed.

2 Lit. Punish with every kind of death.

3 Strangers to all tender-heartedness, such as would lead you to spare the flesh.—Ed.
COLOSSIANS III. 6-11.

6. \(\text{A}^\text{i} \text{\, for which things}\) Eph. v. 6.

7. 'Εξ ἑκατέρου, in which ye lived) as if in your essential first principle, origin, [i.e. these sins were the very air which you breathed from your birth, they were your] native element. Comp. Gal. v. 25, on the spiritual life.

8. Καὶ ὑμεῖς, ye also) This answers to the ye also, ver. 7. In ver. 7 it was, ye also, as well as the other "children of unbelief" ('disobedience'). In ver. 8 it is, ye also, as well as other believers. —τὰ πάντα) all old things, especially anger, etc. So in the antithesis, above all, ver. 14.—ἀγή, ὑμῖν, anger, harshness or cruelty [Beng. translates ὑμοι, savititia, Engl. Vers., wrath)] Eph. iv. 31 [where also ὑμοι is savititia, harshness].—ἀκαίρια) faults connected with the mind [evil-disposition]; for example, suspicion, perversity, impatience [Engl. Vers. renders it malice].—βλασφημίαν, ἀληθευόμενον, blasphemy, filthy communication) The words, Out of your mouth, have respect to these two.

9. "Μὴ στίχασθε, Lie not) Eph. iv. 25.—εἰς) to, or against. See History of Susanna, ver. 55, 59, ἐὰν εἴη σῖν σειμονὶ ἄρα χεραλήν, thou hast lied against thy own head.—ἀπεκδοθάμενοι, having put off') Eph. iv. 22.

10. Τὸν νεόν τὸν ἀνακαινόμενον, the new man renewed) Ib., ver 24, note.—εἰς ἑι̑ν̑ν σιωπήν, to [or in] knowledge) of the truth (ch. i. 6, 9, 10), by which all love of lying is destroyed.—καὶ εἰς ἑα̑ν̑ν, according to the image) This image consists in perfect truth.—τὸν κτισανταν αὐτόν, of Him that created him [viz. the new man]) i.e. of God, Eph. iv. 24: compare ib., ch. ii. 10. Regeneration is indicated by the word 'creation,' from which the image results.

11. "Οὗτοι) where, i.e. in whom, or in which thing.—οὐχ ἐν, there
is not present) In the estimation of God and of believers there is present neither Jew, etc.—Ἐλλην καὶ Ιουδαῖος, Greek and Jew) The concrete for the abstract, as afterwards also Christ is used: for circumcision and uncircumcision, which occur presently, are abstract nouns.—ἀκραβσία, uncircumcision) Even the Greek might have been circumcised. Therefore the mention of uncircumcision renders the expression more distinct.—Βάρβαρος, Σκύθης, Barbarian, Scythian) These two words, put by Asyndeton without a conjunction, make equally a pair (σύνεγγυς) as bond, free. The Greeks were on the west, the Jews on the east; the Barbarians on the south (for Scaliger shows that the term Barbarians is an Arabic word properly applied to the Numidians), the Scythians on the north, more barbarous than the barbarians (properly so-called). And with this impression Anacharsis, as Galen relates, was reproached by, I know not whom, ἐτι βάρβαρος εἶναί καὶ Σκύθης, that he was a barbarian, and [what is tantamount to] barbarous, a Scythian. Every nation, as it prefers some one other nation to itself, so again, under whatever pretext, prefers itself to all the rest. Therefore the Barbarian, as occupying the middle place between the Greeks and Scythians, gave the palm to the Greek, but at the same time considered himself superior to the Scythian. Faith takes away this distinction. Perhaps at Colosse there were one or two Scythian Christians.—τὰ πάντα καὶ ἐν τάσι Χριστοῦ, Christ is all and in all) The apposition is Χριστοῦ (ὡς) τὰ πάντα καὶ ἐν τάσι. A Scythian is not a Scythian, but Christ’s. A barbarian is not a barbarian, but Christ’s. Christ is all, and that too in all, who believe. The new creature is in Christ, ver. 10; Gal. vi. 15.

12. Ἐκλεκτόν, elect) This is equivalent to a substantive; its epithets are, holy and beloved. He calls them the elect of God, as Rom. viii. 33. The order of the words admirably corresponds to the order of the things [‘ elect’ before ‘holy,’ and ‘holy’ before ‘beloved’]: eternal election precedes sanctification in time. The ‘sanctified’ feel the love of God, and then in consequence afterwards imitate it.—σφιάγχα, bowels) Eph. iv. 32.—ταπεινοφροσύνη, humility of feeling, humbleness of mind) ib. iv. 2 [ταπεινοφροσύνης, “with all lowliness”]. These virtues are kept in exercise by ‘forbearing’ and ‘forgiving.’ [See next ver.]

13. Ἀνεκδημένον, forbearing) in regard to present offences.—
COLOSSIANS III. 14-16.

cherizomenoi, forgiving) past offences. On these depends the clause, so also ye [i.e. the ἔμειτε is construed with ἀντεχόμενοι].— ἐν ἡμῖν, Christ) who had the greatest cause of complaint against us.

14. Ἐπὶ, above) Here the climax reaches its highest point; love, superior to all things, 1 Pet. iv. 8.—τὴν ἀγάπην, love) viz. put on.—οὕδεσμος, the bond) Love comprehends the whole range of the virtues (graces), 2 Pet. i. 7.—τελείωτατος, of perfection) ἐν, τελείωτη, Judg. ix. 16; Prov. xi. 3. He who has love, wants nothing: he is not kept bound by the elements of the world. Particular duties are also derived from this source, ver. 19, 21.

15. Kai) and, so. The connection may be inferred from Eph. iv. 3.1—ἡ εἰρήνη τοῦ Θεοῦ, the peace of God) Phil. iv. 7.—βραβεύω, a remarkable word. Hesychius has, βραβευέτω, μετείτω, μεταστάτω, θεοπάθους, Wisd. x. 12: Wisdom [gave Jacob the victory, Eng Vers.] was the guide and director of Jacob in a sore conflict: therefore βραβεύων, is to regulate or direct a person running, until he reaches the goal. Keep in safety (προφυμένη), Phil. iv. 7, is nearly akin to it. Give yourselves up to the peace of God, that directs and regulates all things. An imperative after an imperative involves the signification of a future indicative.2 Antithetical to βραβεύων here, is καταβραβεύωn, ch. ii. 18 (where see the note), having in it the notion of excess.—ἐκλήθητε, you have been called) Eph. iv. 4.—εὐχαριστοῦ, thankful) for that calling. This stands as a statement of subject (Propositio) in relation to what follows. The same duty is commanded, Eph. v. 4.

16. ὁ λόγος, the word) by which ye have been called.—ἰνοεῖται, have its indwelling in you) as in a temple, for ever.—ἐν ὑμῖν, in you) in your inner man; comp. full, Rom. xv. 14.—πλουσίως, richly) The distribution follows: in all wisdom3—one

1 Where "forbearing one another in love" is followed by "endeavouring to keep the unity of the Spirit in the bond of peace," as the consequence. —Ed.

2 "Put on charity, and let the peace of God regulate:" equivalent to, "put on charity, and then the peace of God shall regulate," or, be the regulator.—Ed.

3 Engl. Vers. loses this ‘distribution’ of the rich indwelling of the word of Christ, by putting a semicolon after wisdom, "Let the word of Christ
another [ιαυτώς, admonishing yourselves]: with grace—in your heart, i.e. mutually and apart. In wisdom, with grace, occur again, ch. iv. 5, 6.—εἰ τάσσῃ σοφία διδάσκοντες, teaching in all wisdom) So it must be construed, comp. ch. i. 28. The nominative, by Syllepsis, depends on ἐννοεῖτα, “let the peace dwell in you,” i.e. have ye it dwelling in you [and therefore διδάσκοντες, agreeing with ὑμεῖς, is put]; and this construction is the more suitable on this account, that γίνεσθε, be ye, which occurs a little before, has possession of the reader’s mind.—ιαυτώς, yourselves) ἀλλήλους, one another. There are parallel expressions at ver. 13.—ψαλμ. (in Psalms) Eph. v. 19.—εἰ γάριστι, with grace) γάριστι, ἵνα, Ps. xlv. 3.

17. ἐνυπητε, ye do) The word is used in a wide sense, so as also to include the act of speaking.—πάντα, all things) viz. do ye.—εἰ ὑπομαντε, in the name) so that it may be just the same as if Christ were doing it, ver. 11; or at least that you may be able to prove all things to Christ [to do all things so as to gain His approval]. The man who can say, O Jesus Christ, I have done this in Thy name, certainly proves his conduct to Christ. In the name of Christ, i.e. for the sake of Christ: comp. the following verses.—ὁ δὲ αὐτῶς, by Him) not by angels.—Theodore.

18.—Chap. iv. 1. Λι γυναίκες, ν.τ.λ., wives, etc.) Eph. v. 22—vi. 9.—εἰ κυριώ, in the Lord) These words are construed with ὑποτακτητε, submit yourselves; comp. Eph. vi. 1: or else with ὅς ἀιτήσει, as it is fit; comp. in this view ver. 20, unless ὑπακοῦσι, obey, ver. 20, be there likewise construed with εἰ κυριώ. It may be construed either way.

dwell in you richly in all wisdom;” Lachm. rightly puts (ὁ λόγος τοῦ Χριστοῦ ἐννοεῖτο εἰς ὑμῖν πλουσίως) in a parenthesis, and thus εἰ τάσσῃ σοφία διδάσκοντες, etc., is joined with the previous εἰναι κατά τοὺς γίνεσθε.—Ed.

1 The 2d Ed. prefers, and the Germ. Vers. distinctly expresses the plural, εἰ ταῖς καθιάζεις, which is not approved in the margin of the older Ed.—E. B.

ABCD(Λ)Gfy Vulg. read ταῖς καθιάζεις. So Lachm. Tisch., without any of the oldest authorities, reads as Rec. Text, τῇ καθιάζει.—Ed.

2 Where the concord of the parts of speech is regulated not by strict syntax, but by the meaning in the mind, as here, εἰ υμίν—διδάσκοντες, for διδάσκοντες. But Lachmann’s punctuation makes this needless. See my note above.—Ed.
19. Μὴ πικραίνοντε, be not bitter) Πικρία, hateful conduct (offensive behaviour) mixed with love. Many, who are polite to all abroad, notwithstanding without scruple treat their wives and children at home with covert bitterness, because they do not fear them; and when this feeling is vanquished, it affords a specimen of great softening of natural ruggedness of temper.

21. ἵνα μὴ ἄφωμῶν, lest they be discouraged) ἄφωμία, despondency (a broken-down spirit), the bane of youth.

22. Θεῷ, God) who knows the heart.

23. ὅτι ἵνα ποιήτε, whatsoever ye do) in your service.—ὅ ἵνα τι, Eph. vi. 8.

24. ᾿Η τῆς χαρακτηρίας, of the inheritance) Although you have no inheritance in the world, but are part of an inheritance passing from your Master to His children.—Χριστῷ, Christ) who rewards them that serve Him.—δουλεύετε, ye serve) while you thus serve.

25. Ἀδικῶν, he that doeth wrong) In actual deed and from the heart.—ὅν ἵστη προσώποληνία, there is no respect of persons) Men of low rank and poor circumstances often think that they should be spared on account of their humble condition. That is denied.

CHAPTER IV.

1. Τὸ δίκαιον καὶ τὴν ἴστητα, justice and equity) Comp. τὰ αὐτὰ, [ye masters do] the same things [unto them], Eph. vi. 9, note.

2. Τῇ προσευχῇ, in prayer) Eph. vi. 18.

3. Ἡμᾶς, for us) Ch. i. 1.—ἀνοίξῃ δόραν τοῦ λόγου, would open the [but Engl. Vers. not of the mouth; therefore, “a door”] door of utterance) i.e. the mouth, Eph. vi. 19; Mic. vii. 5. A great opportunity is elsewhere called a door [and so Engl. Vers. here], 1 Cor. xvi. 9.—δείκνυμι, ἵνα φανερώσω, I am in bonds, that I may make it manifest) a paradox; as in 2 Tim. ii. 9; Phil. i. 12, 13.

1 Oι πατέρες, the fathers) The husband is the head of the wife; wherefore power is principally attributed to the fathers.—V. g.

2 But Engl. Vers. puts a colon after bonds: so that ἵνα is thus connected with προσευχόμενοι, not δείκνυμι.—Ed.
4. *(Ωε, as) This depends on καλι, to speak, ver. 3.
5. *Εν σοφία, in wisdom* Eph. v. 15, note.
6. Πάντως, always) Supply ἤτω, let it be.—in γάρτι) joined with spiritual grace, Eph. iv. 29.—ἀλατί) with the salt of wisdom. [Lest there should be anything corrupt and tainted under it.—V. g.]—σίδωνα) [by your knowing how]. The infinitive used as an ablative case.
7. Τα κατ’ ἑα, the things concerning me) Eph. vi. 21.
8. Γνώς τα περί ήμῶν) Γνώς τα περί ήμῶν is found in Al. Colb. 7, etc. It has been transferred to this place from Eph. vi. 22. See App. Crit. Ed. ii.1 on this passage. The two epistles [Ephesians and Colossians] truly have many points of resemblance to one another, but yet so as that the things that need to be changed are changed in each respectively (mutatis mutandis). And generally in parallelisms of this sort, which the officiousness of transcribers has mixed together [blending the parallel readings of two epistles into one], one reading in the one place, and another in the other, is the genuine reading. Tychicus, and through Tychicus (as it appears) Paul, was to learn the state of the Colossians (whence, instead of γνώς [third person, viz. Tychicus], γνώς [first person, viz. Paul] may be also read), just as he learned the state of the Thessalonians through Timothy; that of the Corinthians through Titus; that of the Philippians through Epaphroditus; and more especially did Paul wish to learn that of the Colossians, because he had a great ‘conflict’ on their account [ch. ii. 1]. Moreover the knowledge of the Colossians concerning Paul is sufficiently indicated (marked), not only by the preceding words, as in the Epistle to the Ephesians, but also by those following, which are peculiar to this Epistle to the Colossians: τάντα ύμων γνωρίσαι τά ὄπε.2

10. Συναιρεσ υποτής μου, my fellow-prisoner) This was the state of Aristarchus (viz. that of a prisoner), not so Epaphras, ver. 12: but it is Epaphras, not Aristarchus, that is spoken of as his ‘fellow-prisoner’ in Philem. ver. 23, 24. Perhaps Epaphras, when he came to Rome, was imprisoned, and presently after

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1 Γνώς τα περί ήμῶν is the reading of ABD corrected, (Α), Gfy, and so Lachm. But γνώς—ύμων in C Vulg. and Rec. Text, and so Tisch.—Ed.
2 Therefore Beng. rejects the reading γνώς τα περί ήμῶν.—Ed.
liberated. Paul might have so called Aristarchus, because he had been formerly imprisoned.—ὁ ἀνήρ ἀδελφὸς Βαρνάβα, [sister's son, Engl. Vers.] kinsman to Barnabas) Barnabas was better known than Mark; therefore the latter is designated from the former. —πρὶ ὧν, concerning whom) namely Mark; the ὧν refers to the nominative, not to the oblique case, of Barnabas [though Βαρνάβα immediately precedes]. —ἐλάβετε) ye have received. Tychicus and Onesimus seem to have borne these commandments to the Colossians, along with this epistle. Ye have received, he says, not, you will receive; for the ancients suited their language to the time when the epistle was read, not to the time when it was written, as we should do. Thus, I have written, for I write, Philem. ver. 19. —ἐντολάς, commandments) These are put in antithesis to the writing.—ἰάν, if) This is the sum of those commandments.

11. οἱ ὁιτές, who are) namely, Aristarchus, Marcus, Jesus.—μόνοι, alone) of the circumcision.—παραμορφία) The propriety of the word should be observed; what παραμορφία is in domestic sorrow, παραμορφία is in forensic danger.¹

12. Τέλειοι καὶ σετληρωμένοι, perfect and complete) This is introduced from the former discussion.—ἐν παρθι, in all) Construe with, ye may stand.

13. Γὰρ, for) The reason (ατιολογία: see Append.) is properly in, he hath. The verb, I bear him record, is modal.—ζηλον, zeal) lest you should be seduced, ch. ii. 4: comp. 2 Cor. xi. 2.

14. ὁ ἴατος, the physician) He is so called, either because he had practised, or was practising, medicine. He calls him Luke, as being sufficiently known to Timothy by his name alone, in 2 Tim. iv. 11. He calls him the physician here, as being unknown to the Colossians.—Δημας) He alone is put without any descriptive epithet; comp. 2 Tim. iv. 10: but perhaps the reason for this was, that Demas wrote the epistle under the dictation of Paul.

15. Νυμφαῖ, Nymphas) of Laodicea, as may be collected from

¹ Inasmuch as Παραμορφία comes from μόρφος, word of advice: Παραμορφία, from ἀγορά, the forum, ἄγοραίοι.—Ed.

² Ch. i. 28, ii. 2, iii. 14.—Ed.

³ Expression of feeling; opposed to categorical. See Append. on 'modus,' 'modalis.'—Ed.
this passage. The house of Philemon was open to the congregations of believing Colossians, Philem. ver. 2.

16. Ἀναγνωστή, shall be read) publicly, in the church. Comp. 1 Thess. v. 27; Rev. i. 3; Deut. xxxi. 11.—ἡ ἐπιστολή, the epistle) this very one.—παράσατε, cause) So also 1 Thess. as above.—τὴν ἐν Λαοδίκειας, the one from Laodicea) Mill is of opinion that the Epistle to the Ephesians is intended, which was to be got from Laodicea, and to be brought to Colosse. It is certainly not without a reason that Paul mentions the town from which the epistle was to be procured, rather than those to whom he sent it.

17. ἐπιτατε, say) Speak ye, in my name, as witnesses. This was more affecting than if he had addressed Archippus himself. And perhaps Archippus, a minister, was prevented from going to the public assembly by weak health or old age. For that he was near the end of his career, may be inferred from the word fulfil, Philem. ver. 2. Moreover it is not the different overseers of the Church, but the Church itself, which is commanded to speak to Archippus. Therefore the epistle was directed to the Church, although its subject is very sublime. [Why then are laymen, as they are called, to be prevented from reading the Scriptures?—V. g.]—ἡν σαφίλισσα, which thou hast received) by a mediate calling [i.e. through the mediate instrumentality of men, who ordained him]; for there does not follow, from the Lord, but in the Lord.

18. ὁ ἀσπασμός, the salutation) Paul adds this verse with his own hand, acknowledging that all which goes before, proceeded from himself.—μνημονεύσετι, be mindful) especially in prayer, ver. 3.
ON THE FIRST

EPISTLE TO THE THESSALONIANS.

CHAPTER I.

1, παῦλος, Paul) Paul, in this epistle, which was the first of all that he wrote, uses neither the title of an apostle, nor any other, because he writes most familiarly to the godly Thessalonians, who did not require a preface regarding his apostolic authority, ch. ii. 6.

The divisions of the epistle are as follows:—

I. THE INSCRIPTION, i. 1.

II. In the course of the discussion, he celebrates (makes honourable mention of) the grace of God towards the Thessalonians, ver. 2, et seqq.; adding a notice of the sincerity of himself and his colleagues, ii. 1; and of the obedience of the Thessalonians, ... 13, 14

III. He then declares,
1. His desire, 17
2. His solicitude, iii. 1
3. His joy, with his prayer, 6, 7, 10, 11
IV. He exhorts them to progress,
   1. In holiness, . . . . . iv. 1, 2
   2. In brotherly love, combined with prudence, . . . . 9, 10, 11, 12

V. He teaches and exhorts them,
   1. Concerning them that are asleep, 13, 14
   2. Concerning the times, . . . . v. 1, 2

VI. He adds miscellaneous exhortations, v. 12, 13, 14, 15; with prayer and consolation, . 23, 24

VII. Conclusion, . . . . 25, 26, 27, 28

There is a kind of unmingled sweetness in this epistle, which, by a reader not accustomed to the expression of sweet affections, is less relished than the others, that act upon the palate with a certain degree of harshness. The expectation of the coming of Christ among the Thessalonians was unclouded. So exalted was their condition, and so clear of impediments and encumbrances (unencumbered) was the state of Christianity among them, that they were able hourly to look for the Lord Jesus. The epistles to them were written before the others; afterwards various evils crept into the churches.—Θεσσαλονικίων, of the Thessalonians) Jac. Mehrningius says, “In the memory of our fathers, there were two Greeks, first among the Moravian brethren, afterwards in Belgium, who asserted, that even now both of St Paul’s epistles to the Thessalonians are well preserved by them in autograph.”—Hist. baptismi, A. 1647, Germanice edita, p. 789.—ις, in) Union with God is indicated.

2. Μνείαν—άδιαλείπτως, mention—unceasingly) Comp. Rom. i. 9; 2 Tim. i. 3.

3. 'Υμῶν, your) This depends on τῆς τίσιως, of faith, etc.—ἐργοῦ—κόπου—υπημονῆς, work—labour—patience) These have the force of epithets, joined to ‘faith’, ‘love’, ‘hope.’ Work is opposed to mere empty words [in λόγῳ μόνῳ, in word only, ver. 5], and in the singular signifies something lasting and efficacious, which faith has in itself, exercising itself in the very fact of be-
lieving, not proceeding merely from love.—πόνος, labour) in spiritual and external acts of kindness. Those who evade all exertion that gives them trouble, in consideration of their own interest and quiet, love little. [Some one may say, Who will procure for me leisure to undertake this labour? Nay, but beware of losing time in the indulgence of sloth, in protracting social entertainments longer than is proper, and in vain conversation; and you will find abundance of time for performing the labour of love.

—V. g.]—τοῦ Κυρίου, of our Lord) Construe this with patience [but Engl. Vers. hope in our Lord Jesus, etc.], as at 2 Thess. iii. 5 [ὑπομονήν τῷ Χριστῷ, the patience of Christ]: as I might say, the heavenly devotion of sighs [meaning, The heavenly devotion expressed by sighs: so the patience of our Lord, i.e. Patient] Perseverance for the name of Christ.—ἐμπροσθέν, in the sight) This is construed with μνημονεύοντες, remembering.

4. Εἰδότες, [we] knowing) Construed with we give thanks, ver. 2. —ἄδικος ἡγαπήσεως ἵνα Θεῷ, brethren beloved by God) Comp. 2 Thess. ii. 13.—ἐκλογή, election) 1 Cor. i. 27, note.

5. ὅτι, because) This because extends its power beyond this verse.—σε ὑμᾶς so far as you are concerned [in your case].—ἐν, in) These words refer both to the teachers, as appears by comparing the end of this verse, and to the Thessalonians, by comparing the following verse.—ἐν δυνάμει, in power) for example, in reference to (having the effect of producing) faith.—ἐν πνεύματι Ἀγίῳ in the Holy Ghost, and His saving operation, for example, having the effect of producing love; also in His miraculous operation.—ἐν πληρωμῇ, borne along in full course (pleno latu) [in full assurance]) for example, in reference to (producing) hope, ver. 3. —οἴδατε, ye know) Εἰδότες, knowing, in ver. 4, corresponds to οἴδατε here. Both [Paul, Sylvanus, and Timothy, on one hand, and the Thessalonians on the other] knew.—οὗτος, what sort of persons) imparting to you the word with joy.—διὰ ὑμᾶς, for your sakes) that we might gain you.

6. Μυκταί, imitators [followers]) Imitators [Followers] become τύποι, types, patterns [ensamples], ver. 7.—τοῦ Κυρίου, of the Lord) Christ, who acted as the apostle 2 of the Father, brought

1 πόνος—ἀγάπης—ἐλπίδος, of faith—of love—of hope) ch. v. 8; 2 Thess. i. 3, 4.—V. g.

2 Heb. iii. 1.—Ed.
the word from heaven, and taught it under adversities.—μετὰ, with) Construe this with having received (δεξάμενοι).

7. Τύποις,1 types, patterns) Ensamples of faith; see presently, and in the following verse.

8. γὰρ, for) The intensive particle.—έξῆλθεν was given (spread) abroad with a clear sound.—τοῦ Κυρίου, of the Lord) Christ.—ὁ, so that) It is lawful to speak where the subject is the conversion of souls. Paul takes this for granted; and he himself would have taken also the subject of his remarks from the conversion of the Thessalonians, had not others known the fact already before, and spoken about it.—λαλεῖν τι, to speak anything) concerning your faith, ver. 9.

9. περὶ ἡμῶν, concerning us) both teachers and believers [both us who taught, and you who believed].—δουλεύειν Θεῷ, to serve God) The Thessalonians are thus distinguished from the Gentiles; so also from the Jews, in the following verse.—καὶ ἀληθὲν, and true) This denotes the truth of [His] nature.

10. καὶ ἀναμένειν, and to wait for) The compound, ἀναμένειν, is applied to Him who has so gone away, as that He is about to come [again], John xiv. 3, note; Acts i. 11, note. I do not altogether deny the return, but I say that the coming is elegantly used for His return, because the glorious coming has very many things altogether new connected with it. [To be waiting for [Him], is the most certain characteristic of the true Christian.—V. g.]—οὐ ἤγειρεν ἐκ νεκρῶν, whom He raised from the dead) The pre-eminent (palmarium) argument is here brought in, from which [viz. His resurrection] it is evident, that Jesus is the Son of God.—ῥέμεν· Who delivers) Christ once ἐκτενῶς, hath redeemed us, He alway ῥύην, delivers us.—καὶ τῆς ὀργῆς τῆς ἐρχομένης, from the wrath to come) The wrath comes at the last judgment, ch. v. 9.

1 The Germ. Vers. expresses τῦτον in the singular; a reading which, by the margin of both Ed., is held of equal authority with the plural.—E. B.

BD(Δ) corrected, df Vulg. Memph. Theb. read τύπωσ. So Lachm. and Tisch. ACGg, Later Syr., and Rec. Text, have τύποις.—Ed.
CHAPTER II.

1. γὰρ, for) This refers to ch. i. 5, 6; for what was there laid down as the proposition, is now taken up again to be discussed, and that, too, regarding Paul and his companions, ver. 1–12; regarding the Thessalonians, ver. 13–16.—οὐ κενό, not vain) but full of power.

2. Προπαθήσατες, having suffered before) that which might have deterred others from preaching.

3. γὰρ, for) For occurs again, ver. 5. There is a double reason assigned (Ætiologia), α, in the thesis, concerning their (his and his companions') regular and constant practice; β, in the hypothesis, how they behaved (proceeded) among the Thessalonians, ver. 5 and the following verses; comp. with 2 Cor. i. 12, concerning his general and special mode of proceeding towards others.—παρακλησις, exhortation) The whole preaching of the Gospel is so called, seasoned as it is with the sweetness of sufferings; see ver. 2, with which comp. 2 Cor. i. 3, et seqq. Παρακλησις, Zuspruch, has an extensive meaning; when he rouses the slothful, it is exhortation (παρακλησις): when he applies balm to sorrow, it is comfort or consolation (παραμύθιον); comp. ver. 11, note.—οὐχ—οὐδε—οὔτε, not—nor—not) He disavows evil intentions, in relation to God, himself, and others.

The antithesis to this is similarly universal, in the following verse, which should be compared with ver. 10 [where see the note on the similar threefold relation].—οὐχ ἐν πλάνης, not from [of] deceit) namely, is; comp. we speak, in the present, ver. 4.—οὐδὲ ἢξ ἁμαρτίας, nor from [of] uncleanness) This uncleanness is when the fruit of the flesh is sought after: comp. Phil. i. 16. The fruit of the flesh is somewhat subtile: Eigenheit, self-seeking (seeking one's own honour or gain), peculiarity. Concerning its antithesis, purity, see Acts xv. 9.

1 Beng., I conceive, contrasts purity, in the sense of singleness of aim for God's glory and Christ's, Matt. v. 8, with carnal seeking of self, the want of a pure intention, οὐχ ἑαυτός, not purely, Phil. i. 16. Comp. James iv. 8, Purify your hearts, ye double-minded.—Ed.
4. Δεδοξιμαζομενα, we have been proved [approved]) Refer to this word, δεδοξιμαζοντι, who proveth and trieth, which presently occurs.—ἀρέσκοντες) careful to please.

5. Ἐν λόγῳ κολασίαις, in flattering words) The antithesis is in ver. 7, 8; even as a cloke of covetousness has its antithesis in ver. 9; and the word glory, ver. 6, has its antithesis in ver. 10. —κολασίαις, of flattering) which they chiefly use who are anxious to please men.—καθὼς ὁδιτε—Θείς μάρτυς, even as ye know—God is witness) These two clauses [neither—ye know; nor—witness] correspond to each other, just as the double confirmation of the third member of the sentence [nor of men sought we glory], which is placed in the next verse, follows in the same ver. 10. He appeals to men, as the witnesses of a matter generally known; to God, as the witness of a matter which is concealed in the heart; to men and God, as the witnesses of a matter in part generally known, and partly concealed.—προφάσει with the specious pretext (clove), under which we might cover avarice.

6. Ἀπὸ ἄλλων, from others) those, to wit, who would have admired us, if we had treated you more haughtily.—δυνάμεων) when we might have, although we might have.—ἐν βαρεί εἰναι, [Engl. Vers. been burdensome] been in honour and authority) ἐν βαρεῖς, weight, dignity, authority; the splendour which the majesty of the Lord communicates to His ambassador. Δόξα, glory, in the preceding verse, is nearly akin to it; comp. βαρεῖ δόξης, 2 Cor. iv. 17. Brightness produces a weighty or powerful effect (gravis) on the sight, as a weight upon the sense of touch, and a loud sound on the hearing; and hence such things are said to be borne or not to be borne,1 Heb. xii. 20. The conjugate, ἐπιβαρῆναι, presently occurs, ver. 9. Both ideas, weight [authority], and a burden, must be included. But the apostles refrained from both.

7. Ἡπιος, gentle) A very sweet word, which is wont to be applied chiefly to parents and physicians. It is opposed to flattery [ver. 5]: for he is called Ἡπιος, who has true gentleness.—ἐν μεσω ἰμῶν, in the midst of you) like a hen surrounded by her chickens. They did not act as if from the chair (ex cathedrâ, from the authoritative chair), which is said to belong to Peter, and which calls

1 οὐκ ἰμῶν, they were not able to bear, properly said of a weight.—Ed.
the style of its court apostolical.—τροφὸς) a mother, and at the same time a nurse. Weigh well the expression, her own. The spiritual are analogous to the natural affections, ver. 11; 1 Tim. v. 1, 2.

8. οὕτως, ἵματι φυλακὴ, εὐδοκοῦμεν) and seeing that it was so, i.e. inasmuch as we felt the strongest affection for you, we were ready, etc. The text has been at once suited for (pronunciationem) correct delivery, whilst in the marks of punctuation a more careful stopping of the sentence is equivalent to a note. The same word, ἵματι φυλακὴ, is found in Job iii. 21. Εὐδοκοῦμεν, even without the augment, may still be the imperfect tense: in the whole of Paul’s statement all the facts proceed in the preterite, which the versions here also retain.—ψυχὰς, souls) Our soul desired as it were to enter into your soul.

10. ὡς δοίως καὶ δικαίως καὶ ἀμώματῶς, how holy and justly and unblameably) Those who seek no glory from men attain to this character, that they conduct themselves holy in divine things, justly towards men, unblameably in respect of themselves.—τὸις πιστεύωσιν, among [in the eyes of, towards] you that believe) although we might not appear to others to be so.

11. ἤνα ἐκ τῶν, how every one) They do not act in this way who seek [their own] glory, ver. 6.—ὡς πατὴρ, as a father) Mild gravity is the characteristic of fathers.—παρακαλοῦντες, exhorting) This depends on εὐνῦχημαι, we became (behaved), ver. 10. Παρακαλὴν, exhortation, rouses one to do something willingly; παραμόρφων, consolation, to do it joyfully; τὸ μαρτυρεῖν, earnest entreaty, testifying [charging], to do it with awe.

12. Βασιλείαν καὶ δόξαν, His kingdom and glory) A magnificent combination.

13. Διὰ τοῦτο, for this cause) i.e. because you have had such teachers.—εὐχαριστοῦμεν, we give thanks) The naked and categorical sentence would be, You have received [the word of God].

1 In the last Ed. of the Gnomon, published at Berlin, and in the Tubingen Ed., 1773, I find nota instead of tota: the translation in that case would be, in a well-known narrative. Tota seems to suit the sense here.—Tr.

Totà is the reading of Ed. 2, quarto, A.D. 1752, and is doubtless the true reading.—Ed.

2 Ἰμηῖς μάρτυροι καὶ ὁ Θεὸς) ye are witnesses, and what is of much more
Affection has rendered the language modal\(^1\) by adding thanksgiving. —παραλαβόντες παραλαμβάνω signifies simply receiving; δόξαμα, includes also in the signification, pleasure and inclination in receiving.\(^2\) —οὐ λόγον ἀνθρώπων, not the word of man) This is an explanation of what he just now said, "the word of God." Ye have received it, namely, not the word of men, etc.—ὅς, who) viz. God,\(^3\) who thereby shows [viz. by its effectual working in you] that the word is truly the word of God, ch. iv. 8, 9; Acts xiv. 3.—ἐνεργεῖται, works effectually) Gal. iii. 5. [It, for instance, worketh in you patient endurance, ver. 14.—V. g.]

14. τὰρ, for) Divine working is most of all seen and felt in affliction.—ἐν τῇ ἱωδαίᾳ, in Judea) The Jewish churches were distinguished examples to all the others.—τὰ αὐτὰ, the same things) So, αὐτῶν, the same [conflict], Phil. i. 30. The sameness of the fruit, the sameness of the afflictions, the sameness of the experimental proofs and characteristics of believers, in all places and at all times, afford an excellent criterion of the truth of the Gospel.—ἰδίων, your own) Matt. x. 36; Luke xiii. 33, at the end. —οὐκακυρίους, fellow-countrymen) [liter. "persons of the same tribe."] These were Thessalonians, Jews and Gentiles. Acts xvii. 5.

15. ἀπεκτενάντων, who have killed) This is indeed the sin of the whole people, their greatest sin, and one not yet acknowledged.—προφήτας, the prophets) This word is construed with who have killed. That former guilt of theirs [in killing the prophets] woke up in all its strength then especially, when they slew the Lord Himself.—ὁμας, us) the apostles.—ἐνδιωκόντων, who have cast out by persecution) Luke xi. 49, note.—μὴ ἀπεσινάτων) not seeking to please.—ἐναντίων, and are adverse [contrary]) The Jews regarded the Gentiles with aversion, and were unwilling at that time that the word should be preached to them.

16. ᾿αλήσωι, to speak) Less is said than he wishes to be consequence, God is witness. The language is not inconsistent with propriety, as the Jews falsely represent it to be. See Josh. xxii. 22; 1 Sam. xii. 5, as showing whence it is derived.—V. g.

\(^1\) See App. under the title, "Modalis Sermo."

\(^2\) "When ye received the word—ye welcomed it." The distinction of the verbs is lost in Engl. Vers.—Ed.

\(^3\) But Engl. Vers. makes the antecedent of ὁς, not Θεός, but λόγος: which effectually worketh —Ed.
understood by ἡ τελείωσις. — εἰς τὸ ἀναπληρώσας, that they may fill up) Obstinate against receiving the word above all fills up the measure of sins. — αὐτῶν, their) the sins of the Jews. — πᾶντοτε) as always, so now also. — εἰς τέλος, [tending] to the end) A sad closing catastrophe [Engl. Vers. to the uttermost]. The same phrase occurs at Luke xviii. 5. Under Herod Agrippa the Jewish state had begun again to flourish, but after his death, Acts xii. 23, the Roman procurators returned. Cumanus and Felix, and their successors, more and more harassed the Jews. This epistle was written in the year of our Lord 48, and about that time a tumult arose at Jerusalem during the feast of the passover, and an immense multitude were slain: some say, more than thirty thousand. The wrath of God closely pursued these miserable men, and εἰς τέλος, [at the last] at length, destroyed their city and temple.

17. Ἄδελφοι, brethren) He begins a new division of the epistle. — ἀπορρανθέντες, having been bereft of you) as parents, in the absence of their children. — πρὸς καιρὸν ὦρας, [lit. for the space of an hour] for a brief space) καιρὸς means time indefinitely; ὦρα, a definite period, Ex. xiii. 10, ἡ ὥρα; LXX., κατὰ καιρὸς ὦραν. — ἴδεν, to see) 2 Tim. i. 4.

18. Ἀσταξ ὑπὸ δικαίωσε) So the LXX. Neh. xiii. 20. — ὁ Σατανᾶς, Satan) Paul wisely considered that there lurked beneath this the first cause of evil—a cause, of which we should have had no suspicion otherwise, when reading the history in Acts xvii. 13, 14. Satan acted by means of wicked men.

19. Τίς γὰρ) So, τίς γὰρ, LXX., 1 Sam. xi. 12. — ἵλπις, x.τ.λ.) our hope, etc. : comp. the end of this verse. It is great praise. — στέφανος πνεύματος, a crown of [rejoicing] glorying) So LXX., Prov. xvi. 31.— καὶ ὑμῖν, even ye) He does not exclude others: he chiefly reckons these among the number.— ἴν, in) Regarding this particle, comp. ch. iii. 13; Rom. ii. 16, note [In the day expresses something more than against the day]. So far is hope extended! [So far does his hope reach! even to the day of Christ.]
CHAPTER III.

1. Διὸ μὴχίτι στέγωντες, wherefore no longer being able to forbear) This is resumed at ver. 5, as if after a parenthesis.—μόνος, alone) Observe how highly Timothy was esteemed, since at Timothy’s departure Paul and Silas seemed to themselves to be alone, inasmuch as in a city altogether estranged from God. Comp. Ord. temp., p. 278 [Ed. 2, p. 239].

2. Ἐπέμ-φαμεν, we sent) I and Sylvanus sent.

3. Σαῖνοθαί) [that no man should be moved,—seduced and cajoled out of his faith] : σαίνω from σίω, to move. Eustathius shows, that it is properly applied to dogs, when they fawn by wagging the tail;¹ by metaphor εἰς τοὺς υπούλους καὶ πολακηκούς, applied to those that are deceitful at heart and prone to flatter; and this is obviously the idea here. For in afflictions, relatives and opponents, and the heart itself, mingle their flatteries, and when these are overcome, believers are confirmed.—ταῦτας, in these (present) afflictions) The present time.—καὶ ἡμεθα, we lie, i.e. are set, are appointed unto this) An argument from our calling: comp. ch. v. 9, God ἔδετο, hath appointed us.

5. ὁ πειράζων, the tempter) i.e. Satan, ch. ii. 18. The expression contains an Euphemism. Often this enemy is near [lurks underneath] when one would not think that he is. Comp. at Matt. iv. 3.

6. Ἀρτι, now) Immediately after the arrival of Timothy, he writes these things with fresh joy and the most tender affection. Consonant with this is the εὐαγγελισμόνω, a striking participle. —ἐπιποθοῦντες, desiring greatly [having a yearning desire]) This is the sign of a good conscience.

7. Οἱ τῇ—πιστεῖς, by—faith) Construe this with παρεξηγοῦμεν, we were comforted.

8. Νῦν ᾧμεν, now we live) now we feel that we are alive. The form of testifying the highest joy; comp. Ps. lxiii. 4.

¹ So Latin ceceo in Persius; Th. cieo, to move or shake, as σαίνω from σίω, σίω.—Ed.
10. Νυστερος, night) Alluding to his holy thoughts during the night, 2 Tim. i. 3.—τα ἀπερήμωνα, the things which are wanting) [the deficiency, that which is lacking]. Even the Thessalonians had points in which they were in need of improvement.

11. Ναςτερος, Himself) Both epistles to the Thessalonians have almost all the several chapters singly sealed and distinguished by single breathings of prayer [each chapter sealed with its own prayer], ch. v. 23; 2 Thess. i. 11, ii. 16, iii. 5, 16.—Τησος, Jesus) Prayers and vows are also addressed to Jesus Christ; for the word παντισθιει, direct, extends both to Him [as the subject] and to the Father: comp. 2 Thess. ii. 16, 17.

12. Τρεπτες, you) whether we come or not.—πλευνάωι καὶ περισσευσα) On the difference between these two words, comp. 2 Cor. iv. 15, note.1—και ξύπνης, even we) namely, even as we are full of love [towards you].

13. Μετα, with) Construe with εν τη παρουσία, at the coming; comp. 2 Thess. i. 7.—πάντων των ἁγίων, with all the saints) This phrase comprehends angels and the elect of the earth.—αὐτοῦ, His) Christ's, Acts ix. 13.

CHAPTER IV.

1. Απεσκευ, to please, to show yourselves pleasing, acceptable) to the Lord.

2. Παραγγελιας, commandments) Paul uses this word at this very early time, when writing to the Thessalonians, whose piety took it in the right spirit, as did also the piety of Timothy, to whom he gives his commands with the greatest sternness. The same word occurs, ver. 11, 2 Thess. iii. 4, 6, 10, 12. In addressing other churches subsequently, when his authority was established, he uses it very seldom.

3. Θελημα, a will) [a thing which God wills]. So ch. v. 18, without the article. There are many wills, Acts xiii. 22.—ι

1 πλευνάζω has a positive force: περισσεύω, the force of a comparative: The Lord make you full and even abound.—Ed.
The mark of the subject.—ἀγιασμός ὑμῶν, your sanctification) The word, your [i.e. present sanctification, as contrasted with the past], recalls to the memory of the Thessalonians their former profane condition. Sanctification especially includes chastity.—ὡς τῆς πορνείας, from fornication) Exalted Christians as they were, yet they required to be admonished respecting this sin; for the Gentiles had no scruples as to carnal lewdness.

4. ἐιδέναυ, should know) οἶδα, I know, not only denotes knowledge, but power of mind [mental self-control so as to], Phil. iv. 12: comp. [husbands, dwell with your wives] according to knowledge, 1 Pet. iii. 7. Both are certainly required for matrimonial chastity.—σκέυος, vessel) his body, 1 Sam. xxi. 5; 1 Cor. vi. 18. —κτάσεως, to possess, is illustrated from Luke xxi. 19.—καὶ πιστ., and in honour) The contrary is ἀτυμία, disgrace, Rom. i. 26, 24 [ταχθ ἀτυμίας, affections of dishonour, i.e. vile; ἀτυμίας ὁμιλεῖσθαι σώματα, to dishonour their bodies].

5. Μὴ ἐν ταύτῃ ἐπιθυμίας, not in the lust of concupiscence) As concupiscence gains the mastery, it at length waxes strong, so as to become a wretched passion and disease, 2 Sam. xiii. 4.—τὰ ἔθνη, the Gentiles) These are also denoted at ver. 12, 13, by different periphrases [“them that are without,” ver. 11: ‘others,’ οἱ λαοῖς, ver. 13].—τὰ μὴ εἰδότα, who know not) Ignorance is the origin of unchastity, Rom. i. 24. [Look at the serenity of heaven, and thou wilt conceive a loathing of impurity. —V. g.]

6. Τὸ μὴ ὑπερβαίνειν καὶ πλέονέκτειν) The article τὸ makes an emphatic addition [Epitasis], which falls upon the verb ἑπερβάινειν. Eustathius explains ὑπερβάιναι as, τὸ καὶ ὑπερβαλήν ἄστατησιν τῷ δεινότερος, to miss the mark as to what is in the highest degree necessary. Therefore Paul does not seem to be speaking here of avarice, which however is joined to sins of impurity in Eph. v. 5 and Col. iii. 5 (whence also the article makes an Epitasis or emphatic addition), and which, as being a capital transgression, is called idolatry; but of the deceptions and arts of adulterers, Heb. xiii. 4; for the Asyndeton [no copula between εἰδέναυ, ver. 4, and τὸ μὴ ὑπερβαίνειν, ver. 6] indicates that the same subject is continued; and he is speaking of a ‘matter’ of such a kind, as that the blame attached to it is greater than that attached to theft, Prov. vi. 30: and in ver. 7 he returns to the mention of
impurity and holiness alone. It is by a Euphemism that the apostle does not call it adultery.—ἐν τῷ παράγωμα, in the matter or business) The article points out the particular business in hand at this or that time, 2 Cor. vii. 11.—ἀδελφός, brother) The reason assigned (Εtiology) for avoiding the transgression [τὸ ὑπερβαίνειν, viz. adultery].—ἐκδίκας, avenger) Heb. xiii. 4, note.—ὁ Κύριος, the Lord) Christ, the Judge.

7. ἐν ἁγιασμῷ, in sanctification] ἐπιτί, for, on account of, rather expresses the end; ἐδί, in, the nature or character of the thing [viz. of our calling].

8. ὁ ἀδελφός) he who despiseth this thing.—τὸν καὶ δίνα, Who has also given) The word also intimates that a new importance is here added to what immediately precedes.—τὸ πνεῦμα ἁπτομέν τὸ ἁγιὸν εἰς ὑμᾶς, His Holy Spirit to you) Eph. iv. 30.1

9. οὐ χρείαν ἔχομεν, we have no need) Heb. viii. 11.—θεοδί-δακτοι, taught of God) God imbues [not teaches, strictly] us with love by regeneration; therefore the word taught has a Catachresis [an application of a word not in its strictly regular sense], that it may be opposed to the writing [γράφειν ὑμῖν].—εἰς τὸ ἁγαπάτων, with respect to loving) The force of Divine doctrine flows into (has its confluence in) love.

11. Φιλοτιμοῦσαι ὑποχάζειν) that you study (be ambitious) to be quiet) An Oxymoron.3 Political ambition is ashamed to be quiet. Its opposite is παρασύμπαθεῖν [to be busybodies, opposed to, with quietness—work], 2 Thess. iii. 11, 12. It is therefore added here, παράσυμπαθαί τὰ ἴδια, to do your own business. There is, however, a strict propriety imparted to the word φιλοτιμοῦσαι from ver. 12, at the end.4—ἐργαζόμασθαι, to labour) It was necessary to mention this to men who had acquired a taste for heaven. Men im-

1 ὑμᾶς is the reading of BDGfg: “in vobis” is that of g and Vulg.; but ὑμᾶς of A and Rec. Text.—En.

2 B (ἐξομεν) D corrected, G Vulg., later Syr. fg, support the first person plural. The MS. Amiatinus of Vulg., like B, has the past tense, ‘habuimus,’ ἐξομεν is Lachmann’s reading. But Tisch., as Rec. Text, ἔκειται, with Syr. and Memph.—Ed.

3 See App. The figure by which things contrary (as here ambition and quiet) are acutely and wisely joined together.

4 i.e. “Having nothing which you need” to solicit ambitiously from others.—Ed.
mersed in the world labour of their own accord. The admonition increases in force at 2 Thess. iii. 6, 7.

12. Ἐσχημνῶς, becomingly) Lest men should be able to say that Christianity leads to sloth and poverty. The opposite is the disorderly (unruly), v. 14; 2 Thess. iii. 6.—μηδενῶς) of nothing, which you require to solicit from those without. This is the highest degree of ἐντολια, i.e. freedom from entanglement in matters of property, and is to be desired by a Christian, on account of the liberty which it bestows.

13. \(\text{ιεραφ}, \text{that ye sorrow not})\) for those who have lately died, being in the faith; for hope in regard to them is well-grounded [is a valid hope]. The efficacy of the Christian religion is even in an especial degree evident from this circumstance, that it does not take away or embitter, but sweetly soothes (modifies), regret for the dead; the finest of the affections, whether their death has taken place recently or in former times.

14. \(\text{τάρ}, \text{for})\) The Scripture, from among so many topics of consolation in regard to death, generally brings forward this one concerning the resurrection, as principal and pre-eminent.—ἀπέθανεν, died) This word is usually applied to Christ; whereas to fall asleep is applied to believers, 1 Cor. xv. 3, 6, 18, 20, 51. —στις) in like manner, as Jesus Himself rose, so we believe that we shall be conducted alive by the path of death.—διὰ τοῦ Ισσω, in Jesus) This is construed with κομπαντας, who have fallen asleep. For the verb, will lead [bring], which follows, has accordingly the with Him standing in apposition, and answering to the words, διὰ τοῦ Ισσω, in Jesus.

15. \(\text{γού})\) To you, who are worthy of knowing this.—λέγομεν in λόγῳ Κυρίω, we say by the word of the Lord) The Lord, the Christ, has spoken to us; we have spoken to you: comp. 1 Kings xx. 35, γινεται, in λόγῳ Κυρίω, by the word of the Lord. Phrases such as these are used in respect of a matter which is now for the first time opened up (disclosed).

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¹ Hερὶ τῶν κεκοιμημένων, concerning those who have fallen asleep) This is consolation offered in a case of recent grief,—not for those who have been long dead.—Not. Crit.

² 'Ελπίδα, hope) and joy.—V. g.

³ Lit. Those lulled to sleep by Jesus.—Ed.
matters connected with an altogether extraordinary subject, which
would be in vain sought for elsewhere, are here discussed.—V. g.]
—ἡμεῖς; we) The saints, by speaking thus in their own age, have
greatly added to the obligation resting on those of following ages
to look for the Lord. The we is presently explained by the
following words, who are alive, and further on, who remain.—
οἱ ζωντες οἱ περιλειπόμενοι, who live, who remain [who live, surviving]] So also ver. 17. This is equivalent to an apposition.
Who live, is an antithesis to, who sleep. There is at the same
time intimated the small number of those who live, compared
with the multitude of the dead; likewise the good condition of
those who are asleep, so that the living may desire to be
gathered to them. Men of all ages conjointly have a lively
anticipation of [realize to themselves the immediate fulfilment
of] some one thing;¹ and so believers, who are now long wait-
ing, and who regard themselves in the light of persons who are
to live at the coming of the Lord, have spoken in accordance
with this their character (spake in the manner that became
the character they represented, viz. those who shall be alive
at the Lord’s coming). Those who live, and those who remain
till the coming of the Lord, are the same, and these are denoted
by the pronoun we. Each generation, which lives at this or
that time, occupies, during that period of their life, the place of
those who are to live at the time of the coming of the Lord.²
So the we is put here, as elsewhere the names Cajus and Titius,³
and that, too, with the greater propriety, because believers of
that age [i.e. of each successive past age] have not yet been
allowed distinctly to know the vast period of time to elapse till

¹ Or ‘representant’ means, Men of different ages aiming conjointly at
some one object (for instance, the House of Commons in successive ages
seeking civil liberty and good government) are joint representatives of that
one idea: and so the men of each particular age might regard themselves as
the representatives of it in their particular age.—Ed.
² That is, they are called on to live in daily and hourly expectation of
the Lord’s coming in their time, since the time of His coming was left un-
certain for that very purpose, Matt. xxv. 13. Such ‘watchers’ in each
generation are representatives of those who shall actually be found alive
when He comes.—Ed.
³ Imaginary persons put in law as representatives to exemplify some
principle.—Ed.
the end of the world. The present tense in both participles
is in reference to [i.e. in order to suit] the coming of the
Lord itself, as in Acts x. 42 [σαρήγγειλεν καὶ ἐξελέξατο τοῖς αὐτῶς ἔστων],
and elsewhere frequently. Hence Paul has not hereby asserted
that the day of Christ is so near; see 2 Thess. ii. 2, 3. A
similar phrase is found at Rom. xiii. 11; 1 Cor. xv. 51; James
v. 9; 1 Pet. iv. 5, 6; Matt. xxiv. 42, note.—τοῦ Κυρίου, of the
Lord) Jesus Christ.—οὗ μὴ φθάσωμεν, we shall not [prevent] get
before or anticipate) This assurance sweetly counteracts the
fear of the survivors regarding the dead, and reckons the
advantage of the former, including himself, not to be greater
than that of those who are asleep.

16. Αὐτὸς, Himself) A word of high import.—ἐν κηλεύσατι,
ἐν φωνῇ ἄρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ, with a shout, with the
voice of the archangel, and with the trumpet of God) A gradation
(ascending climax), comprehending three things.—κηλεύσαμα is
applied, when a multitude is ordered to do something, for
example, by a herald. It is not used by the LXX.—ἄρχαγγέλου,
the archangel) Michael, or some other. The article is not in-
serted.—ἐν σάλπιγγι Θεοῦ, with the trumpet of God) and there-
fore great.—πρῶτον) previously.¹

17. "Ἀμα) Ammonious, ἀμα μὲν ἐστὶ χρονικὸν ἐπίθηκον ὡμοῦ ὃς,
τοπικὸν, "ἀμα is an adverb of time, ὡμοῦ of place." You see here
the propriety of the apostle's language.—εἰς ἄφρα, in, or rather,
[caught up] into the air) The ungodly will remain on the earth.
The godly, having been acquitted, will be made assessors in the
judgment.—καὶ οὕτω, and so) When Paul has written what
needed to be written for consolation, he treats of [lit. he wraps
up] the most important matters in this brief style.—πάντοτε,
[ever] always) without any separation.—αὐν Κυρίῳ, with the
Lord) not only in the air, but in heaven, whence He came.—
ἰδοὺμενα, we shall be) both [the living and those raised from the
dead].

18. Παρακαλέστε ἀλλήλους, comfort one another) in your grief.
Comp. also ver. 11.

¹ Previously to the act of the living along with the dead saints being
catched up. Not, "the dead in Christ shall rise before the other dead," as it
is often explained.—Ed.
CHAPTER V.

1. Περὶ τῶν χρόνων, of the times) When these things shall happen, which I have mentioned. Καιροί, seasons, are parts χρόνων, of the times.1—οἱ χρείαις ἐχεῖς, ye have no need) Those who watch do not require to be told when the hour will come; for they are always ready.

2. Ἡπείρος, of the times) When these things shall happen, which I have mentioned. Καιροί, seasons, are parts χρόνων, of the times. Καίποι, seasons, are parts χρόνων, of the times. [*οἱ χρείαις ἐχεῖς, ye have no need) Those who watch do not require to be told when the hour will come; for they are always ready.

2. 'Ολος κλαίεταις, as a thief) 2 Pet. iii. 10. A usual expression with the apostles, agreeing with the parable of the Lord, Matt. xxiv. 43.—ἐν νυχτὶ, in the night) Refer those words to a thief, just now mentioned [not, the day of the Lord cometh in the night; but, as a thief cometh in the night]. The night is there, where there is unconcern and quiet; comp. however, Matt. xxv. 6.2—οὔπω) so, as we shall describe in the following verse. Comp. so after3 for, Matt. i. 18, [“The birth of Christ was so; for when His mother Mary was espoused,” etc.: οὔτας ἐν, μνημοσύνεις γὰρ, etc.]—ἐρχεῖται, comes) The present expressing a sudden event with great emphasis. So ver. 3, Sudden destruction cometh; comp. Luke xxi. 34.

3. Αὐτοὶ, they say) all the others (the rest, οἱ λοιποί), who are of darkness, ver. 5, 6 [ch. iv. 13].—εἰρήνη καὶ ἀσφάλεια, peace and safety) They will regard it as an established fact, that the world is eternal.

1 Χρόνος gives the notion of indefinite time; Καιρός, the time, the opportune point of time, when a thing should be done. Ammonius says well, οἱ καιροί indicates quality (ποιότητα) of time; and χρόνος, quantity (ποσότητα).—ED.

2 “At midnight there was a cry made, Behold the Bridegroom cometh;” which seems to imply that it shall not be merely in a figurative, but in a literal sense, that the Lord shall come in the night.—ED.

3 Here, however, γὰρ, for, is thought to be better omitted by the margin of both Ed. The Germ. Vers., for the sake of connection, puts nemlich.—E. B.

AG fry, Iren. 329, Cypr. 326, and Syr. Version, omit γὰρ, and so Tisch. Lachm. reads ἵδι, with BD(Δ), Memph. and later Syr. Rec. Text reads γὰρ, with Vulg.—ED.
6. Kai καὶ ἑσθωμεν, and let us be sober) This denotes the state, ἀναπήρω, ἑπνήρω, the act, 2 Tim. ii. 26; 1 Cor. xv. 34.—νήρω is a milder term.

7. Μεθυσκόμενοι—μεθύουσιν, those who are drunken, are drunken) Μεθύσκομαι denotes the act, μεθύω, the state or habit; so in καθεδύοντες—καθεδύοσιν, the Place² is apparent. For first, καθεδύοντες has the inchoative power, falling into sleep; then καθεδύοσιν expresses continuance, they go on in sleep.—νυκτὶς in the night time, for the most part. Even constant somnolency and drunkenness render the very night worse. Such persons are averse (shrink) from the day.

8. Ἐλπίδα σωτηρίας, the hope of salvation) Refer to this the next verse.

9. Ἐθέσο, hath appointed) So the LXX., Ps. lxvi. 9, τὸν βεβηλόν τὴν ψυχὴν μου εἰς ζωήν, who hath placed (holdeth) my soul in life; Judg. i. 28, ἐθέσο τὸν Χαναάναν εἰς φόρον, put the Canaanite to tribute; where indeed the Vatican reading has ἐστίος, but ἐθέσο was a phraseology certainly not unusual with the transcriber.

—περιποίησιν σωτηρίας) Salvation of that sort is intended, by which they who are saved are taken out (excepted) from the multitude of those that perish.³

10. Ἀποδονότος, who hath died) That appointment for a peculiar preservation (περιποίησιν σωτηρίας), consisted in the death of Christ itself.—εἴτε καθεδύομεν, whether we sleep) as to the body, in natural sleep or in death.—ἀμα) at the same time as the coming takes place. Or are we rather to take it, together with Him, in the same place where, and in the same manner as, He lives? I cannot think so. The whole subject is “concerning the times” (ver. 1), and at the end of the discussion the discourse returns to those things with which it began. They had always set before themselves the coming of Christ as a thing near at hand. So also does Lusinus explain it.

¹ Kai ὁ μὴ ἐκδύνωσι, and they shall not escape) how anxiously soever they might desire it.—V. g.

² The figure by which the same word is twice put, once in the simple sense, next to express an attribute of it. Append.—Ed.

³ See note on Eph. i. 14, as to the meaning of περιποίησις. It is said of that which remains, when all else is lost. So here of the elect saved, when all others are lost.—Ed
12. 'Ἐρωτοῦμεν, we pray or beseech) Paul beseeches, making the cause of those labouring in the word as it were his own: another verb follows, viz. ταρακαλοῦμεν, we exhort, ver. 14.—εἰδέναι) to know, to have respect and a regard for; a metonymy of the antecedent for the consequent.—νοπιώτας, labouring) Sometimes one and the same person may labour, προϊστασθαι, be over or preside, νοθετεῖν, admonish; sometimes different persons, according to the variety of gifts. To labour is not only the genus, but it denotes different functions, which are not comprehended under presiding and admonishing; for example, Rom. xvi. 2. Phœbe was προστάτες, a superintendent; on the contrary, ver. 12, Tryphæna and Tryphosa had indeed laboured, but they had not been προστάτες, they did not preside or act as superintendents. Acting as superintendent implies authority; νοθετεῖν, to admonish, denotes zeal and skill, which one exercises more than another.

13. 'Ἐν ἑαυτοῖς, among yourselves) Mutually.

14. τῶν ἀτάντων, the disorderly [unruly]) Such persons were not wanting, how flourishing soever that church might be. And ἀταξία, disorder, presently increased, 2 Thess. iii. 6, 11.—ἀντίκεισθε) pay attention to, ἀντικειμέναι, to have regard to, Prov. iv. 6.—πρὸς τὰντας, to all) There is no believer to whom long-suffering (μακροθυμία, implied in μακροθυμεῖν) may not be shown; none, to whom a believer ought not to show it. Many show it more to strangers than to their own families, more to the powerful than to the more humble; but it should be shown towards all.

15. Ὅρατε, see) Let every man watch over himself and the other (his neighbour). A person who has received an injury, and is in a passion, sees too much; his neighbours therefore ought to see (for him).

18. Ἐν πάντι, in every thing) although it may seem adverse; [and that, too, not only generally, but, like David, in particular cases.—V. g.]—τοῦτο, this) that ye should give thanks.—θελήμα, will) which is always good, always keeping in view your salvation in Christ Jesus.

19. τῷ πνεύμα) the Spirit, i.e. spiritual gifts. A Metonymy.—μη σβίννεις, quench not) Where the Spirit is, He burns; therefore He ought not to be quenched, either in ourselves or in the case of others.
20. Προφητειας, prophesying) Which should be exercised more than the other gifts; 1 Cor. xiv. 1, 39.—μη ἐγκουθενεῖτε, do not despise) The other gifts were more showy.

21. Πάντα1) all things, viz. spiritual things, which, without any carelessness and undue curiosity, you may be liable to consider as in any way belonging to you, and as not exceeding your ability.

22. Ἀπό παντὸς εἴδους ποιημάτων, from every bad species or kind of thought, act, or word) Species, in the sense, “appearance of evil” [as Engl. Vers.], would be εἴδος τοῦ ποιημάτων, with the article, which to καλῶς, that which is good, has, ver. 21. But εἴδος ποιημάτων is a bad kind or species: εἴδος, species, Germ. Gattung; LXX., Jer. xv. 3 ["I will appoint over them four kinds—the sword—the dogs—the fowls—the beasts"]; Sir. xxiii. 21 (16), xxv. (2) 3. We ought to abstain from every species of evil [evil species of thing], lest we be deceived. The whole genus of good is simple, belonging to the “spirit, soul, and body,” [ver. 23]; the species or kinds of evil are many, 2 Cor. vii. 1; comp. the antithesis in the following verse.

23. Ἰνα [The very] Himself. You will be defended, says Paul, not by my zeal, but by the Divine protection.—δ Ὑπὸ τῆς εἰρήνης, the God of peace) who gives all that is good, and takes away all that is evil: εἰρήνη and ὀλοκλήρωσις, in the Hebrew ἔλεος, are conjugates. [Therefore the following prayer shows what this title implies (involves in it).—V. g.]—ὁλοκλήρωσις—ὁλόκληρον) He wishes that collectively (ὁλοκλήρωσις) and as individuals (ὁλόκληρον) they should be claimed for God [as His], and being so claimed, should abide in Him: collectively, all the Thessalonians without exception, so that no one should fail; individually, every one of them, with “spirit, soul, and body.” The exposition of this verse will perhaps be more matured in course of time. There might be supposed an elegant Chiasmus, and if ὀλόκληρον were taken adverbially, it would cast new light on the exposition.2 If we

1 The Germ. Vers., following the decision of the 2d Ed., subjoins the word δι.—E. B.

Lachm. adds δι, with BD(Δ)GfV Vulg. and later Syr. But Tisch. omits it, with A, Orig. 4,289c (3,825c).—Ed.

2 The Chiasmus would make ὀλόκληρον answer to σῶμα, and πνεῦμα to ἔνεσθι: meaning, May your body be wholly preserved, as also your spirit and soul!—Ed.
give the passage another sense, ὀλόκληρον ὑμῶν, would constitute the genus and the whole; the three following words (πνεῦμα, ὄνομα, ψυχή) would be the parts.—ὑμῶν τὸ πνεῦμα και ἡ ψυχή και τὸ ὄνομα, your spirit and soul and body) You; he just before has called them universally: and the same persons he now designates from their spiritual condition, my wish being, saith he, that your spirit (Gal. vi. 18) may be preserved ὀλόκληρον, whole and entire; then from their natural condition, and soul and body, for the nature of the whole man absolutely consists of these two parts, my wish is, that it may be preserved blameless. The mention of the body agrees with the preceding discussion, iv. 4, note 16.

24. ὡς ἐναλὼν ὑμᾶς) He, who has called you, so that He will not even now change His [purpose of grace in] calling you. This verse exhibits much of a triumphant spirit.—ποιησεί, will do it) will preserve you, ver. 23. So that His calling of you may attain its designed end, Phil. i. 6; 1 Pet. v. 10; Rom. viii. 30.

25. Περί ὑμῶν, for us) as we for you, ver. 23. [Paul begs the same thing in the second epistle to the Thessalonians, also in the epistle to the Romans, Ephesian, Colossians, and Philemon, and

1 The Germ. Vers. exhibits on the marg. this periphrasis of the passage:—"May your Spirit, i.e. you yourselves be most fully preserved according to your spiritual state, which you have attained in respect both of soul and body." In accordance with this view, I may observe, is the fact, that πνεῦμα is a heavenly principle—the life from above—linking us to a higher order of beings, and imparted by "the second Adam," who, in 1 Cor. xv. 47, is called ζωοτοιοῦν πνεῦμα, "a quickening Spirit." Hence πνεῦμα is seldom if ever found associated with unbelievers. Passages are found where this word is used of good and bad alike "yielding up the Ghost." But these mean rather "breathed their last," πνεῦμα being used simply of the breath. Ψυχή, anima, on the other hand, is the inferior principle, common to bad and good, linking us to the first Adam, the ζωα ψυχή, living soul; from which we derive the σώμα ψυχικόν, the natural or animal body—a body animated by the ψυχή, as contrasted with the σώμα πνευματικόν; body animated with the Spirit, spiritual, which shall be given to the believer hereafter, 1 Cor. xv. 44–47. Comp. Rom. viii. 11; Jude 19, ψυχικός.—Ed.

2 πιστοὶ, faithful) In this short clause the whole summary of consolation is included. If you will enjoy your calling, rejoice in the faithfulness of Him who will do it.—V. g.
in passing, in the second epistle to the Corinthians, as well as to the Philippians. He does not make this request in the epistle to Timothy and Titus, because he either addressed them as sons or was sure of their spontaneous intercessions. He did not indeed ask this of the Corinthians in his first epistle, nor of the Galatians; for he required to rebuke them in the exercise of his paternal authority.—V. g.]

27. Ὄριζω ὑμᾶς, I adjure you) In the Old Testament Moses and the prophets were publicly read. In the New Testament this epistle, as being the first of all that Paul wrote, is, as a sample of what they should do in the case of the others, recommended to be publicly read, as afterward the Apocalypse, ch. i. 3. This was the very important reason, why Paul so adjured the Thessalonians [and these too so greatly beloved by him.—V. g.]; and there had been some danger, lest they should think, that the epistle should be concealed on account of the praises given to themselves.—τῷ Κυρίῳ, the Lord) Christ. The divine worship of invocation is presented to Him, Ps. lxiii. 12 (11).—τάς, to all) at Thessalonica, or even in the whole of Macedonia.—ἀδελφοῖς, the brethren) The dative, in the strict force of it. The epistle was to be read, whilst all gave ear to it [in the hearing of all], especially those, who could not read it themselves; women and children not being excluded. Comp. Deut. xxxi. 12; Josh. viii. 33, 34. What Paul commands with an adjuration, Rome forbids under a curse. [Those who stealthily take away the Scripture, and render the reading of the word of God so difficult to the common people, beyond all doubt deal unfairly in their own treatment of it (they must themselves in their mode of handling it evade its meaning by subterfuges and perversions); they therefore are shumners of the light. But how sadly will they be struck dumb, when the Judge shall inquire, Why have you so violently forbidden others to read My word? Why did you take it from those, who would have used it better than yourselves? “It would be desirable (and this is the remark of a Wittemberg divine of high character) that in many places, and those too of a more exalted condition, instead of the sacred prayers, which seem to be often more numerous than was suitable, the reading of certain chapters of sacred Scripture should be appointed in the Church, and should be a solemn and regular
usage," etc., Franz. de Interpret., p. 47. That would be indeed quite right. At present it is so much the more our duty to lament, that many esteem the dignity of the public assemblies of the Church to be greater only in proportion as the regard paid to Scripture is the less.—V. g.
ON THE SECOND

EPISTLE TO THE THESSALONIANS.

CHAPTER I.

3. Ὄψειλομεν, we are bound) Urged by exultation of mind on grounds so manifest. So also ch. ii. 13. [There is herein shown a generous sense of a debt of that kind.—V. g.]—ἀξίωμα, worthy, meet, befitting) On account of the magnitude of the fact. Comp. 1 Cor. xvi. 4. [Are the proofs of thy Christianity 'worthy' of thanks being given to God on account of them by those who know thee?—V. g.]—ἡ πίστις: ἡ ἀγάπη, faith; love) Of hope, ver. 4, 5. For these three graces are usually joined.

4. Ἡμᾶς αὐτοὺς, we ourselves) Paul himself, with Silvanus and Timothy, gloried, as being a witness; he not merely heard of the fact from witnesses.—ὑπερ, for) construed with ἐνοχριστεῖν, to render thanks, ver. 3. Hence at the end of ver. 3 we must put a comma; comp. Col. i. 5, note. The parallelism [the clauses and words in ver. 3, 4, standing parallel to one another] gives force.—καὶ πίστεως, and faith) Faith here denotes faithful constancy in confession of the truth.

5. ἑνδειγματικά) namely, ὦ [It being a token, etc.] The Accusative absolute; comp. Acts xxvi. 3, note. The fact of your ἀνέκδοτος, enduring, ver. 4, is a proof or token.—δικαιοῦς, just, righteous) What is stated as a Proposition in this clause is dis-
cussed at ver. 6, 7.—εἰς τὸ καταχωδήνα, that you may be counted worthy) This clause is connected (coheres) with ye endure.—
υὑτερίδες, for which. The suffering (πάσχετε) makes them worthy of the kingdom.

6. Παρὰ Θεῷ, with God) Although good and bad men do not estimate the injuries done by the latter, and the sufferings endured by the former, as of so great importance.—οἰκίσθωσιν—οἰκίσθωσιν, affliction [tribulation]—to them that afflict [trouble]) The lex talionis [compensation in kind]. To this refer ver. 8, 9.

7. Καὶ ὑμῖν, and to you) To this refer ver. 10, 11.—τοῖς οἰκίσθωσιν, who are afflicted) In the middle voice, who endure affliction; comp. ver. 4, at the end.—αἰσθανόμενοι, rest) οἰκίσθωσιν, affliction, and ἁπαντεῖς, rest, are opposed to each other with great propriety, 2 Cor. vii. 5, viii. 13. Moreover rest includes also abundance of good things, ver. 10.—μεθ᾽ ἡμῶν) with us, i.e. with the saints of Israel, ver. 10, note. Comp. 1 Thess. ii. 14.—μετ᾽ ἄγγελοις δυνάμεως, with angels of might, mighty angels) The angels serve Christ in the putting forth of His power.

8. Ἑν τοῖς φυλαγόντες) Others read ἐν φυλαγῇ τυφόν.] The same variety occurs, Acts vii. 30: ἐν φυλαγῇ τυφόν, LXX., Is. lxvi. 15.—τοῖς μὴ εἰδόσι Θεοῦ) to those who are living in heathen ignorance of God, 1 Thess. iv. 5; Ps. lxxix. 6. So Job xviii. 21, ἡν άληθείας, τῶν μὴ εἰδότων τῶν Κύριων, of those who know not the Lord.—μὴ ἐπακάωσιν, who do not obey) chiefly by the Jews, to whom the Gospel concerning Christ had been preached.

9. Ἀποτελεῖσθαι) It is a judicial procedure from the Divine presence itself, that will inflict punishment upon them. Ἄποτελεῖσθαι, from the face. Devils will not be the tormentors; for even in this life bad men are not punished by devils, but rather by good angels: and in Ps. lxxviii. 49, the phrase, angels of (bringing) evil,

1 Lachm. reads ἐν φυλαγῇ τυφόν with BD(A)Gsg Vulg., Iren. 273, 265. Tisch. reads ἐν τοῖς φυλαγόντες with Af and Rec. Text.—Ed.

2 The Hebrew is sing., of him that knoweth not God.—Tr.

3 It is considered, however, by the margin of the 2d Ed., that the name of Christ should rather be omitted in this verse, and therefore the Germ. Vers. has rejected it.—E. B.

BD(A) omit Χριστοῦ, and so Tisch. But AGfy Vulg., Iren. 265, and Rec. Text, support it. Lachm. therefore retains it, but in brackets. —Ed
may even denote good angels.\(^1\) Ex. xii. 23; 2 Sam. xxiv. 16. \(\pi\rho\sigma\sigma\omega\pi\omega\nu\), \textit{the face}) This face will be intolerable to them; they shall not see it, but they shall be made to feel it. \textit{Face} and \textit{glory} are generally parallel.—i\(\sigma\chi\varsigma\omega\varsigma\), \textit{of His might} Lay aside your fierceness (haughty confidence of ‘might’) ye wicked men!  

10. \(\epsilon\nu,\ \eta\iota\) Saints and believers shall not only behold Him, but by them the admirable glory of Christ will put itself forth in its fulness. See the following verses.—\(\alpha\gamma\iota\omega\varsigma\), \textit{the saints}) The mention of \textit{glory}, and \textit{the saints}, is sweetly joined, as is also the mention of \textit{admiration} (Christ coming “to be admired”), and, believers (“them that believe”).—\(\pi\alpha\alpha\iota\), \textit{all}) This word, not added to, \textit{the saints}, but to \textit{them that believe}, intimates, that the term believers [“them that believe”] has a somewhat wider signification than \textit{saints}. See Acts xx. 32, note. So \textit{all}, Phil. i. 9,\(^2\) note. ‘Saints’ are those of the circumcision; ‘believers’ are they of the Gentiles, among whom were also the Thessalonians [\textit{who, when the testimony of the Apostles} had reached also \textit{them, received it with praise-worthy firmness of mind}.—\textit{V. g.}]. Comp. the two expressions\(^3\) standing in antithesis to these, ver. 8, note. —\(\delta\tau\iota\), \textit{because}) The motive of ‘admiration’ [which shall prompt them to “admire Christ”] will be, that the testimony of the Apostles concerning Christ, having obtained faith among the Thessalonians, proves to be what it professed [stands forth unshaken] \textit{in that day}, on which truth alone stands firm. Comp. Phil. ii. 16; 1 Thess. ii. 19.—\(\epsilon\pi\iota\sigma\tau\iota\delta\omicron\) \(\pi\alpha\kappa\sigma\), \textit{sent a testament} stood forth as faithful [was proved to be trustworthy and stedfast], and as such was received [credited] by you, upon whom it (the testimony) had come.—\(\epsilon\phi\) \(\upsilon\mu\alpha\varsigma\) [among you, \textit{i.e.}] even to you) coming as far as to you, in the west.—\(\epsilon\nu\ \tau\omicron\) construe with \(\varepsilon\lambda\omicron\nu\),

1 “He cast upon them the fierceness of His anger—by sending evil angels among them.” LXX. \(\delta\iota\) \(\alpha\gamma\iota\nu\iota\lambda\omega\nu\ \pi\owner\nu\).—Ed.

2 “I pray that your love may abound—in knowledge and in \textit{all} judgment:” where the \textit{all} is prefixed before ‘judgment’ as being the more general term; but not before knowledge as being more special and limited. So here, \textit{all} before “them that believe,” but not before the more restricted term, “the saints.”—Ed.

3 Viz. \(\tau\omega\iota\varsigma\ \mu\nu\ \epsilon\iota\delta\omicron\iota\ \Theta\iota\delta\omicron\), “them that know not God,” namely, \textit{Gentiles}; and \(\tau\omega\iota\varsigma\ \mu\nu\ \upsilon\pi\alpha\kappa\omega\omicron\omicron\omicron\omicron\omicron\omicron\omicron\), “them that obey not, namely, \textit{the Jews} who refused to believe, though the Gospel was preached to them.—Ed.
When He shall come [not with ἐπιστεύον, was believed or accounted faithful].

11. Ἐν ἰ, for which object) We strive for this in prayer.—ἀξιώσων, would make you worthy) There is no dignity in us before we are called, 2 Tim. i. 9. It is not until afterwards conferred upon us in that way, which is presently described.—ὁ Θεὸς ἡμῶν) our God, whom we serve.—εὐδοκιάν, good pleasure) on the part of God.—πίστεως, of faith) on your part.

12. τὸ ὄνομα, the name) We confer nothing on the Lord, whereas the Lord really confers upon us salvation; and hence His name is glorified in us; and we ourselves moreover in Him.—χάρις, grace) with this grace in view, he mentioned ἀγαθοσύνης, of goodness, ver. 11.

CHAPTER II.

1. Ἐπαυγάσωμεν, we beseech) There are five divisions of the epistle, of which the principal one begins here.

I. THE INSCRIPTION, i. 1, 2.

II. THANKSGIVING FOR THE THESSALONIANS, 3, 4.

With prayer, 11, 12.

III. THE DOCTRINE CONCERNING THE MAN OF SIN, who is to come before Christ, ii. 1, 2, 3, 4.

Whence he comforts the saints against that calamity, 9, 10, 13, 14.

With the addition of exhortation and prayer, 15, 16, 17.

IV. AN EXHORTATION TO PRAYER, accompanied also with a prayer for them, iii. 1, 2.

And an exhortation to reduce to order the brethren who are walking disorderly, with a prayer also for them subjoined, 6, 7, 16.

V. CONCLUSION, 17, 18.
—\(\nu\tau\varepsilon\rho\) with respect to [not by, as Engl. Vers.]. The particle is intended for clearly indicating the subject in hand, not for adjudication; although the subject under discussion ought in itself to rouse the Thessalonians: comp. \(\nu\tau\varepsilon\rho\), 2 Cor. v. 20.\(^1\)—\(\varepsilon\pi\tau\omicron\omega\nu\-\alpha\gamma\omicron\nu\gamma\varepsilon\zeta\), (final) gathering together) which will take place at the time of the coming of Jesus: care must be taken lest any falls away. Believers are already gathered in to the Lord; but that gathering together then at last will be the complete and crowning one. This is the force of the double compound when it is broken into its component parts: comp. Heb. x. 25, note.

2. \(\Sigma\alpha\lambda\nu\varepsilon\upsilon\theta\varepsilon\nu\nu\alpha\nu\zeta\)\(^2\), be moved) in mind.—\(\theta\rho\omicron\varepsilon\iota\omicron\sigma\delta\alpha\iota\alpha\iota, be troubled) in your affections or emotions. That readily occurs in the case of those who are too eager to know future events.—\(\pi\nu\epsilon\mu\mu\rho\alpha\zeta\) \(\pi\nu\epsilon\mu\mu\alpha\), a prophesying spirit.—\(\lambda\omicron\gamma\omicron\upsilon\), \(\iota\pi\iota\pi\omicron\nu\gamma\zeta\), word—letter) \(v.
\)

15.—\(\omega\zeta\ \dot\iota\ \iota\mu\omega\nu\) as coming through us. This was the ground on which the Thessalonians might be moved. A genuine epistle of Paul might indeed be wrongly explained; but there might also be fraudulently imposed on them a letter written by another person; ch. iii. 17.—\(\omega\zeta\ \dot\iota\ \iota\nu\iota\sigma\tau\iota\nu\kappa\nu\nu, as if it were immediately at hand\) This word signifies to be exceedingly near; for \(\iota\nu\iota\sigma\tau\iota\nu\) means present. It is therefore declared that the day of Christ is not so immediately near. The epistles to the Thessalonians are the oldest of the apostolic epistles. Hence it is evident that the apostles, in speaking of the nearness of the day of Christ, were not in error, but spoke with full knowledge.—\(\tau\omicron\nu\ \chi\rho\iota\sigma\tau\omicron\nu, of Christ\) to Whom Antichrist is opposed, in a sense of the word long used in the Church.\(^3\)

3. \(\Kappa\alpha\tau\alpha\ \mu\eta\delta\epsilon\nu\a\ \tau\rho\omicron\omicron\nu, by no means\) He indicates three means in which they might be deceived, ver. 2.—\(\dot\omicron\tau\iota, because\) Supply from what goes before, the negative particle with the substantive verb, it does not come to pass (that day shall not come), unless, etc. But this ellipsis shows \(\epsilon\upsi\omicron\lambda\acute{\alpha}\beta\omicron\upsilon\alpha\), pious, reverent caution.

\(^1\) “We are ambassadors for Christ,” i.e. with respect to Him. He and His Gospel are the foundation of our mission.—Ed.

\(^2\) Literally, tossed, agitated as persons on the sea, \(\sigma\alpha\lambda\omicron\zeta\).—Ed.

\(^3\) The Germ. Vers., however, prefers the reading \(\Kappa\nu\pi\omicron\nu\), following the margin of both Ed.—E. B. ABD(\(\Lambda\)) corrected, Gfy Vulg., Orig. 1,668\(b\), read \(\Kappa\nu\pi\omicron\nu\). Rec. Text, without good authority, \(\chi\rho\iota\sigma\tau\omicron\nu\).—Ed.
He is ἑὐλαμπρός, reverently cautious, who comprehends well, and receives in a right spirit, the matter set before him, not with an unseemly and foolhardy rashness, sachte, scheu, etc. Ἐὐλαμπρός is shown in the fact, that Paul does not expressly say: The day of Christ does not come, unless, etc. He speaks mildly (moderately); he abstains from words to which the lover of the coming of Christ would not willingly listen.—ὅταν μὴ, unless) What we read in ver. 3–8 demands a fuller consideration. And, first, we shall look closely into this paragraph by itself; then we shall compare the Apocalypse with it. The former aspect of it comprehends something like the following positions:—

I. The object of Paul is to admonish the Thessalonians not to think the day of Christ nearer than it really is.—The expectation of future events, which is supposed to rest upon Divine testimony, and which after all is discovered in the end to be false, occasions great offence (raises a great stumbling-block in the way of religion). Such an expectation of the day of Christ might occasion very great offence: wherefore Paul anxiously obviates it. The Thessalonians had been prepared to receive the Lord with joy, ch. i. 11; 1 Thess. i. 10; and indeed a desire of that sort presupposes hope and faith; but yet this very desire may be out of due order. It is therefore reduced to order.

II. Paul especially teaches, that some great evil will first come.—Paul does not enumerate all the events which were to intervene between that age and the day of Christ; but he points out a certain one thing, especially remarkable, the explicit declaration of which was even already at that time seasonable and salutary to the Thessalonians. He therefore describes the apostasy, the Man of Sin, etc.

III. Not only does the apostle point out the evil, but also the check upon it.—He who hindereth or checketh, ἵππως ἐπεφύλαξεν, is made mention of; the person who checks or holds back the Man of Sin. That check is in some measure prior to the evil itself, and therefore the announcement of it appertains much (in a great degree) to the design of the apostle, which is, that the time may be defined, though with a proper latitude, when the adversary is to be revealed.

IV. The evil extends itself from the times of Paul, even up to
the appearance of the coming of Jesus Christ.—That evil is not only most widely extended, ver. 4, 10, 12, but also very long continued; and although it rises up by various degrees, yet it is also continuous from its first beginnings (staminibus, threads in weaving the web) even to its end. Now already, says the apostle, the mystery of iniquity is working. It already wrought in the time of the apostles, but more after their death, most of all after the death of the men who were the contemporaries and immediate successors of the apostles (i.e. the apostolic fathers). They do not arrive at the best and wisest conclusion, who entertain the opinion, that the ideal and rule of the Church lie in the ancient practice (the antiquity) of some of the earliest ages, rather than in the truth itself, seeing that those ages merely rebuke the greater declension of posterity [and do not, by the fact of their antiquity, establish their own complete coincidence with the truth].

V. There was also a check in the time of Paul, and that check then, and not till then, ceases to exist in the way, when the evil breaks out in all its force.—He who now holdeth (the evil) back ["letteth," Old Engl.], says Paul, until he be taken out of the way. Hence it is evident, that the restraining check was not the preaching of the Gospel, either universal or apostolical. The check remained even after the time of the apostles, who finished their course long before the check ceased to act as a check; but the preaching of the Gospel is never wholly taken from among men ["out of the way"].

VI. The evil is described first in the abstract, then in the concrete.—The mystery of iniquity is said to be now already working; but after an interval, that Iniquitous one (Wicked) himself shall be revealed. The event turned out corresponding with this order. Not dissimilar is the fact, that in ver. 3, previously, the appellation given is first apostasy, then the Man of Sin. In preaching of Christ, it was said first, in the abstract, the kingdom of heaven is at hand; then Christ Himself, with His glory, was more openly manifested. So, on the opposite side, the testimony is similarly framed concerning [the coming] evil. The

1 ὁ ἀνωμαίος, ver. 8, the embodiment and incarnation of the previous ἄνωμα. —En.
vicious humour is drawn together, and breaks out at length in one abscess.

VII. The apostasy and the mystery of iniquity are a great evil.

—The description of the evil in the abstract and concrete has different parts, and these mutually explain each other. Apostasy is a falling away from the faith, and is clearly described, 1 Tim. iv. 1. This apostasy is not determined in its extent by any particular place;—as widely as the faith extended, so widely, for the most part, does the apostasy extend;—yet it prevailed in the greatest degree among the Jews. There is also the apostasy of those to whom faith had been offered, although they did not receive it. Some of those who had received it 'drew back ['"departing from the living God"]: comp. Heb. iii. 12. The people is treated as equivalent to one man, whether regard is had to the Divine grace, which offers itself, or to man's refusal of it, under whatever circumstances. It was apostasy in the people who refused to enter into the promised land, LXX. Num. xiv. 31. The bitterness of the Jews was excessive, especially at Thessalonica, Acts xvii. 5, 11, 13; and Judaism at Rome occasioned great damage to Christianity. In like manner, iniquity, the mystery of which was then already working, is not iniquity of any kind whatever, although it be manifold, Matt. xxiv. 12, but that from which the Iniquitous one ("Wicked:" αὖνομος) himself is denominated, ver. 8, with which comp. ver. 3, 4. The mystery of this iniquity was then already working (comp. Deut. xxxi. 21, 27), and was so concealed, that it crept in among men almost without themselves being conscious of it, and went on increasing for many ages. But even yet it is working, until the working of Satan shall bring forth the Iniquitous one himself ("that wicked"): ver. 9. Judaism, infecting Christianity, is the fuel; the mystery of iniquity is the spark.

VIII. The Iniquitous one ('Wicked') himself is the greatest evil.

—He is the Man of Sin, the son of perdition, opposed to and exalted above all that is called God, or that is worshipped; so that he sits himself as God in the temple of God, and declares himself to be God (a god). He is the very Iniquitous ('Wicked') one,

1 Perhaps the italicised resiliunt of Beng. refers to the ἐπιστειληται and ἐπιστειληθη of Heb. x. 38, 39, which see; also Psalm lxxviii. 57.—Ed.
whose coming is according to the working of Satan, etc. These points we shall afterwards consider one by one.

IX. The check is used indifferently in the masculine and neuter gender [ὁ κατίχων and τὸ κατίχων]: unless the neuter be put first in the text for this purpose, namely, in order that ὁ κατίχων, He who withholdeth back (‘letteth,’ viz. the evil), may be afterwards opposed to the adversary, who is described in the singular [ver. 8].—HE WHO NOW HOLDETH BACK (‘letteth’), says he, will cease to be in the way (to be among men); and a little before, Now ye know that which withholdeth (holds back), so as that he may be revealed in His time [and not sooner; but for τὸ κατίχων, he would be revealed sooner than the proper time].

X. That check, whatever it is, does not restrain the apostasy and the mystery of iniquity—but the Man of Sin himself, that iniquitous, or wicked one.—The mystery of iniquity, and he who withholdeth back (‘letteth’), fall upon one and the same time [are coincident in time]; but, when he who withholdeth back, and that which withholdeth back (‘withholdeth’), have ceased to be in the way, then the Iniquitous one (Wicked) is revealed.

XI. At length out of the apostasy arises the Man of Sin; moreover, the political power of Rome, as a check, holds this very person back.—We clearly see, from the mutual comparison of the evil and the check upon it, and of the qualities of each, what both are. That Iniquitous one (‘Wicked’), besides marks of falsehood, has also a certain degree of majesty, set off under a spiritual disguise, as if he were a god. The civil authority acts as a check upon him; and this authority was assuredly in the hands of the Romans in the time of Paul, and comprehended Jerusalem, Rome, and Corinth, from which he was writing, as also Thessalonica, to which he was writing, etc.

XII. The date of this epistle in no small degree helps the interpretation.—It was written in the time of Claudius; comp. Acts xviii. 2, 5, with 1 Thess. iii. 1, 6: and this very circumstance utterly refutes Grotius’ attempt to interpret the prophecy of Paul concerning Caligula. The ancients were of opinion, that Claudius himself was absolutely this check; for from this circumstance, as it appears, it came to pass, that they considered Nero, the successor of Claudius, to be the Man of Sin; and when the wickedness of Nero, how furious soever it might be, had
not, however, filled up that measure, they accounted Domitian, and the other emperors of a similar character, as a kind of complement to make up the full measure of the evil. They certainly did not by this interpretation exhaust the prophecy; but yet they attained to some part of the truth, namely, that something connected with Rome is here intended, whatever might be the mode of its exhibition.

Let us go a little closer. The check is something with which the Thessalonians were unacquainted when Paul had been with them not long before; and 'now,' when the same apostle wrote these things, they 'knew' it, from the fact of the beginnings of the events corresponding [to his words] more than many, a little before, would have thought. This is evident from the antithesis between the fifth and sixth verses. The epistle was written about the eighth year of Claudius, 48 of the Dion. æra, as we show in Ordo temporum, p. 278. At that period Claudius had expelled from Rome the Jews, whether believers or unbelievers, and this because the latter were constantly raising tumults; and in Judæa itself, too, Cumanus was grievously oppressing them. Therefore, in the provinces, the prefects and procurators, in Italy and at Rome the Emperor himself, was holding back the evil. It is a remarkable proof of this fact, that the Jews did not kill James until after the death of Festus, and before the arrival of Albinus. Whatever they did on that occasion, they would willingly have done on other occasions against Christ, but could not for the Romans. So Gallio held them back at Corinth, Claudius Lysias at Jerusalem, Acts xviii. 14, 21, 32. In the time of Paul, the Roman power certainly held back the evil; not immediately (directly): therefore it must have been mediately (indirectly). Moreover, the instrumentality or medium of holding it back was severity towards the Jews, who would have proceeded farther, if they had been permitted by the Romans. I shall willingly listen to an easier and simpler (I should be glad to hear a more ready and probable) interpretation.

XIII. When the check ceased to be in the way, that Iniquitous one ['Wicked'] is revealed.—This position agrees with the fifth, and yet it also differs from it. The former marks the long continuance of the check; the latter, the time of revealing the
Iniquitous one ['Wicked']. The coming of the Iniquitous one ['Wicked'] is according to the working of Satan in all power, and signs, and lying wonders, etc. This coming has not yet taken place, although its preludes are for a long time not wanting; therefore the check still exists. And it is evident from this most powerful argument, that the political power in the hands of the Romans is the check. For no other check, so powerful and so long-continued, will anywhere be found. This check, however, did not restrain the working of Satan, but the setting up of the dominion of the Iniquitous one ['Wicked']; and when it is removed, Satan lends his aid to the Iniquitous one ['Wicked'].

We shall now take the assistance of the Apocalypse.

XIV. That Iniquitous one ['Wicked'] is the beast ascending out of the bottomless pit.—So long and so continuous is the evil described by Paul, § iv., that it cannot but fall in at some period with the times of the apocalyptic beast; and the resemblance between the Iniquitous one ['Wicked'] and the beast is so great, the power so widely spread and so exalted, that they can only be one subject [they must be one and the same person or existence]. The Iniquitous one ['Wicked'] will not finally perish [his destruction will be deferred] until after the destruction of the beast; for in that battle, which is described in Rev. xix., the Lord’s enemies are so completely destroyed, that the calamity described by Paul cannot be extended to a period farther on. Moreover also the Iniquitous one ['Wicked'] will not perish previously [before the destruction of the beast, etc., in Rev. xix.]: for he remains even till the appearing of the coming of the Lord, [2 Thess. ii. 8.]

XV. Therefore the whole evil described by Paul is strictly and intimately connected with the Roman empire.—What tie of relationship the apostasy and the Man of Sin himself had with the city Rome, could not be known by the Thessalonians, unless Paul taught them it face to face. The Apocalypse and the event teach us, and will teach posterity more and more fully. We then, according to our present ability, will institute a comparison.

XVI. That Iniquitous one ['Wicked'] is yet to come.—It is one and the same beast which ascends first from the sea, then
from the bottomless pit. That beast has very much to do with the woman, who is Babylon, Rome. Sometimes it carries the woman, at length it destroys her with the assistance of the ten horns [Rev. xvii. 16]. The beast out of the sea is the papacy of Hildebrand; but the beast from the bottomless pit, excepting the succession in the papacy (which does not take away the ancient tradition concerning the rise of Antichrist from the Jews, but leaves it in its own place [just as it finds it]), will have a quite new and singular character of wickedness, on account of which he is called the Man of Sin, etc. All these observations are demonstrated in my German and Latin interpretation of the Apocalypse. Antichrist, or the Man of Sin, as being about to come in the nineteenth century, could not be retarded by the Roman power of the first and following centuries, on which comp. Rev. viii. ix. Therefore the Roman Emperor will be among the ten kings; and when he, with the nine others, shall give his power to the beast, he will be taken out of the way, and will give place to the Man of Sin. The Roman power is the check even up to the time of the rising of the Iniquitous one ['Wicked'], who, after he has arisen, makes the whore desolate, with the assistance of the ten horns.

XVII. Rome is, notwithstanding, the channel in which the apostasy and the mystery of iniquity have flowed for many ages. —Claudius did not long exclude the Jews, and along with them the Christians, from Rome; a short time after, they returned, and with the good the evil also obtained abundant opportunity of being increased. The two parts of the evil are, the apostasy ['falling away'], and the mystery of iniquity. Apostasy from the faith, and ἐκκλησία or divisions, which lead men to forsake the doctrine of the apostles, are very closely connected; and the latter already at that time were arising at Rome on the part of some, who were under the influence of Satan; Rom. xvi. 17, with which comp. ver. 20. Moreover, apostasy from the faith, bringing in doctrines concerning the worship of intermediate divinities (intercessors),¹ concerning the avoiding of marriage under pretence of spiritual perfection, and abstinence from meats, only indeed some kinds of meat, 1 Tim. iv. 1, 3,

¹ Alluding to the "doctrines of ἔκκλησια," 1 Tim. iv. 1, not 'devils,' as Engl. Vers.; but inferior divinities, genii, etc.—Ed.
is peculiarly applicable to Rome, although it was long untainted by other heresies. The iniquity [ἀμαρία, ver. 7] chiefly consisted in the most deadly sin of pride, ver. 3, 4. The beginning of man’s pride was his apostatizing from God; since his heart withdrew itself from Him who made him. For pride is the beginning of all sin.  

Sir. x. 14, 15. The seeds and commencing fibres lay concealed in the elevation of human authority, in Petrism [“I am of Cephas”]; 1 Cor. i. 12, note. Hence by degrees arose the primacy of the Bishop of Rome, and the whole system of the papacy.

XXVIII. Also, now and then, the Pope very closely approaches the characteristics of the Man of Sin himself.—The Pope is in some respects the Man of Sin, while he eagerly promotes the transgression of the Divine law and the Divine commandments, and greatly impedes the observance of them, but defends with the utmost severity his own decrees: he is the son of perdition, in that (whilst) he has plunged innumerable souls into destruction, and has delivered to death immense multitudes of men either devoted to himself or in any way resisting him: he is opposed [ver. 4] to the majesty of Cæsar, formerly his master, and is exalted above all that is called God or worshipped, by the fact of his claiming as his right the highest authority, the highest worship, by his commanding angels, and subjecting the Emperor to himself. It is not merely once that the paroxysm of pontifical pride has broken out to such degree, that he called, or permitted himself to be called, god or vice-god [vicegerent of God]; and the solemn titles, Most Holy Lord (for godhead and holiness are synonymous in the language of Scripture), and, Most Blessed Father, have the same meaning: comp. Matt. xix. 17. Sometimes the Pope, as if he were the divine image[2] [or pageant representing God], is placed with his chair [comp.

1 The Wisdom of Sirach, x. 12, 13; Ἀρχὴ ὑπερηφανίας, ἀνθρώπου ἀνοτα-μίνων ἀπὸ Κυρίου, καὶ ἀπὸ τοῦ ποιημαντος αὐτοῦ ἀνάστη ἡ καρδία αὐτοῦ. Ὄτι ἀρχὴ ὑπερηφανίας ἀμαρία.—Ed.

2 The Latin word is ferculum, one of whose meanings is, “bearing in the hands the images of the gods.” Cæsar had a ferculum decreed to him, which implies, that his statue was to receive the same honour as those of the gods. If I understand this passage aright, it means, that the Pope, as the earthly image or representative of God, was to be placed on the altar of God, to receive the same honour as God.—Transl.
sitteth, ver. 4] upon the altar [comp. in the temple, ver. 4], by princes acting as bearers. Their due praise remains undiminished to the first bishops of Rome; but yet in the progress of time, by gradual advances in spiritual and civil authority, according to the order in the text, the lineaments are to be seen of that form which will put itself forth before the world as palpably as possible in that Iniquitous one ['Wicked'] in its own time.

XIX. First he who withholdeth, next that which withholdeth, ceases to be in the way.—We have mentioned this circumstance already, § ix.: but here it comes to be repeated more strictly. He who withholdeth, is he who hath Rome under his sway; that is, heathen, or Christian emperors at Rome, or Constantinople; the kings of the Goths, and Lombards; again the Carolingian and German emperors, from whom comes the wound of the sword, Rev. xiii. This is He that withholdeth, going far into the middle of the times of the beast that arose out of the sea. Those princes so held back the papacy, as even notwithstanding to give it help; they so helped it, as notwithstanding to hold it back also. In the last time that which withholdeth is the power of Rome itself, when the beast carries the woman, and itself is not [Rev. xvii. 8]. When that shall be removed out of the way, the Iniquitous one ['Wicked'] will be revealed.

XX. The Iniquitous one ['Wicked'] is revealed, when he begins to act with open wickedness.—Revelation is opposed to mystery, and the former is thrice mentioned, ver. 3, 6, 8. Therefore that is not called 'revelation' by which the Iniquitous one ['Wicked'] is convicted through the testimony of the truth; but that by which he himself, after the check is removed, acts with open wickedness, although few perceive (see through) the wickedness.

XXI. The appearance of the coming of Jesus Christ, by which the Iniquitous one ['Wicked'] will be destroyed, will precede the actual coming itself, and the last day.—This appearance, with the destruction of the beast, or the Iniquitous one ['Wicked'], is described, Rev. xix. 11, etc.: where these two, the beast and the false prophet, are cast alive into the lake of fire, that burns with brimstone; moreover the kings of the earth and their armies are slain, ver. 20, 21. Lastly, the captivity of Satan and the kingdom of the saints follow. For the Apocalypse clearly interposes
a thousand years between the destruction of the beast and the last day. But how will these years be reconciled with the language of Paul? Ans. Paul, looking back (referring here) to Daniel, as we shall afterwards see, at the same time implies those things, which are marked by the same prophet as about to happen between the destruction of the little horn and the end of the world, vii. 7, 9, 14, 22, 26, 27. Many things long prior to the destruction of the beast, as well as also the entrance of Jesus Christ through suffering into glory, are connected with His coming in the clouds; Matt. xxvi. 64; John xxi. 22, notes. Therefore the same coming might be connected with the destruction of the adversary, which is a matter of very great importance between the two comings of Christ. And as the end of the world admitted of being (was able to be) connected with the destruction of Jerusalem, because the revelation of the intermediate events was not yet mature; so Paul might connect the coming of Christ with the destruction of the adversary, because [the revelation of] the thousand years were reserved for (against the time of giving) the Apocalypse, which much more clearly explains these points, so that the prophecy of Daniel itself may obtain light from the Apocalypse subsequently given. However, Paul appropriately [skilfully] terms it, the appearance of the coming, not the coming itself. It was not yet the time for more special information, and yet the Spirit of truth dictated those words to Paul, that they might exactly agree with the very things, which were afterwards to be more particularly revealed. The prophecy proceeds gradually. The Apocalypse speaks more explicitly than Paul; and Paul in this passage speaks more explicitly than the Lord Himself, before He was glorified; Matt. xxiv. 29: where see the notes. Moreover we ought to interpret the more ancient and more involved expressions by such as are most recent and most distinct, and not abuse the former for the purpose of weakening and eluding the latter. Nay, even in actual fact the destruction of the adversary coheres (is connected) with the coming of Christ; for there are two things especially illustrious in the glory of Christ, namely, that He is the Son of God, and that He is coming to judgment. Concerning each of these the Scripture has a similar mode of speaking, which we should carefully observe. It alleges the
generation of the Son as a thing then present [then vividly realized], as often soever as anything very worthy of the only-begotten of the Father occurs; Acts xiii. 33, note. And thus it also represents [vividly presents to us] the glorious coming under the aspect of the judgments, which are altogether worthy of the Judge of the living and the dead; comp. Rom. ii. 16, note. The beast and the false prophet are first of all cast into the lake of fire at the appearance of the coming of the Lord Jesus; and when He actually comes, all who are not found written in the book of life are cast into the lake of fire. The first judgment is a prelude and altogether peculiar specimen of the second judgment; nay, it is in reality one and the same judgment, only separated by time, and out of the whole period [Rev. viii. 2—xi. 15], falling under that portion which is marked now by the trumpet of the seventh angel.

The principal points of the subject-matter have been, I think, cleared up; and we shall now proceed to illustrate what remains, viz. the phrases or particular expressions.—αὐτοστασία, the apostasy [falling away]) The Greek article is frequent in this paragraph, ἡ αὐτοστασία—ὁ ἄνωμος, and it is to be referred (ascribed) either to what Paul had previously said, or to the prophecies of the Old Testament.—ὁ ἄνθρωπος τῆς ἁμαρτίας, the Man of Sin) who is the greatest enemy of true righteousness. Paul so describes him, as to allude by way of contrast to Jesus Christ, and especially to the passage, Zech. ix. 9, 10: for the King of Zion is, 1) Righteous; 2) Full of salvation; 3) Meek, and riding on an ass: in short, He is the author of peace. But His enemy is, 1) The Man of Sin; 2) The son of perdition; 3) He opposes and exalts himself: in short, he is the Iniquitous one [Wicked]. For where justice and equity [as opposed to the Iniquitous one: nefarius, fas] flourish, peace flourishes. The whole benefit derived from Christ is indicated by peace. But the Iniquitous one [Wicked] occasions all misery and calamity. The law is holy and just and good; the ἄνωμος, on the other hand, is profane and unjust and evil. Moreover, what Paul principally declares elsewhere concerning Jesus, he declares the exact reverse concerning the enemy, ascribing to him revelation and mystery, coming signs, etc.—ὁ υἱὸς τῆς αὐτοστασίας, that son of perdition) who will both consign as many as possible headlong
to destruction, and will himself go away to the deepest perdition, Rev. xvii. 8, 11.

4. 'Ο ἀντιπήμονος, x.r.x., who opposeth, etc.) The two preceding names correspond by direct antithesis to the name of Jesus. What follows correspond by antithesis to the majesty of Christ. So Dan. xi. 36, et seqq.: Καὶ ὑψωθήσεται καὶ μεγαλυνήσεται ο βασιλεύς ἵνα τὰντα θεῖν καὶ ἵνα τὸν θεόν τῶν θεῶν, καὶ λαλήσῃ ὑπήργυξ, And the king shall be exalted and be magnified above every god, and against the God of gods, and shall speak high-swelling words. This then is what Paul means to say: The day of Christ does not come, unless the prediction of Daniel given in these words concerning Antiochus be so fulfilled (in the Man of Sin), that it shall even be more applicable to the Man of Sin, who corresponds to Antiochus, and is worse than he; comp. on Rev. xiii. 1, Thes. vii. § Non momentanea, etc., “It was not by an instantaneous transformation that the Pope passed,” etc., at the end. These two words, (ὁ) ἀντιπήμονος καὶ ὑπεραιρήμονος [“who opposeth and exalteth himself”], stand under the one article: for it is for this reason he opposes himself, in order that he may exalt himself. He exalts himself in heart, tongue, style, and deeds, by himself and by his adherents.—ἐϊ ἵνα τὰντα λεγόμενον θεῖν ἡ σέβασμα, above all that is called god or is worshipped) Angels are wont to be (sometimes) called gods, as are also men who possess great authority, 1 Cor. viii. 5. Above every such god, the Iniquitous one [Wicked] will exalt himself: σέβασμα is, that which is worshipped; and the Roman Emperor is distinguished by the peculiar title, ὁ Σεβαστός, Augustus, Acts xxv. 21. Therefore the majesty and power of Cesar, which are most conspicuous at Rome, constitute the principal σέβασμα, object of worship, on the earth. Now the Iniquitous one [Wicked] exalts himself so, as that he not only arrogates to himself greater power and worship than any one who is called god or is worshipped possesses, but also so as that every one who is called god or is worshipped is forced to be subject to him, i.e. on the earth, or is feigned to be so, so far as the inhabitants of heaven are concerned. Clement VI., in his Bull concerning the jubilee, commanded the angels of paradise to introduce the souls of those that died on their journey, being entirely set free from purgatory, into the glory of paradise. —ὅτι, x.r.x., so that, etc.) Comprehending the spiritual and
civil power, and in both cases the highest degree of power.—ςις τὸν ναὸν τοῦ Θεοῦ, in the temple of God) in that temple of God which is mentioned, Rev. xi. 1. For in ver. 7 of that passage this adversary is the subject of discussion.—καθίσαι, sitteth) by virtue of his authority.—ἀποδείκνυτα Ἰωνίν, declaring himself ["showing himself"]) ἀποδείκνυμι, to mark out, to designate, to declare. Herodian uses more than once the phrase, ἀποδείξεις καίσαρα, to name, or declare the Caesars.—ὅτι ἦστι Θεὸς, that he is God) The strong asseveration of the Iniquitous one [‘Wicked’] concerning himself is here expressed. He will not say, that he is very God, the Creator of heaven and earth, but still, that he is a god superior to any other that is called god.

5. Οὐ μνημονεύεστε; do ye not remember?) The apostle intimates, that he neither contradicts himself, nor helps out his former statement by some sort of new declaration, as men under the influence of a fond imagination (conjecturers) are wont to do after being the cause of offence: that he had not said, the day of the Lord was near in such a sense, as that other important great events would not occur in the meantime.—ἔτι, yet) The Antithesis is νῦν, now, ver. 6.—πρὸς ὑμᾶς, with you) In the present day Judaism greatly prevails at Thessalonica, and at the proper time the opportunity will be given of observing whether the Iniquitous one [‘Wicked’] is to have a great party, especially in that city. Some even of the tribes [φυλῶν; not as Engl. Vers. kindreds] of Israel, before the death and resurrection of the two witnesses, will stand by the beast, Rev. xi. 9, and after the ascension of the witnesses into heaven, and the earthquake, will repent. In my opinion, it may happen, that a concealed Jew may become Pope; comp. Thes. xvi., on ver. 3 above. I do not assert this positively.—ἐλέγων ὑμῖν, I told you) So, ver. 15, ye have been taught.

6. Τὸ κατέχον, that which withholdeth, holdeth back) Some interpret it of one obtaining authority; but it κατέχον is not thus

1 For the marg. of both Ed., as well as the Germ. Vers., intimate that the words ὡς θεὸν before καθίσαι should not be considered as a various reading, but should be retained.—E. B.

ABD(Δ) corrected, f Vulg.; Orig. 1,424d, 669α, Iren. Memph. and Theb. Versions, omit ὡς θεὸν; Rec. Text reads ὡς θεὸν, with Syr. and later Syr. Versions, and, according to Tisch., with G. But Lachm. quotes Gγ for ἵνα θεὸν.—Ed.
used absolutely, much less τὸ κατέχον: κατέχειν, is to detain, to delay, in LXX., Gen. xxiv. 56, μὴ κατέχεις με, Hinder me not. On κατέχον, εἰς τὸ — — —, coming presently afterwards, depends. If there were not the τὸ κατέχον, the Wicked would be sooner revealed.—οἴδατε, ye know) They knew from the present information given to them in this epistle, and by adding a view of existing events. He speaks safely [with prudent caution], nor was it necessary to say anything more openly.—ἐν τῷ αὐτῶ ἡ καιρῷ, in his proper time) not sooner.

7. τὰρ, for) Hereby is given the reason why he just before spoke of the revelation as still future [ver. 6]. For there is subjoined μυστήριον, the mystery, which is already present. 1 — ἐνεργεῖται, is at work) The verb is in the middle voice (as Rom. vii. 5), with the personification, indicating the most secret conduct of the enemy.—μόνον, only) This word shows, not the short continuance of the person, or power, "who holdeth back" the evil, nor the speedy full realization of the event, but the fact of the person or power who holdeth it back being the one and only check to its development. ἐώς, until, presently after, denotes delay. The subject is, he, who now holdeth back ['letteth']: the predicate is elliptical, holdeth back, or continues to be in the way, till he be taken out of the way or ceases to exist, so that he can nowhere be a hindrance to the Iniquitous one ['Wicked']. The power of him that holdeth back, as a whole, possessed of authority [an authoritative whole], has been successively divided into many parts: and yet the Withholding power or person is but one.

8. τῶτε, then) immediately.—ὁ ἀνωμοσ) This is the last and most weighty appellation, comprehending the force of the preceding ones. That unjust, iniquitous, lawless one, and (by a more nervous term used by Plautus and Nonius, ‘illex’) the outlaw. ὄρις, LXX., ἀσθένης, ungodly, Isa. xi. 4: He shall smite the earth with the word (rod) of His mouth (τοῦ στόματος αὐτοῦ), and with the breath of His lips shall He slay the ungodly (ἐν πνεύ-ματι—ἀνελεῖ ἀσθένης).—ὁν, whom) after having long enough acted

1 Beng. means, The revelation of it is still future; for (γὰρ), though it is in a sense already present and at work, it works now only as a mystery, not as a thing revealed.—Ed.

2 Ἡδὸν, already) It is the one and the same impurity, diffusing itself over many ages.—V. g.
the part of a man of violence.—ό Κυρίος,1 the Lord) the Lord of lords, Rev. xix. 16.—το τού στόματι σου, by the breath [or rather, the Spirit] of His mouth) There also proceeds out of this mouth a sword (σφόνια), 1 Cor. ver. 15, 21.—τῆς ἐπιφάνειας τῆς παρουσίας αὐτοῦ, with the appearance of His mouth) There also proceeds out of His mouth a sword (σφόνια), 1 Cor. ver. 15, 21. There also proceeds out of this mouth a sword (σφόνια), 1 Cor. ver. 15, 21. 

9. οὗ, of whom) viz. the Iniquitous one [Wicked]. Paul now subjoins a more lengthened description of the calamity, with the design that in the way of contrast he may console the Thessalonians; ver. 13.—τοῦ Σατανᾶ, of Satan) As Christ is related to God, so on the contrary is Antichrist to Satan, standing midway between Satan and lost men.—καὶ σημείως, and signs) These signs will be shown by the false prophet, who serves the interest of the beast, and that too even before the ascent of the beast from the bottomless pit, Rev. xiii. 13.

10. Τῆς ἀλήθείας, of the truth) which is in Christ Jesus.—οἵν τοῖς αἰδεύσασθε, they did not receive) The Jews were mostly chargeable with this conduct, John v. 43; and that Iniquitous one [Wicked] will be particularly hurtful to the Jews. The remarks, which we a little before threw out concerning the Jews here and there in the positions laid down, refer to this point.

11. πλάνης, of error) [Engl. Vers. ἐρρίμαν πλάνης, strong delusion,) which is in Antichrist.

12. πάντες, all) That error then is to exhibit extensive, long-continued, and violent prevalence.

1 The 2d Ed. prefers the fuller reading ὁ Κυρίος Ἰησοῦς; and the Germ. Vers. follows it.—E. B.

Tisch., with B (judging from silence), Rec. Text, Orig. 1,668d, reads ὁ Κύριος. But Lachm. better, with AD(Δ) corrected, Gfg Vulg., Orig. 4,321b, Iren. 182, 323, Hilary, reads ὁ Κύριος Ἰησοῦς. Orig. 1,424ε has Κύριος ὁ Θεός.—ED.

2 Εἰς το, that) Endeavour therefore with all your might to believe the truth.—V. g.
13. Ημεῖς δὲ, but we) Comfort after the prediction of mournful events. So 2 Tim. ii. 19. It may be said, What need was there of comfort at that time to the Thessalonians? Ans. The mystery of iniquity was even then in operation; and instruction may be equally derived from the distant future, as from the remote past, 1 Cor. x. 1, et seqq.—διέσωκαν, we are bound) ch. i. 3.—ὑπὸ Κυρίου, by the Lord) Christ.—αἰλέτο—ἀπ' ἀρχῆς) He does not say ἀνείληξα, but in this one place, and on this subject, he uses αἰλέτο. That effect was produced by the success of evangelical calling; and yet there is added, from the beginning, i.e. from eternity, comp. 1 John i. 1, because believers are fortified and claimed as such by the eternal decree, Eph. i. 4, in opposition to those who worship the Man of Sin, Rev. xiii. 8. Comp. Deut. vii. 7, x. 15, προείλετο Κύριος ὑμᾶς καὶ ἀνείληξεν, the Lord preferred and chose you, etc. Ibid. xxvi. 18, ημᾶς, has avouched (αιλέτο, has taken to Himself) thee this day to be His peculiar (περιούσιον) people. The decree is truly from eternity, as truly as the generation of the Son of God is from eternity: yet the decree is one thing, the generation is another.1—ἐν ἀγιασμῷ πνεύματος, in sanctification of the Spirit) The Holy Spirit sanctifies us, and sanctification is the test of election, 1 Pet. i. 2.

14. Εἰς ὅ, Whereunto) The phrase, to salvation, is hereby explained.—εἰς περιτοίκιον, [to the obtaining, Engl. V.] to the deliverance) εἰς is resumed the second time: supply, namely. There is no περιτοίκιον, or mere deliverance (preservation*), from the shipwreck of the world, but as it is conjoined with glorification, 2 Tim. ii. 10. περιφοβίσαν, in Deut., cited above, is in consonance with this.—τοῦ [Κυρίου] construed with περιτοίκιον [not with δόξας, as Engl. Vers.]

15. ἄρα οὖν, therefore then) The conclusion.—κρατεῖτε, hold) adding nothing, subtracting nothing.—τὰς παραδόσεις, the traditions) I wish that those who are most urgent on the subject of

1 Just as God’s decree and His eternal adoption of believers are distinct things.—Ed.

2 Beng. understands περιτοίκιον of “that which remains when all else perishes.” He translates it conservationis in Eph. i. 14, and distinguishes it from redemption by the blood of Christ. Here liberatio, viz. final deliverance, which is connected with glory, and which is to be the gift of our Lord Jesus.—Ed.
Traditions, had also from this passage held, and would hold, the traditions which Paul has furnished in this chapter. Tradition is a very great benefit. God bestows traditions by means of the messengers of the Gospel. Paul taught many years before he began to write. Tradition is given either by speaking [comp. ver. 5] or by writing.—δι’ ἵστοστασίς, by letter) He had written on this subject, 1 Thess. iv. and v.

16. ὁ Κύριος, the Lord) Refer to this the words, through grace.—ὁ Θεός, God) To this refer the words, who loved; 2 Cor. xiii. 13.—αἰωνίαν, eternal) Nothing then can destroy believers.

17. Παρακαλέω, comfort, console [‘adhortetur; liter. give consoling, comforting exhortation]) This is deduced from who hath given (us) παράκλησις, consolation [ver. 16].—στήριξις, establish) This is deduced from who hath given (us) good hope through grace. —λόγῳ, in word) by παράκλησις, consolation.—τρίγυρον, work) by στήριξις, establishment, 1 Cor. xv. 58.

CHAPTER III.

1. Τρέχω, may run, have free course) quickly; comp. Ps. cxlvii. 15; without impediment [liter. without a drag on the wheels of its course], 2 Tim. ii. 9.—δεξαμεναι, may be glorified) Acts xiii. 48.

2. Ἀτονος, inept [liter. out of place], unreasonable.—ὑπὸ πάντων, does not belong to all) Tapeinosis, i.e. of fear. The Thessalonians, who had believed with great readiness, might easily suppose that all would be equally ready. Paul declares, from his own experience of the very reverse, that it was quite otherwise.—ἡ πίστις, faith) viz. in God through Christ. It is this alone that takes away τὸ ἀτονον καὶ πωνηρόν, what is inept [unreasonable] and wicked.

1 The margin of both Ed. and the Germ. Vers. prefer the reading ἰργυ χαὶ λόγῳ in the inverse order.—E. B.

ABD(Λ)/Vulg. read ἰργυ χαὶ λόγῳ. Gg and Rec. Text read λόγῳ χαὶ ἰργυ.—Ed.

2 Less said, than is to be understood. Append.—Ed.
3. *πιστείς δὲ, but faithful*) After stating a very distressing fact, he immediately subjoins what may serve as a consolation; so ch. ii. 13. In opposition to the unbelief [want of faith on the part] of men, he praises the faithfulness of the Lord. So 2 Tim. ii. 13.—στηριξει υμᾶς, will establish you) although all others may not even receive faith.—ἀπὸ τοῦ τονηστοῦ from the wicked one [Engl. Vers. from evil], from Satan, not merely from wicked men, by whom he assails faith.

4. Ἰν Κύριον, in the Lord) Trust ["Have confidence in"] no man by himself.—παραγεγίλλησεν, we charge or command) for example, that ye pray for us, that ye fortify yourselves. See ver. 1 [2, 3].

5. Κύριον, the Lord) Christ.—εἰς τὴν ἁγάστην τοῦ Θεοῦ, into the love of God) You will thus favour the running (free course) of the word of God, and will not be ἀτομικοί, unreasonable.—εἰς ὑπομονὴν τοῦ Χριστοῦ, to the patience of Christ) It is thus you will endure the hatred of the wicked enemies of Christ. Each must be taken objectively: love towards God, patience shown on account of Christ [But Engl. Vers. patient waiting for Christ].

6. Στιλλέσθαι) This word is properly applied to sailors and travellers, to be bound for some place, or to set out from some place. Hence to avoid; comp. ver. 14. He keeps the Thessalonians in suspense, until at ver. 11 he brings out the matter, at which he was aiming. They seem to have given up labour on account of the near approach of the day of Christ. The admonitions of the first epistle were more gentle; in the second, there is now some degree of complaint, although that complaint regards a slip of that kind which only tempts minds of high (spiritual) attainments.—πάντος, from every) although he may be otherwise walking speciously [with a fair show].—ἀτάξιωσις, disorderly) Therefore the Order of Mendicants is not an order, but a burden [ver. 8, ἰτιβισμήναι] upon the republic, ver. 8. If the Thessalonians had bound themselves by a vow, what would Paul have said?

7. Πῶς) ['how'] in what manner of living?

8. Ἐργαζόμενοι, working) This is construed with ἐγαμμένοι, we ate.—ἰπιβάρησαι, to be a burden to) Whilst waiving (yielding) his right, he expresses what might have been viewed as a matter of
justice (his just claim to maintenance) by a somewhat unfavourable term.

10. "οἵτινες, when) They had already seen the necessity of this commandment among the Thessalonians.—εἰ τις οὖσα ἀθλείος, if any will not) To be unwilling is a fault.—μηδὲ ἐσθεῖτω, let him not eat) An Enthymeme.¹ Supply, But every man eats: therefore let every man labour. Paul does not mean, that such a man should have his food immediately withdrawn from him by others; but he proves from the necessity of eating the necessity of labouring, by throwing out this pleasantry, let such a one show himself as an angel.² There is a similar Enthymeme at 1 Cor. xi. 6.³

11. Ἀλλὰ, but) From a state of idleness, the disposition of men is naturally prone to pass to the indulgence of curiosity. For nature always seeks something to do.⁴—περιμεχραζομένως, busy-bodies [curiously-inquisitive]) Opposed to doing one’s own business,⁵ 1 Thess. iv. 11.

12. Μετὰ ἁπνήματι, with quietness) Laying aside curiosity [over-officiousness or inquisitiveness].—ἰαντῶν, their own) not another’s.

13. Κυλοποιοῦντες, doing well) even with the industry of your hands.

14. Λαμα τῆς ἐπιστολῆς τοῦτον σημειοῦσα, note this man by (this) letter) This same epistle is meant; comp. 1 Thess. v. 27, where the article has the same demonstrative meaning: σημειοῦσα, mark, with a note of censure; using this epistle for the sake of admonishing him, and inculcating it upon him. Comp. δελτίι, καὶ ἱγεμόνως εἰς σημεῖον (said of Korah and his company), and they became a sign, Num. xxvi. 10. The signification of the verb παραδειγματίζον is akin to this. It may be done to others either

¹ This is the oratorical Enthymeme, wherein the argument is confirmed from its contrary. The logical Enthymeme is a covert syllogism.—Ed.
² i.e. Let him do without food, as the angels do.—Ed.
³ "If the woman be not covered, let her also be shorn." (But she is not shorn; therefore let her be covered).—Ed.
⁴ And if not doing one’s own business, a man for want of something to do meddles with his neighbour’s business. For “Nature abhors a vacuum.”—Ed.
⁵ The antithesis is conveyed by the very sound of the words in the original, μηδὲ ἤγαζομένως, ἀλλὰ περιμεχραζομένως, doing none of their own business, and yet over-officious in the business of others.—Ed.
⁶ Τὸ λόγῳ ήμῶν, our word) already spoken, ver. 10.—V. g.
2 Thessalonians III. 15–17.

by letters, if they are in a foreign land, or face to face, if present. This diversity of circumstances does not alter the meaning.—

ivy ivripasj that, having seen the judgment of others (respecting him), he may humble himself [be ashamed, Engl. Vers.]. umberland they humbled themselves, 2 Chron. xii. 7.

15. Kai mu, and yet do not) Caution is given us on all sides, lest we fall into extremes.—νουθετήτε, admonish) It is not enough not to keep company with a person: ver. 14; the man ought to know [ought to be made sensible] why it is so done.

16. 'O Kóryos ης εἰρήνης, the Lord of peace) Christ.—ης εἰρήνης, peace) with the brethren.—ιν παντι τρέπων) [“by all means”] in every mode (way) of living, even as to what concerns the doing of work; comp. ch. ii. 3, κατὰ μηδένα τίσων, by no means. Paul uses παντι τρέπων without ιν, Phil. i. 18.

17. ης εἰμὶ χειρι, with my own hand) Therefore the greater part of the epistle had been written by another hand.—σημεῖον, token) We have reason to believe that Paul [with a view to guard against fraud of every kind, ch. ii. 2.—V. g.] distinguished, by a peculiar and inimitable painting (tracing) and formation of the letters, the words of the salutation, grace, etc., ver. 18.—ιν πάση ἐπιστολῇ, in every epistle) He had at that time, therefore, already written more.—οὕτω, so) not otherwise. He hereby meets any doubt.
ON THE

FIRST EPISTLE TO TIMOTHY.

CHAPTER I.

1. 'Απόστολος, an apostle) This title serves to confirm Timothy. Familiarity must be laid aside, where the cause of God is concerned.—κατ' ἑπταγήν, according to the commandment) So Rom. xvi. 26; comp. 1 Cor. i. 1, note.—σωτήρος ἡμῶν, our Saviour) So God the Father is also called, ch. ii. 3, iv. 10; Tit. i. 3, ii. 10, iii. 4; Jude ver. 25; Luke i. 47. The reason [for the Father being so called] is explained, 2 Tim. i. 9.—τῆς ἔλειositos ἡμῶν, who is our Hope) Synonymous with σωτήρος, our Saviour.

2. τιμωβίου, to Timothy) The epistles sent to Timothy, Titus, and Philemon, as being addressed to individuals, have some things which are rather sealed, than explicitly set forth, for example ver. 18. If there were no epistle to Timothy extant, we should have particularly wished that there was one, in order that we might see what Paul would chiefly recommend to Timothy; now, since there are two, we ought the more earnestly to turn them to use.—τέκνῳ, son) Acts xvi. 12.—χάρις, ἔλεος, εἰρήνη, grace, mercy, peace) Paul, when addressing the churches, writes, grace to you and peace. When writing to Timothy, he adds mercy in this passage, and many years after, in 2 Tim. i. 2: comp. Jer. xvi. 5; Gal. vi. 16. Mercy implies grace, as it were, of a more tender kind towards the miserable, and the experience of this divine mercy produces fitness for the Gospel ministry; ver. 13, 16; 2 Cor. iv. 1; 1 Cor. vii. 25: comp. Heb.
ii. 17.–Χριστοῦ Ἰησοῦ, Christ Jesus

Paul often, especially when writing to Timothy, puts the surname Christ before the name Jesus, in respect of [as having a view to] the promises of the Old Testament concerning the Messiah, which were fulfilled in Jesus and were well known to Timothy, 2 Tim. iii. 15.

3. Καθὼς, even as) The Protasis; the Apodosis is at ver. 18. [In the meantime Paul refutes those who taught other doctrine, by the very striking example of his own conversion.—V. g.]

There are three divisions of this epistle:

I. The Inscription, i. 1, 2.

II. The Instruction of Timothy in regard to the holy administration of the church affairs at Ephesus in the absence of Paul: where

1) In general, he commits to him a charge to be delivered to those who erroneously taught the law, the sum of the Gospel being established and confirmed by his own example, ver. 3, 4, 8, 9, 11, 12, 18, 19.

2) In particular,
   1) He prescribes the order of prayer, ch. ii. 1, 2, chiefly to men, ver. 8; moreover to women good works, ver. 9, 10, with modesty, ver. 11, 12.
   2) He enumerates the requisite qualifications of a bishop, iii. 1, 2.
   And also the duties of deacons and women, ver. 8, 9, 11, 12, 13.
   3) He explains what Timothy ought to teach, after he had very weightily set forth the most momentous points, ver. 14–iv. 3; in 4 and 5, also what he ought to avoid, and what he ought to follow, 7, 8, 12, 13:
   Then how he should deal with men and women, v. 1, 2;
   With widows, 3, 4, 9, 10, 11, 12, 16;

1 So the order of Χριστοῦ Ἰησοῦ stands in AD(Δ)Gfy Vulg. But other MSS. of Vulg., Orig. 2,739b, and Rec. Text, read Ἰησοῦ Χριστοῦ.—Ed.
With elders, ver. 17, 18;
With offenders, ver. 20, 21;
With Timothy himself, ver. 22, 23;
With those of whom he is in doubt, ver. 24, 25;
With servants, vi. 1, 2.

4) Those who teach otherwise are reproved, ver. 3, 4, 6, 7; but Timothy is admonished and incited forward, ver. 11, 12, and a charge is given to him, ver. 13, 14; and precepts are prescribed to be enforced upon the rich, ver. 17, 18.

III. The Conclusion.

—προσμείναι, to abide) The same word occurs in Acts xviii. 18. The presence of good men is a restraint upon the wicked. Timothy at Ephesus, Titus at Crete, were not bishops, but were directors of the bishops, and, so to speak, Vicars Apostolic.—μὴ ἐπαρδιδασκαλεῖν, to teach no other doctrine) than that which I have taught. Let them not substitute anything else for it, let them not add [liter. impart by rubbing, 'affricent'] aught to it. Comp. the address of Paul to these same Ephesians, Acts xx. 28, 29, 30. The same word occurs, ch. vi. 3, where those things which are contrary [to wholesome doctrine] are condemned, just as at the beginning of the epistle, the things which are good are commended. Even the things which seem to be only different ("other doctrine"), carry with them something which is positively contrary [to the true doctrine]. They taught the law, in opposition to the Gospel, ver. 7, 11.

4. Μὴ δὲ προσίχειν, nor give heed) in teaching,—μὲνδις καὶ γενεα-
λογίαις, to fables and genealogies) A Hendiadys. Comp. on fables, ch. iv. 7; 2 Tim. iv. 4; Tit. i. 14; on genealogies, ib. ch. iii. 9. And because these two things are joined together, and because those who taught such doctrines boasted of the law, it is evident that the apostle is not speaking of the genealogies of the Jewish families, but of the genealogies of the ἀώνες, against which Irenaeus and Tertullian quote this very passage. Nay, even Paul opposes to them the true consideration of the ἀώνες, ver. 17 [τῷ βασιλεί τῶν αἰῶνων—δόξα εἰς τοὺς αἰῶνας τῶν αἰῶνων, "to the King

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of the aeons (ages)—be glory, throughout the aeons of aeons"]. But if there be any doubt, whether those who taught another doctrine used the word aeons already at that time, the wisdom of God ["the only wise God," ver. 17] should be the more admired, which confutes (by anticipation) words not yet framed; comp. note to Matt. xxvi. 27. γενεαί and αἰῶν are kindred words. The more inquisitive Jews had at that time very much mixed themselves up with the Gentiles. Paul casts no reproach on civil genealogies: he puts fables before this word; a fact quite inconsistent with his meaning the genealogies of families, which were evidently not fabulous. At least Paul would not have cared whether they were true or false. There was on the part of those men a certain degree of boasting, that they can search more deeply than others into the mysteries contained in the law—a circumstance which greatly impeded the power of the Gospel, especially around Ephesus.—ζητήσεις, questions) Questions to be terminated by no decision, nothing at all desirable; pure truth is profitable. Comp. on these, and on "strifes about words," ch. vi. 4; 2 Tim. ii. 14, 23, 24; and presently after, ver. 6, 7; Tit. iii. 9.—οἰκονομίαν Θεοῦ [godly edifying]. Οἰκονομία, in this passage, implies the act, not the state; moreover, the constant act [‘edifying’]. Where time is wasted in useless questions, there the necessary and salutary functions in the house1 of God are neglected.

5. Τό τέλος, the end) to which all things tend. The article denotes the subject. Whoever rightly looks to the end, cannot suffer his energies to be diffused on other things. Paul does not, even to Timothy, write about profound mysteries in particular, in order that he may the rather rebuke the Gentiles; the governor of a church ought to look to the things which are necessary, not to such as are sublime (too high-flown), in discharging the duties of his office.—τῆς παραγγελίας, of the commandment) which you ought to urge upon men at Ephesus, ver. 3, 18.—ἀγάπην, love) The foundation is faith, ver. 4: the end is love, ver. 14; Tit. iii. 15. Controversies are unfavourable to this love.—κακαραξίας, pure) 2 Tim. ii. 22; Tit. i. 15.—συνείδησεν ἀγαθ움, a good conscience) ch. iii. 9; 2 Tim. i. 3; 1 John iii.

1 In allusion to the derivation of οἰκονομία from ὁικός and νίμω. So edification, edification, from aedes facere.—Ed.
1, note. Here, with Paul, conscience is in the understanding; the heart is the seat of love. The former would be in the idea, the latter in the desire; comp. Matt. xxii. 37, note. — πίστεως of faith) Faith towards God becomes stronger when the heart is purified in respect of our neighbour, and when the conscience is cleansed (rectified) in respect of one’s self; wherefore faith is put in the third place. Pure faith and a good conscience are also treated conjointly, in ver. 19, and ch. iv. 1, 2.

6. ὡς, from which) a pure heart, etc.—ἀστοχήσαντες) The same word is found at ch. vi. 21; 2 Tim. ii. 18. ἀστοχία is said of him who misses the point at which he aimed, who does not obtain his end.—ἐξετράπησαν, have turned away) Not only did they not become better, but worse. A false and preposterous elevation and extent of knowledge renders its possessor more estranged from the faith, and from the sense of good and evil, etc., than is any illiterate person.—εἰς ματαιολογίαν, unto vain jangling) Tit. i. 10, iii. 9. He comprehends in this one term the empty (vain) babblings and oppositions, ch. vi. 20. It is the greatest vanity where Divine things are not truthfully discussed; Rom. i. 21.

7. Θέλοντες, desiring) rashly.—μὴ τε—μὴ τε, neither—nor) A good teacher ought to be intelligent, and at the same time well-informed. Paul says, both of these qualities are wanting to those of whom he is here speaking.—α) those things, which: περὶ τίνων, concerning what things [whereof]. ζε and τίζ differ.—μὴ τε ἂ λέγουσιν, neither what they say) Thence arise the profane vanities of words [“vain babblings”], ch. vi. 20.—μὴ τε περὶ τίνων διαβεβαιώνται, nor whereof they affirm) Thence arise the oppositions of science, falsely so called, ch. vi. 20. βιβλικὸς and θεικ, firm and position, accord with one another.—διαβεβαιώνται, affirm) Tit. iii. 8.

8. ὁ νόμος—νομίμως) Conjugate terms: νομίμως, according to what is agreeable to the law. They used to “strive about the

1 Peter and Paul alone use the term συνείδησις, conscience. John uses καρδία instead.—Ed.
2 Joh. Jam. Sirbius says, “there are three foundations of all that is found in man, Idea, Desire, Motion.”
3 i.e. The βεβαιος in διαβεβαιώσαι here, answers to the θεικ in the ἀντιθεικ, ch. vi. 20.—Ed.
law," Tit. iii. 9.—χρήσσω) Sophocles has the phrase, νόμῳ χρήσσω, which is explained as equivalent to νομοθετεῖν by the Scholiast; and so Paul is speaking in this passage, not of the hearer of the law, but of the teacher.

9. Εἰδὼς, knowing) construed with χρήσσω, use.—δικαίων, for a righteous man) Many things which follow are put in antithesis to this one word. Therefore righteousness is widely spread.—οὐ γέγεν) is not in force, doth not exist among us, in its application is not intended ["is not made"] Therefore a true teacher ought not to use the law against a righteous person, Gal. v. 23. The antithesis is ἀντίκεισθαι, in the following verse.—ἀνώμως, for the [lawless] unrighteous) Paul here names the unrighteous according to the order of the Decalogue; from which it is evident that the commandment, Honour thy father, is fourth, not third. 

1—ἀνώμως καὶ ἀνωτάταξις, lawless and disobedient) Referring to the first commandment, the foundation of the law, the foundation of all obedience.—ἀσβεστι καὶ ἀμαρτωλοί, for the ungodly and sinners) not reverencing the 'name' of God, and thereby involved in great guilt, Ex. xx. 7.—ἀνοικός καὶ βεβηλικός, for unholy and profane) despising the true worship of God with a profane mind. Such were those very persons whom Paul notices; comp. iv. 7. Βεβηλικός is compounded of the inseparable preposition, βεβηλικός, a threshold, especially a sacred threshold: whence βεβηλικός τόπος, oι Βασιλείᾳ καὶ τῶς τυχεός, places accessible to the common people. See E. Schmid. on Matt. xii., and Eustathius.

10. Ἀνδραγάθαταστασίς) who make free men ἀνδραγάθατα, slaves, by violence. They do not differ far from these, who do not levy (legally enlist) soldiers, but take them away by allurements, fraud, violence.—ἐπιφω, any other thing) inconsistent with the ninth and tenth commandment. 

The Church of Rome suppresses the second commandment, and divides the tenth into two. So Beng. also. Thus our fifth is his fourth. To make our fifth into third, their third and fourth must be joined and made second. 

—Ed.

2 Referring to the third commandment, as we divide them.—Ed.

3 This will answer to our fourth commandment.—Ed.

4 i.e. Our tenth divided into two, ninth and tenth. The εξιάρχως and ψινθαίσ answer to our ninth, Bengel's eighth.—Ed.
words, ch. vi. 3; 2 Tim. i. 13; and to be sound in regard to believers, Tit. i. 13, ii. 2. The contrary is, νοσῶν, morbid ["doting"], ch. vi. 4; a canker, 2 Tim. ii. 17.

11. Κατὰ, according to) This is construed with sound doctrine, ver. 10. Paul hereby establishes the authority of his own 'commandment.' Those who know the glory of God from the Gospel, vehemently detest all kinds of profligacy. The law is thus established by faith. Or else κατὰ is construed with χειραπετ., if a man use it, ver. 8; although I know not whether it can be said, that we must use the law according to the Gospel; or with πίστεως, from faith, ver. 5.—τὰ δὲξὶς of the glory) Glory redounds to the Gospel from the Divine blessedness, and thence there results 'soundness' of doctrine.—τὸ μακαρίων, of the blessed) The same epithet is applied to God, ch. vi. 15. A peculiar phrase, indicating immortality and supreme happiness, which most powerfully move men to confess the Gospel. The highest pinnacle of praise is blessedness; comp. notes on Chrysostom de Sacerdotio, p. 371. The Blessed blesses: thence He is called the Saviour, ver. 1.—ἐπιστεύον ἐγὼ, with which I was entrusted) Tit. i. 3. This sets forth the peculiar and extraordinary privilege of Paul, Rom. xv. 16; Eph. iii. 8; Col. i. 25.

12. ἄρν ἐγώ, I thank) A modal expression. [See Append. on Sermo Modalis.] These are correlatives: Christ entrusted Paul with the Gospel: Paul, being "accounted faithful," 'thanks' Christ. He thanks Him at ver. 17; and in all his epistles and in their introductions.—ἐνωνιμωσαρι, who hath endured me with power) True conversion and calling confer power, Rom. v. 6.—πιστὸν μὲ ἡγήσατο, counted me faithful) A Metonymy of the antecedent for the consequent; i.e. He hath entrusted to me the office of the Gospel ministry: θιμοῦ, while he put (in that He put me), denotes the very act. The fact that He entrusted the ministry to me, is the moral aspect: the fact that He put me into it, is as it were the physical aspect of His act. In the phrase, He counted me faithful, we have an example of ἀνθρώποπάθεια (the actions of men attributed to God). For if I count any one faithful, and trust him, this is a kind of thing opposite of actual knowledge.1 But the Divine judgment con-

1 That is to say, Trust in the faithfulness of a man can only strictly exist on the part of man. God knows all that is in man, and what he is
cerning Paul, that he would be faithful, is infallible. God sees and knows all things. Therefore, in the active sense, τισις does not properly apply to Him. Faith and vision are things antithetic. I wished to convey all this idea by the expression, Metonymy, which I used above.

13. θᾶσθινων, a blasphemer) against God.—διώκτην, a persecutor) against holy men, lest others should be converted.—ὑπερνομήν, despiser) [Engl. Vers., injurious], in rejecting my own salvation. This threefold relation to God, his neighbour, and himself, is frequent in this epistle especially, and in that to Titus; see presently at ver. 14, which forms an antithesis to this verse: likewise ver. 5, 9. Tit. ii. 12, where the word ἐνεβεζως, godly, is opposed to ἄσβεσις, ungodliness, and yet the two words, soberly, and righteously, are opposed to worldly lusts. So here love (ver. 14) alone has a threefold relation: it is love towards God, of which the opposite is a blasphemer; it is love towards the Church, of which the opposite is a persecutor; it is love towards himself, of which the opposite is a despiser.—καταλαμβάνω, I obtained mercy) This word is resumed, as if after a parenthesis, in ver. 16. This sense of mercy was perpetual in the mind of the apostle, ver. 2, note.—δια, because) Ignorance does not deserve pardon in itself; but in classifying the reasons which might impel a man to reject salvation, it is opposed to pride and every higher degree of wickedness.

14. ἔρχεται, and was exceeding abundant) He explains how he obtained mercy, namely, with faith, etc. The epistles to Timothy, in a peculiar degree, breathe this ‘abundance.’—ἡ χάρις, grace) by which I obtained mercy, ver. 13.—κυρίου, of the Lord) Jesus.—μετὰ πιστεως, with faith) Its opposite is, in unbelief, ver. 13.—καὶ ἄγάπης, and love) Its opposite, as we have said, are the three, a blasphemer, a persecutor, a despiser. The words, mercy and grace (in ver. 13, 14), correspond to each other. Unbelief and faith are opposed.

15. τισις, faithful) A very solemn form of preface. Paul knows what he says, and whereof he affirms (ver. 7), and refutes the false teachers by the very simplicity of his language, treating, but with great beauty, of common topics, so much the about to do. Therefore trust in a man’s faithfulness only applies to God by ἄθρωπονάδειξ.—Ed.
rather, as others affected to treat of those which are more abstruse. So also Tit. ii. 1.—πάσης, all) Even faith is a kind of acceptance. This statement deserves all acceptance by all the faculties of the whole soul: ἄποδοτή (from δίσεσθω, Luke viii. 13), is when I am thankful, and speak of a thing as a good deed (a boon conferred on me): comp. the correlative, ἄποδεσθήν, acceptable, ch. ii. 3.—Χριστός Ἰησοῦς) Christ, viz. as promised: Jesus, as manifested. Franckius, in Homil. on this passage, shows that in this sense the name Christ here is put first, and Jesus after it; comp. 2 Tim. i. 9, note.—κόσμος, world) which was full of sin, John i. 29; Rom. v. 12; 1 John ii. 2.—ἀμαρτωλοί, sinners) great and notable sinners. He saves also those whose sins have been not so aggravated; but it is much more remarkable that He saves so great sinners. It can scarcely happen, but that they who themselves have tasted the grace of God, should taste its universality, and, in like manner, from it entertain favour towards all men. Paul draws the conclusion from his own individual case to all men.—πρώτος, first) This is repeated with great force in the following verse [a force which is lost by the Engl. Vers., chief]. The example of Paul is incomparable, whether we consider sin or mercy. [There had been then no such example from the ascension of the Lord.—V. g.]

16. Ἀλλά, but) Although I am the first (foremost and chief) of sinners.—διὰ πτώσεως for this very cause.—τὴν πάσαν μακροθυμίαν all long-suffering; whereas even a less proportion (of long-suffering), so to speak, may restore such as are not so great sinners; comp. Ex. xxxiii. 49, that expression ὅπερ ἐστι, all the goodness of the Lord, in respect of a people exceedingly guilty.—πρὸς ὑποτιθεμένων, for a pattern) that others might so ὑποτιθεμένων, be conformed to the pattern, or might revolve it in their mind, and make it the subject of their serious consideration. If you believe, as Paul did, you will be saved as Paul was. [In like manner, David also desired to be an example, Ps. xxxii. 6.—V. g.] The same word occurs, 2 Tim. i. 13.—ἰς Ἀιώνιον on Him, on God.—ἰς, to) This may be construed with pattern.

17. τῷ δὲ) The doxology flows from a sense of grace.—Βασιλεῖ τῶν αἰώνων, to the King of ages [eternal]) A frequent

1 Eἰμι, I am) I am, he says, not I was, including the very moment of writing.—V. g.
phrase with the Hebrews. The thought of eternity is particularly delightful to those assured of grace, while it miserably terrifies others.—ἀπράτητος, invisible) This attribute is given Him in the way of praise. See how perverse they are who affirm that there is no God, because they do not see Him.—μόνος Θεός, the only God) So, the only Potentate, ch. vi. 15; comp. Ps. lxxxvi. 10; John v. 44; Jude 25. [A magnificent reading!]

—Not. Crit.]—τιμή, δόξα, honour, glory) Such an Asyndeton is commonly used, where circumstances and feelings would tend to render the words much accumulated (tend to produce somewhat of an accumulation of words): for example, honour and glory and strength, etc.; and where nevertheless he leaves them to be supplied in the mind of the hearer. Such an Asyndeton is very suitable to the ardour of the apostle in doxologies, ch. vi. 16; 1 Pet. v. 11; although the transcribers have very generally inserted χαί. The omission of this particle in so many passages is not accidental; but its addition is due to the over-busy officiousness of transcribers.

18. Παρατίθημαι σοι, I commit to thee) to lay before thy hearers, ver. 3. [Its sum is indicated in ver. 5.—V. g.]—προφητείας, that went before) When hands were laid on Timothy, the spirit of prophecy showed that many things of great importance were about to be entrusted to Timothy, ch. iv. 14.—προφητείας) Divine predictions (Acts xi. 27), given forth regarding thee by many witnesses, ch. vi. 12.—στρατεύμα, mightest war) A comparison taken from military concerns. In the following verse the comparison is from naval concerns.—αὐταῖς) προφητείαις, viz. the predictions.—τὴν καλὴν στρατείαν) that good warfare.

19. Ἐξωθεν, having) Whilst the warfare has to be maintained.

—πίστιν, faith) Faith is like a very precious liquor; a good conscience is like clean or pure glass.—ἡ, which) good conscience. —ἀπωσάμενον, having thrust away) It withdraws unwillingly; it always says, Do not injure me. He who retains it, does not

1 So AD( λ) corrected, Gfy Vulg. But Rec. Text adds οὐκ to μόνος, with later Syr. He who alone is God gives a more striking sense than the only wise God.—Ed.

2 Unfortunately for Bengel's argument, the best authorities, which Lachm. and Tisch. follow, read the χαί. However, many secondary authorities omit it.—Ed.
easily make shipwreck of his faith.—ἐνανάγγειλ, have made shipwreck) Therefore they had entered on the voyage of faith. Hesychius explains ἐνανάγγειλ as ἐνανάγγειλαν.

20. ἡμένανος καὶ Ἀλέξανδρος, Hymenæus and Alexander) A reproof, with the names expressed: comp. on Hymenæus and Alexander, 2 Tim. ii. 16, 17, iv. 14, 15.—οὗ δέ, whom) though absent. They were at Ephesus; Paul was at Rome. This was the part of an apostle; it was the part of Timothy merely to avoid them and to be on his guard.—παρέδωκα, I have delivered) for [or to] the destruction of the flesh [1 Cor. v. 5].—μὴ βλασφήμησι) lest they should fall into blasphemy, and wholly complete their guilt by becoming more hurtful to themselves and others. [The danger of blasphemy is near at hand to the man who has made shipwreck of his faith. Satan might harass them: he could not force them to blaspheme.—V. g.]

CHAPTER II.

1. παρακαλῶ, I exhort) In this chapter he describes public worship: I. In regard to prayers; II. In regard to doctrine, ver. 11, 12.—οὖν, therefore) This exhortation flows from that sense of grace [spoken of, last chap., ver. 14]. Paul intimates not only what he himself wishes, but what Timothy ought to inculcate.—πρῶτον πάντων πως εἴδοσι, first of all to make) The highest duty. [The apostle here furnishes sufficient employment to prevent any ἀλλατριοσκοπίας, curious investigation into irrelevant questions, ch. i. 4.—V. g.]—δέσας, προσευχάς, ἐντεῦξες, εὐχαριστίας) The plural number indicates force: δέσας (from δέο) is the imploring of grace in any special necessity: προσευχή, prayer, is exercised, when on any occasion we offer our wishes and desires to God: ἐντεῦξες is earnest intercession for other men or creatures, ch. iv. 5, even if they cannot pray for themselves: εὐχαριστίας, giving of thanks, is becoming to be made also for all men, because, for example, God wishes all men to be saved, and Christ is the Mediator of all.—ὑπὲρ, for) This is connected with
supplications—thanksgivings. All, at separate times, have special necessities.—πάντως, for all) ver. 4, 6.

2. 'Τινές βασιλέων, for kings) on whom other men depend, [and who frequently enjoy less opportunity of arriving at the knowledge of saving truth.—V. g.]—πάντως, all) Often the humblest magistrates, even in villages, do much harm, or else are of much benefit.—in υπεροχής, in eminent stations, authority) as for instance the counsellors of kings, or, where there is no king, other magistrates.—ινα, that) The reason, why we must pray for kings.—ἡσυχίαν, quiet) free, aliens being removed out of the country. Chrysostom, for example, applies ἡσυχίαν to the Holy of Holies in the temple; and the word agrees with ἡσυχία, lonely, by Metathesis.—ἰσόγείον, peaceable) free; those who are aliens, if allowed to reside, at least giving us no disturbance.—εὐσεβεία, in godliness) piety towards God. The word is frequently used in the epistles to Timothy and Titus. [Luke uses the same word in the Acts, and Peter in his second epistle. It may be mentioned among the vile rabble of a most perverse world as a remarkable stratagem, contrary to the kingdom of God and advantageous to the aims of Satan, that piety, in name at least never hitherto lightly esteemed, has at length been converted into a term of reproach, 'Pietist,' by an anonymous person of the worst character, whose death, as we are informed, was shocking. Nor even does the termination itself involve anything bad in itself, as it corresponds to the words, Statist, Copyist, Linguist. But if the intention is to distinguish by a peculiar name fanatics and men assuming the appearance of holiness (in which case it ought to be made certain, that a blow is not dealt at those really innocent), why, pray, is piety hereby virtually punished? A serious matter is at stake. Experience cries out in witness of the fact; in conversations and social meetings, when a man, having said not as much as a word for the cause of religion, has conducted himself somewhat more modestly, he is easily assailed by this title, of which not even the pronunciation is in some instances well known to the common people. It can scarcely be told, what a number of sparks of piety have been quenched by the use of the scoffing term, pietist. God will execute judgment for all this, Jude, ver. 15.—V. g.]—σεβασμόντες, [honesty] propriety) on the part of men towards one another.
3. ὁτὸ γὰρ, for this) The reason, why we must pray for all. It may be asked, why are not more converted? We do not sufficiently pray. It is a religious duty, that in behalf of ourselves, and in behalf of others, we should meet the will of God, which is favourable to us.—καὶ) and, therefore.—τῷ Σωτῆρος ἡμῶν, our Saviour) who has actually saved us that believe. The antithesis is in the following verse: Who wishes that all, even including those who do not believe, should be saved: comp. ch. iv. 10. It is strange if a soul, having found in reality the salvation of God, can deny the universality of grace.

4. Πάντας) all, not merely a part, much less a very small part; ver. 3, note.—ἀνθρώπους, men) lost in themselves.—ἐξέλει, 'it wills] wishes) in serious earnestness of wish: ibid.—σωθῆναι, to be saved) This is treated of, at ver. 5, 6.—καὶ εἰς, and unto) This is treated of, at ver. 6, 7.—ἀνείπεις) of saving truth.—ἔλθειν, to come) They are not forced.

5. εἰς) one, common to all. They who have not this one God, by one Mediator, have none, [—and therefore they are not saved. Yet God wishes all men to be saved by the saving knowledge of God and the Mediator; but there is a legitimate and most holy order in the exercise of that will, wherewith men ought to receive it. All mankind constitute as it were one man before God; wherefore it is right, that they who have obtained salvation should intercede for those who are farther distant from it. If that were done, how much better would be the condition of the human race! Let him pray, I request, who knows how to pray.—V. g.)—γὰρ, for) ver. 4 is proved from ver. 5; ver. 1 from ver. 4. The whole is universal. Comp. Isa. xlv. 22.—εἰς καὶ, one also) [who is Mediator.] He does not say, also one; therefore the stress of the voice does not so much fall upon the adjective, one, as upon the substantives. We could not rejoice that there is a God, if we did not rejoice also in the Man Mediator.—εἰς—εἰς, one—one) Mark xii. 29, 32; 1 Cor. viii. 6; Eph. iv. 5, 6.—μεσιτῆς, Mediator) This is as it were an epithet of the noun, man; and the word, one, coheres at the same time with both of these.—ἀνθρώπος, man) The Saviour, not without reason, is here called man, rather than God; that the reason may be marked, why all men should be converted to this Mediator, who [i.e. inasmuch as He, a man] has given Himself for all [men]: comp. Rom. v. 15, note.
The article is not added. Again, in turn, he calls Him God, ch. iii. 16.

6. τὸ μαρτυρίον, the testimony) The accusative absolute, as ἐνδείγμα, 2 Thess. i. 5. A word suited to the character which Paul and Timothy sustained; for they were witnesses. The testimony of universal redemption is intended.—καὶ ὁ ἀνθρωπός, in its own due times, or His own due times) ch. vi. 15, note.

7. Κῆρυξ) [Eng. Vers. preacher] a herald solemnly appointed, sent by God. A word of large import, as 2 Cor. v. 20; 1 Thess. ii. 6, at the end.—ἀποστόλος, an apostle) of Christ.—ἀληθεῖαν λίγων, I speak the truth, or Ψεύδωμαι, I lie not) This affirmation belongs to the preceding clause; for there are added to the subsequent clause the parallel words, ἐν πίστει καὶ ἀληθείᾳ, in faith and truth; [i.e. parallel to ἀληθείᾳ λίγων, and ὑπερευθήσατο.]This is the apostolic authority is represented in this expression; ch. v. 14: comp. presently ver. 12, I suffer not. The particle therefore takes up again, ver. 1.—προσέκαθισαν τοὺς ἀνδρας, that men pray) So also in 1 Pet. iii. 7, prayers are assigned to men, in a certain particular point of view. He is speaking here of public prayers, in which the heart of the people follows close after the language of him who prays: comp. the next verse concerning women.—ἐν πάντι τῷ προσέκαθισαν τοὺς ἀνδρας, in every place) construed with ἀνδρας, men. Paul also appeals elsewhere on this subject to a similar practice in all the churches. Whenever men are, there are those by whom and for whom prayers are to be made.—ἐπαίρωσαν, lifting up) They turned up the palms of their hands to heaven, as those asking for help are wont to do.—ἰδίους χεῖρας, holy hands) Wrath and doubting are in the soul: but the hands also ought to be holy. The contrary is found at Is. i. 15, at the end. The word ἰδίους is especially used in the propriety of the Greek idiom for freedom from all violence,—ὁγείας, wrath) which molesting men especially.—V. g.] is the reverse of love (comp. 1 Pet. iii. 7, at the end), and the mother of doubting.—διαλογισμοῦ, doubting) which is opposed to faith. Christianity consists of faith and love, and comprises grace and truth: it therefore ought to form the principal object of our desires, that we may both pray, and live and die, without doubting and wrath. The exercise of prayer, and of the whole
of Christianity, is at once either true or vain. Grace cherishes faith; truth, love, Eph. iv. 15.

9. καταστολή) A well-chosen word. Women are delighted with elegant clothing; and to this the apostle alludes in this passage. They were rich at Ephesus, ch. vi. 17.—κοσμίων, elegant, becoming, ornamental [modest, Engl. Vers.]) spiritually, as it is presently described at ver. 10.—αιδοῦς, shamefacedness) ver. 11, 12.—σωφροσύνης, sobriety) A word of frequent occurrence in the epistles to Timothy and Titus. This virtue governs the whole of private life.—μη) ω denies, μη forbids, in a discourse of this kind. There is a great difference between ω and μη. ω indeed might even here be used, because there is not here a finite verb; and so in the case of participles. But otherwise the particles cannot be exchanged. 10. Ἐπαγγελλομέναι promising (engaging to follow), professing. The same word is at ch. vi. 21.—δι εἰργῶν, with works) construed with adorn; with works, without speaking, which is competent for (the province belonging to) men, ver. 8, 11, 12; 1 Pet. iii. 1. There is a very frequent mention of works in the epistles to Timothy and Titus, and those are adorned with the appellation of good works, which come to be performed in the ordinary affairs of human life.

11. Μαθήσετε, let the woman learn) The antithesis of to teach, ver. 12.—υποταγή, in subjection) The antithesis is to the phrase, to use (usurp) authority, ver. 12.

12. οὐκ ἐπιτρέπτω I do not commit to the charge of the woman [suffer]; i.e. I cannot commit or entrust it. Litotes (see Append.).—αὐθεντέων ἀνδρός) to use authority in respect to [over] the man, viz. by teaching, by speaking, for example, in prayer.—ἀνδρός, in respect to [over] the man) This implies not merely a husband, but the whole race of men.

13. Ἀδὰμ γὰρ, for Adam) The reason which applies to the first man, holds good for all men; and that which applies to Eve,

1 That is, Prayer and the whole sum of Christianity stand or fall together. If one is true, both are true; if one is false, both are false.

2 Plutarch uses it of moderation or simplicity in dress.—Ed.

3 Κοσμίων ἐπιτροφος, to adorn themselves) construed with δι εἰργῶν ἀγαθῶν, ver. 10.—V. g.
holds good for all women. Again, what is said of the salvability [safety] of the woman, ver. 15, is also appropriate to be understood of the first woman.—πρώτος first; so that the woman was created for him, 1 Cor. xi. 8. 9.

14. οἷς ἡπαρτήθη, was not deceived) The Serpent deceived the woman; the woman did not deceive the man, but persuaded him: Gen. iii. 17, thou hast hearkened to the voice of thy wife. In the preceding verse, we are taught why the woman ought not to exercise authority, now, why she ought not to teach; more easily deceived, she more easily deceives; comp. Eccl. vii. 29. Deceiving indicates less strength in the understanding; and this is the strong ground on which a woman is not allowed to teach. —ἀπατηθείς ἐν παραβάσει γέγονε, being deceived, fell into the transgression) i.e. was guilty of falling into the deception (Gen. iii. 13, ἐν ὑπερτήθη με), and so she began to be in the transgression. It is not said, ἐν παραβάσει γέγονεν ἡπαρτήθη, having come to be in the transgression, she was deceived. Therefore γέγονε does not apply to the very origin of the woman; for the deception followed not until after that; but γέγονε closely agrees with ἐν παραβάσει, which has the meaning of a noun; see Acts xxii. 17 [ἐν ἰστάσει, in a state of trance]; and comp. note on John i. 15. The state of transgression which quickly followed the deception, once for all admitted, is here intended. A phrase very like this is found at Num. xxvi. 10, ἱγενήθησαν ἐν σημείῳ.

15. Σωθήσται ὅ, but she shall be saved) She shall be rescued from that offence (and from its consequences).—διὰ τῆς τεκνογονίας, in child-bearing) The part of the woman is here described, in antithesis to the duty of teaching and governing: τεκνογονία, bringing forth and training children. He is not speaking here as to the properly-called cause of salvation; for many who bring forth children nevertheless perish: many, who do not bear children, are saved; but the state or condition is denoted, in which a woman may be likely to obtain salvation, although she be not mixed up with the duty that belongs to the man. Wherefore the if has a stronger force here than διὰ, in: and the continuing takes for granted the standing in faith, etc.—μείνωσιν,

1 “Was in,” Engl. Vers.; rather, “Came to be in.” For it is γέγονε, not ἤν.—Ed.
if they continue) Namely, the women. A Syllepsis\(^1\) of the number. For sobriety, which is presently praised, is competent for (a grace peculiarly becoming in) women: comp. ver. 9. Let them remain within these bounds.—πίστει καὶ ἀγάπη, in faith and love) General divisions.—ἀγιασμῷ μετὰ σωφροσύνης) in holiness with sobriety. A special part of sanctification is modesty or moderation, a grace which regulates man in respect of himself, as faith in respect of God, love in respect of our neighbour: ἀγιασμὸς, holiness, especially chastity: σωφροσύνη, moderation, self-control, ver. 9, 11

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CHAPTER III.

1. Πιστὸς ἡ λόγος, this is a faithful saying) This preface is used, because it does not seem so to the world.—ὁρέγεται—ἐπιθυμοῖ;) There is here great propriety in the words: ὁρέγω, to stretch out, thence ὁρέγομαι, to ask eagerly with outstretched hand, to grasp: ἐπιθυμία of the mind, seeking τὸ καλὸν, a good thing, produces ὁρεῖν; again ὁρεῖς indicates ἐπιθυμίαν: ὁρεῖσθαι, χέιγειν, are opposed to each other: see Arist. 1, Rhet. 10, n. 12. In human affairs, those things are more agreable, which a man confers or performs of his own accord, than when he is asked: how much more in the affairs of religion? 1 Cor. xvi. 15, at the end. But away with sacrilegious solicitation of favour and interest. There were not wanting persons who wished to obtain it, James iii. 1. Paul does not altogether reject their desire, but he reduces it to order. —καλῶ) an honourable good, excellent, demanding noble virtues. To this is to be referred the then or therefore (οὖ) in the following verse.—ὁργοῦ, work) It is a work, a business, not ease; Acts xv. 38; Phil. ii. 30.

2. Δὲ, must) Paul shows what Timothy ought to look to in the appointment of bishops, ver. 15; wherefore he so in particular describes the virtues as they meet the eye.—οὖ, therefore)

\(^1\) A figure whereby ἡ γυνὴ, the singular, is here expressed, whilst the plural is meant. And accordingly the plural verb μείνωσιν is put, agreeing with γυναῖκες, women, understood.—Ed.
A good office must be entrusted to good men.—τὸν ἑπίσκοπον, the bishop) Deacons are directly opposed to bishops, ver. 8; therefore the presbyter is included in the bishop; Acts xx. 28, note.—ἀνέπτυξητον, blameless) without crime, bad report, and just suspicion; comp. Tit. i. 6.—ἄναι, be) not only during the time of discharging his duty, but at the time when he is being appointed: ver. 10. The order of the virtues, which follow, should be attended to.—μῖας γυναῖκας ἄνδρα, the husband of one wife) So ver. 12, ch. v. 9; Tit. i. 6. This element of the blameless man's character is put in the first place. It is the ancient nature of marriage, that one man should have one woman. The husband (man) of one wife (woman) is therefore a simple periphrasis of husband; ch. v. 9, note. The opinion as to successive polygamy being forbidden here to bishops, seems formerly to have been drawn from "the Canons of the Apostles;" since the 17th Canon runs thus: "Whosoever after baptism enters into a second marriage or keeps a concubine, he is disqualified from being a bishop." Some have understood it, as if second marriages were forbidden, and certainly the old translation gives this meaning: If any one after baptism is joined in wedlock for the second time, etc.; whence the unfavourable interpretation of the Canon was easily transferred to Paul. But of what importance is it, whether a man has for his help one woman during twenty years, for example, or two after a term of widowhood? But why does Paul, rather taking for granted than requiring that the bishop should have one wife, not add ἕα ἁγαμῶν, or be unmarried? Unmarried persons were then rare, nor does he exclude the latter from the sacred office, but yet he assumes that the father of a family was somewhat better fitted for the discharge of these duties: and that, of two candidates, if they be equal in other respects, he who has a wife and virtuous family, is to be preferred to a bachelor, who has less testimony from actual practice (experience), ver. 4, 5; for he who is himself bound to discharge the domestic

1 That is, the marrying a second time after the death of the first wife, which was forbidden by the subsequent canons of the Church in less pure ages.—Ed.
2 A work of later ages, wrongly so called.—Ed.
3 ὁ δυνατὸς ᾠδυλληθηκαίς.
4 Si quis post baptisma secundis fuerit nuptiis copulatus.
duties, which are here so frequently mentioned, is likely to be more attractive to those who are in like manner attached by ties to the world, and is of advantage to the community by a more popular example; ver. 4. It is to be added to this, that indiscriminate celibacy has rendered many open to blame. The Jews also teach, that a priest should be neither unmindful nor childless, lest he should be unmerciful.—νηφαλίων vigilant in mind; so ver. 11 [νηφαλίως, which Engl. Vers. renders sober]; Tit. ii. 2; for νήφω is to watch. See on Chrys. de Sacerd., p. 428. This is opposed to slumbering and sloth, which are sins in defect. Νήφω, when it is used alone, denotes both watchfulness and sobriety, and by Metonymy the one is put for the other (comp. 1 Thess. v. 8, Let us be sober, νήφωμεν); but when γηγορίω and νήφω are joined (as at 1 Thess. v. 6), the latter verb has the strict signification, to be sober, and is opposed to μεθύσκομαι, to be drunk.—σώφρονα of sound mind ['sober'] under self-control. It is opposed to vehemence (impetuosity) of mind, which sins in excess. The derivatives, σωφρονή, σωφροσύνη, κ. τ. λ., have a consonant signification. Comp. Tit. i. 7, 8, where πάροινος (which in Greek implies a bold and rash man, such as drunks usually are) and σώφρων are opposed to each other.—κόσμοι, decorous, orderly [of good behaviour] What the σώφρων is within, the κόσμως is without. Hesychius defines κοσμίους as ἀνεπιλήπτους; Plato, κόσμου καὶ ἡκολου, men moderate and good-natured. The new man bears somewhat of a sacred-festival character, and is at variance with every species of pollution, confusion, disorder, excess, violence, laxity, assumption, harshness, depravity, mutilation, meanness; he sparingly and in private obeys the necessity of nature, and of the material food, which is put in motion by ingestion, digestion, and egestion, and keeps all the traces of the corruptible body concealed; Phil. iv. 8.—φιλόξενον, hospitable) to strangers, especially to the needy and exiles, whom many treat with disdain.—διδαχτικόν, apt to teach) See 2 Tim. ii. 24, note.

3. Μὴ πάροινον, not given to wine) Ἄλλ' ἐπιμεῖκη, but patient, lenient, reasonable, is to be referred to this expression. For παροινία here, as elsewhere else, not only signifies drunkenness, comp. ver. 8; Tit. ii. 3, but also the violent and unreasonable conduct towards others, proceeding from it.—μὴ σεβάστην, no
4. τοῦ ἰδίου σῖζου, his own house) Many men, for instance, are
mild abroad, but are the less disposed to restrain their passion
at home, which they direct against their wives, etc.—καλῶς
ἀντιστάμενος, one who ruleth well) To this ἀτιλαγητία chiefly
refers.—μετὰ τὰς ἁμαρτήματας, with all gravity [propriety]) so
that there may be no luxury [ἀσωτία, riotous living]: Tit. i. 6.

5. οὐκ οἶδα, if a man does not know) Paul intimates that the
man who rightly rules his own house will have well-behaved
children.—τῶς, how) It requires higher qualifications to rule the
Church, than a family.

6. Μὴ νέοφυτὸν not a man recently converted from heathenism.
Such persons might be more easily and more safely set over
others who have also been newly converted, Acts xiv. 23, than
over old and experienced Christians, who were numerous, and
among whom the number of candidates was greater. It is a
metaphor taken from plants; John xv. 2, note, [Rom. vi. 5, 11,
17, 18; 1 Cor. iii. 6, 7.] The young plants generally exhibit
a luxuriant verdure; the newly converted man has not yet been
macerated by the cross. The antithesis is an aged disciple,
Acts xxi. 16 [Mnason of Cyprus, ἀγάπη μαθήτηι].—τυφώνεις,
lifted up with pride) The same word occurs, ch. vi. 4, note; 2 Tim.
iii. 4.—τυφώ is ἐπί, to burn: τυφῶν, a smoking heat without
flame: whence they are said τυφώσαθαι, whom wine, as well as
those whom a high opinion of their knowledge and pride [haughti-
ness], render no longer masters of themselves, and affect with
giddiness [puffed up, having the head turned with conceit]: see
Is. xxviii. 7, Lutheran version.—εἰς κρίμα, into condemnation) i.e.
into the same condemnation into which the devil fell, being

1 "If any strike you on the face," under the plea of divine zeal; Isa. lviii.
4; 1 Kings xxii. 24; Neh. xiii. 25; Acts xxiii. 2.—Ed.
2 In every kind of life, it may be observed, that those who immediately
begin at the highest point of elevation can hardly adopt wise measures for
their own advantage, scarcely condescend to inferiors, cannot be affected by
the condition of the afflicted, and cannot rule themselves, and maintain
moderation in all things; but all these qualities particularly apply to the
office of a bishop.—V. g.
lifted up, at the very beginning of his most blessed (brilliant) state, like a novice; comp. Job xxxviii. 15 [the high arm shall be broken], concerning the proud (ὑπερφάνων, LXX.). "He seems to have been raised and exalted more than the other angels, to the government of many angels, though he was younger than many of them; and this very circumstance became the occasion of pride to him."—Artem. ad init. Joh. præf., p. 23. The words of Paul do not bear out the whole of this statement. The condemnation here is taken passively; and yet ὄνισιμῶς, reproach, in the following verse, is active; for condemnation corresponds to the internal condition of the soul: reproach is opposed to "a good report from those that are without;" and the devil may bring a reproach upon men, he cannot bring them into condemnation; for he does not judge, but is judged.

7. Καὶ μνημειώθας, also a good report) Not even former life should be open to any reproach. Mere report is not sufficient; but there ought to be a good report along with the practice of the virtues, nay, a good testimony. Paul wishes that the character of Christians should be in high esteem; comp. ch. v. 14, note.—ἀπὸ τῶν ἐξωθέν, from those that are without) that they may be more easily gained over, and the glory of God be promoted.—ὀνισιμῶς, reproach) Comp. ch. v. 14. The devil may occasion the greatest trouble to the minister who is subjected to bad reports, by himself (the devil), and by means of the calumnies of men.—καὶ παγίδα, and a snare) Comp. Matt. xxii. 15.

8. Διακόνους, the deacons) Supply it behoves to be.—μὴ διλόγους, not double-tongued) saying some things to some men, and other things to others. The deacons might take occasion to commit such sins, in performing the duties of their office. The deacons should not be double-tongued, nor the deaconesses calumniators, ver. 11 [slanderers]: it seems the deacons visited more houses than the deaconesses.—μὴ ὀίνῳ, not to wine) The danger of drunkenness threatens those who in the way of duty visit many houses.

9. Τῆς πίστεως, of the faith) The deacons were often speaking of the Christian faith, as opportunity offered, in the discharge of their duty; and even though they should not speak, still they were bound to attend to the duties of their office, and go
to the church with a holy mind, and with the desire to show a good example.

10. *καὶ ὁστὸι ὅς, and these also* The bishop was bound to have more and greater virtues (qualifications) conspicuous, and he was of greater dignity; wherefore in his case no further *scrutiny* (‘proving’) is required; but the deacons were bound to give proof of what they were, in performing the duties of the deaconship, before that they be fully admitted into the office.

11. *Γεναῖκας, wives* This depends on *ἐξουσίας, having*, ver. 9.— ὀπαύστως, *in like manner* This refers to ver. 8.— μὴ διαβόλους, *not slanderers* especially among those that are without.—πιστὰς, *faithful* This refers to ver. 9.

13. *Βαθμὸν* a degree, from the humble deaconship to the higher offices in the church. He who is faithful in an inferior degree, is promoted to a higher station.—ίαυτοῖς, *to themselves* They do not merely promote the interests of others.—πολιτικὸν τιμημόσιον *great boldness* with regard to God and man, and from being well exercised.—ἐν πίστει, *in the faith* that they may perceive that they are made most richly partakers of His faith and benefits.

14. *ταῦτα, these things* The whole epistle.—ἐλπίζων, *hoping* Paul, however, (did not put off necessary admonitions.)—ἐλθὼν, *to come* ch. iv. 13.

15. ’Εὰν ὁδι βραδύνω, but if I tarry long) Comp. ch. iv. 13, at the beginning.—ινα, *that* The scope of the epistle.—πως ἔστιν, *how it is becoming* comp. ch. iv. 11.—ἐν αὐξῆ Θεοῦ, *in the house of God* God is ὁ ἐπιστὼς, the Master, 2 Tim. ii. 12.—ντις, *which* It indicates the universal Church, not universally, but so far as a part of it was then at Ephesus, committed to Timothy.—ἐκκλησία Θεοῦ, *the Church of God* the community of those who are the Lord’s; 2 Tim. ii. 19.—ζωντος, *of the living* The Church of the living God is opposed to the temple of Diana of the Ephesians. *The life of God*, the foundation of our hope (‘trust’), ch. iv. 10, and the fountain of *truth*, in this passage. The epithet is not added, in the first instance, to the same name (God;—the living God)—it is afterwards added for the sake of Epitasis (see Append.), as in 2 Cor. vi. 16.—Στύλος καὶ ἔστραβον ῥηθεῖα καὶ ἐνισχημαντεῖα, μέγα, κ.τ.λ.) Jac. Cappellus, in his Observations on this passage, says, *That this was the original reading of this place, was the opinion of the distinguished men, my
beloved colleagues, Andrew Melvin, John Cameron, John Fabricius; and not without good reason. Respecting the same reading or the pointing of the words, I have made some slight observations in the Apparatus, p. 709, 710 [Ed. ii. p. 399, sq.], which I would wish to be carefully noticed; but I have reserved further remarks for the Gnomon here. At ver. 14, 15, the apostle evidently concludes the former paragraph, which began at ver. 1, and was brought down to this point, and he now commences a new paragraph, which is continued in ch. iv. 1 in so close connection, that the old interpreters, according to R. Stephanus and others, reckoned a seventh chapter of this epistle from iii. 16, inclusive, to ch. iv. 7. The almost universal opinion of interpreters in the present day, among Protestants, fixes the commencement of the period at the word στῦλος. I have quoted a great number of them in the Apparatus; G. G. Zeltnerus and J. C. Herzogius are added. Certainly this clause, στῦλος καὶ ἴδραίωμα τῆς ἀληθείας, is not at all advantageously connected with the preceding words, although Lightfoot says that the great Sanhedrim was everywhere dignified with this title; but this same clause is much more inconveniently separated from what follows. For the particle καὶ, καὶ ὑμολογουμένως, is unsuitable at the beginning of a new paragraph. Suppose ὑμολογοῦμένως to have been written without καὶ, then indeed one might acknowledge it to be a suitable commencement of the new division; comp. ver. 1 and ch. iv. 9, in which passages, for very much the same reason, the sentence is begun thus, πιστεῖ ὁ λόγος, without καὶ. Now, when καὶ is in the way (occurs), the words between which it is placed are connected by it: στῦλος καὶ ἴδραίωμα τῆς ἀληθείας καὶ ὑμολογουμένως μέγα, κ.τ.λ. The Rabbinical phrases, which are not dissimilar, are usually brought forward, in which the strength and gravity of the subject which comes to be discussed are declared; but the phraseology of the apostle should be considered in the first place. For in this epistle, which is intended to confirm and rouse Timothy, the form of a preface is frequent, by which Paul commends some topic about to be presently discussed by him, as true and good, solid and salutary, and to be laid hold of by all the force of the understanding and the will [the desires]: πιστεῖ ὁ λόγος καὶ τάσει ἀποδοχῆς αξίος, κ.τ.λ., ch. i. 15, iv. 9, 6, where πίστεως
[iv. 6] agrees with ιστός [ver. 9], καλῆς [ver. 6], with ἀποδοχῆς ἄξιος [ver. 9]. He expresses that formula, consisting of two members, in this by far the most magnificent passage, through the medium of loftier words, which are to be met with in the writings of the Hebrews; for example, R. Levi of Barcelona gives this reason, why so many memorial signs of the deliverance of the Israelites from Egyptian bondage are appointed in the fifteen precepts bearing upon the Passover, because that is the great foundation and strong pillar of the law, as well as of the Jewish religion. And Maimonides says, This is the foundation of the foundation, and the pillar of wisdom, that we may know, etc. Therefore Paul says: στόλος καὶ ἱδραίωμα τῆς ἀληθείας, καὶ ὄμωλονομάνως μέγα ἢστι τὸ τῆς ἑυσεβείας μνησθῆναι: i.e. This mystery of godliness is the pillar and groundwork of the truth (equivalent to πιστῶν), and is something confessedly great (equivalent to ἀποδεικτῶν). Let us examine the words one by one. These two terms, στόλος καὶ ἱδραίωμα, are equivalent to one word, expressing something very solid, by which is denoted the mystery, exceedingly high (whence στόλος, from στῶ) and exceedingly deep (whence ἱδραίωμα, from ἱδραίω), Iren. i. 3, c. 11. The Gospel is the pillar and ground of the Church. In Hebrew, תוש, truth, and ווש, πιστὸν, faithful, are conjugates. In like manner, ὄμωλογια (whence ὄμωλογουμένως) and ἀποδοχῆ, each referring to the heart and the lips, are equivalent; comp. 2 Tim. ii. 19; Heb. iii. 1; John xx. 28. Hence also τάσις ἀποδοχῆς ἄξιον and ὄμωλογουμένως μέγα are equivalent; μέγα is not an epithet which is to be construed with ἱδραίωμα, or with μνησθῆναι, but is put absolutely, μέγα, a great thing, as in 1 Cor. ix. 11; 2 Cor. xi. 15; in the same way as ἀγαπητὸς, our beloved, Philem. ver. 1, is used absolutely. The mystery is a thing great in itself; a thing to be with the greatest earnestness confessed, and embraced with all the force of confession; is a thing, the magnitude of which, in regard to the great salvation, all the sons of truth experimentally know and confess. Paul did not mention τὸ ἀποδεικτῶν without τὸ πιστῶν in this passage, but he praised both; just as τὸ πιστῶν καὶ τὸ καλῶν are commended together. The mystery of godliness is the subject; the remaining words are the predicate. And godliness is joined with truth, as in Tit. i. 1. The Gentiles also had their mysteries, but they
were distinguished by ungodliness and error. *Departure from the faith, lying, and fables, are opposed to the truth* (iii. 16), a thing which is most especially to be noticed, ch. iv. 1 (the particle ὅς being interposed in ver. 1): in ver. 1, 2, 7, *the hypocrisy of those who speak lies, and have their consciences seared, is opposed to confession* [ὁμολογομένως, confessedly, iii. 16], in ver. 2: *the dotage of old women* [ver. 7, γηραύνως, old women's fables] to that which is great [μέγα, iii. 16], and *profanity to godliness* [iii. 16], ver. 7 [ch. vi. 3]. Finally, there is a remarkable Oxy-

moran [see Append.]: ὁμολογομένως and μυστήριον, confession and yet mystery. This doctrine of godliness is celebrated in the whole Church, but in the Church alone. Now, reader, read again the text, if you are at leisure, from iii. 14 to iv. 7, 8; and consider the subject with an unbiased and religious judgment.

16. Θεός, God) He had called Him *Man*, ch. ii. 5. He now compensates for what might there seem to have been derogatory to Him, calling Him here God.¹ (See however *Apparat.*, p. 710, s.) [Ed. II., p. 400, seqq.]; for even the greatness of the mystery depends especially (even most of all) on the greatness of the subject, God. Paul, writing to Timothy and Titus, whose faith was greatly advanced, calls the Father *Saviour*, and in turn the Son *God*; and he subjoins *three pairs* of predicates, in which the whole economy of Christ, from His departure to His return or assumption, is summarily comprehended. The sum of these predicates, viz. *He was taken up in (to) glory*, is ascribed to the same Subject, *God*, in Ps. xlvii. 5, 6; and this one place compensates for the ambiguity in the

¹ Θεός of the Rec. Text has none of the oldest MSS. in its favour, no version as early as the seventh century; and as to the fathers, ex. gr. Cyril of Alex. and Chrysostom, quoted for Θεός, see Tregelles on the printed text of N. T., in which he shows these fathers are misquoted. Theodore, however, does support it. Liberatus, Victor Tununensis (both of 6th cent.), affirm that Macedonius, under the Emperor Anastasius, changed ὁς into Θεός in order to support Nestorianism. AC corrected, G, read ὁς. So Memph. and Theb. The old Latin *fy* and Vulg. have *quod*, referring to μυστήριον, taken as a personal designation for the antecedent. The Syr. Peschito, and in fact all the versions older than the seventh cent., have the relative, not Θεός. D(A) corrected, alone of the uncials, favours ὁς. The silence of the fathers of the fourth cent., though Θεός would have furnished them with a strong argument, is conclusive against it.—Ed.
reading of Paul, if any such there be, in this passage.—ἐμφανιστώς ἐν σαρκὶ, was manifested in the flesh) The same verb occurs, 1 John i. 2; the same noun, John i. 14. This manifestation applies to the whole economy of Christ, who was at one time conspicuous (visible) to the eyes of mortal men.—ἐγκαινιώθη ἐν σωμάτω, was justified in the spirit) Christ, while He was manifested in the flesh, walked among sinners and men subject to death. He was thought to be just such a one as any of themselves, and in reality bore their sins; but afterwards, by His death which He endured in the flesh, He abolished sin, that had been laid upon Him, and claimed for Himself and His people eternal righteousness, with the entire approbation of the Father, withdrawing from the sight of men, and entering into the spiritual and glorious state, which was suitable to His righteousness, by His resurrection and ascension. See respecting the notion of flesh and spirit, Rom. i. 3, 4; 1 Pet. iii. 18, note. 1 He was in this sense justified in the spirit. At the most precious and actual moment of His death, He ceased to be mortal, and to be burdened with the sin of the world. Comp. on the righteousness and justification of Christ, Matt. iii. 15; Luke vii. 35; John xix. 30, xvi. 10; Acts xxii. 14; Rom. vi. 10, 7; Heb. ix. 28; Isa. l. 8; 1 John ii. 1. And He Himself, going in spirit to the spirits in prison, preached that righteousness, and from that time powerfully put it forth into exercise (operation): comp. Rom. iv. 25. This clause accords with the passage of Peter already quoted; as the expression, He was preached among the Gentiles, with 1 Pet. iv. 6.—ὡφελεῖ ἀγγέλων) He was seen, chiefly after the resurrection, by angels, good or even bad; of whom the former were at the same time made acquainted with His dispensation [the plan of redemption by Him, the latter were struck with terror, Eph. iii. 10; in which passage the mention of angels, properly so called, is in consonance with this summary of Paul here.—ἵστημι, was preached) This elegantly follows. The angels enjoyed the most immediate admission to Christ ("the Lord of angels"); the Gentiles, in their admission, were the furthest removed (in the greatest degree

1 Flesh and Spirit do not denote strictly the human and divine nature of Christ respectively; but either of the two, according as it is His state of life among men, or as it is His glorified state with God.—Ed.
"afar off," Eph. ii. 17). And the foundations of this preaching, and of the faith existing in the world, were laid before Christ was taken up ("received up") into heaven; John xvii. 18. The preachers and first believers were as it were the seed of the rest. —ἐπιστέφων He was believed on.—ἐν κόσμῳ in the world, i.e. the whole world. [A circumstance calculated to fill us with astonishment.—V. g.] The world, or globe, is opposed to heaven, into which He, being God, was taken up ("received up"). He fills all things. He was received up in glory ["received up into glory," Engl. Vers.] Supply, And He is now in glory, and comes in glory. The first thing is, manifest in the flesh; the last, He was received up in glory. These things even, especially refer to the greatness of the mystery. Even this single expression, He was taken, or received up, confutes what Artemonius has on this passage, Pref. p. 27.

CHAPTER IV.

1. Δι', [now] but) The antithesis is between ἑδραῖως, the ground, ch. iii. 15, and ἀποστάσωμαι, shall depart or fall away; as also between "the mystery of godliness," and "the mystery of iniquity," of which the apostle speaks here by description, and by name at 2 Thess. ii. 7.—πηνῶς expressly, as of a thing of great importance, which will speedily come to pass, in a set form of words.—λέγει, speaketh) by the prophets in the time of Paul, or by Paul himself, who also was a prophet; hence he says, "This know," 2 Tim. iii. 1.—ἐν ὑστερίω παροικία, in the last times) Paul shows that these times, following after the ascension of the Lord, ch. iii. 16, were then already in existence, inasmuch as he uses a present remedy for the then existing evil, ver. 5, 6; comp. 2 Tim. iii. 1, et seqq. ὑστερος is used comparatively (latter), for ὑστατος expresses a different idea (the last times of all).—ἀποστάσωμαι τινες τῆς τίτις τίτσωμεν, some shall depart, or fall away, from the faith) Comp. 2 Tim. ii. 18; shall depart, viz. by denying what is true and adding what is false.—τις) some, i.e. many,
and gradually more; Rom. iii. 3, note. Their names are not mentioned. There are not wanting those who suspect the person meant to be Apollonius Tyaneus, who came to Ephesus in the lifetime of Timothy. They do not deserve well at the hands of the truth, who too much extenuate the heretical doctrines of the first century.—τῶς πίστεως, from the faith) which in all its exactness maintains Divine revelation, ver. 6, [and of which the foundation was a little ago described (iii. 15, 16).—V. g.]—πένθος μασι πιλάνω καὶ διδασκαλίας δαίμωνι, seducing spirits and doctrines of demons) Seducing spirits are those who speak by false prophets, and are called spirits, not only in respect of their own nature, but because they inspire (with their deceit) these false prophets; therefore the word spirits is parallel to doctrines [not to demons]. Δαίμωνι, of demons, is the genitive of the cause (the source from which the doctrines flow). Δαίμωνι is often taken in a good sense by the Greeks; for example, by the Athenians, Acts xvii. 18: but with the LXX. interpreters and the apostles, it always denotes evil spirits.

2. ἔκ ἰσορίας ἐπιπλογών, [Engl. Vers. speaking lies in hypocrisy] through the hypocrisy of liars) This is construed with they shall fall away, or depart. That hypocrisy, which is the characteristic of liars, shall carry them away. Τῶς, some, viz. they, are the seduced; the liars are the seducers. ἐπιπλογών, the genitive, depends solely on ἰσορίας. The expression, of liars, implies a relation to others, and therefore the antithesis is in ἰδίων, their own conscience.—κεκαυτηρισμένων τὴν ἰδίων σωσίδοσαν, having their own conscience seared with a hot iron) As faith and a good conscience are joined in ch. i. 5 (where see the note 3), so, hypocrisy (i.e. unbelief; Matt. xxiv. 51, note 4) and a depraved conscience in this passage; where, on the contrary, 'faith' and "the know-

1 Some, for many. An Euphemism. And moreover unbelievers, though they be many, are spoken of as some, indefinitely, because they are not much taken into account.—Ed.
2 The use of spirant in connection with spiritus, cannot be imitated in a translation.—Transl.
3 Faith is as the precious liquor, a good conscience as clean glass. Faith is towards God; conscience, towards one's self.—Ed.
4 In Matt. xxiv. 5, "Shall appoint him his portion with the hypocrites?" in Luke xii. 46, "with the unbelievers." The two are therefore akin.—Ed.
ledge of the truth,” and ‘thanksgiving’ (ver. 3, 6), are presently after commended. The medical use of cautery is for the purpose of curing; here, therefore, a different use is denoted, it is for the purpose of branding men as infamous. Those who are ἀντικατάκριτοι, condemned of themselves, are here intended, Tit. iii. 11; those who are infamous of themselves in their own conscience, which is branded with spots (scars) of deceit; having a conscience not good and pure, because they have cast it from them, but μεμισμένη, polluted. For so, in Tit. i. 15, those seared as with a hot iron here, are described by the expression, their conscience is defiled; just as liars (ψευδόλογοι) here, are described by the words there, their mind is defiled. Καυτή, a branding iron, denotes the same thing, in a bad sense, as σφραγίς, a seal, in a good sense, 2 Tim. ii. 19; although Macarius uses both words in a good sense, concerning the flock of Christ, Homil. xii. § 13. Plato, in Gorgias, speaks of “the soul marked with stripes (διαμεμαστηγμένη) and covered with scars (οὐλῶν μεστή), in consequence of perjury and iniquity, which every man’s own conduct has deeply impressed (ἐξωμολόγησατο) upon his soul.” Claudian says, “Why do you foolishly deny what is manifest? lo! branded spots disfigure the breast.”

3. Καυλωτών γαμεῖν, ἀπεγέρονται βρωμάτων, forbidding to marry—to abstain from meats) The hypocritical appearance of false doctrines, very austere and plausible, which gains a show for all the rest of their dogmas (giving colour to them in the eyes of the dupes), is here expressed: comp. Col. ii. 23. Explain the sense by analysis thus, commanding, not to marry, to abstain from meats. Καυλῶ is the same as I command, that not, not to. To marry and to abstain are construed with commanding; the negative belongs only to the expression, to marry. Pricæus has pointed out examples of this Zeugma, of which examples that of Chrysostom corresponds most nearly to the present instance: Τιμήτα λέγω, εν κηδείαν καυλῶν, ἀλλὰ μετὰ συμμετρίας τοῦτο ποιεῖν, “I mention these things, not forbidding you to take care, but desiring you to do this only in due measure.” Paul refutes the more specious error respecting meats. He considers it enough

1 “Quid demens manifesta negas? En pectus inustae Deformant maculæ.”
here merely to mention that respecting *marriage* (unless the *a*, *which*, that follows, is to be referred to this also), and he refutes it also below, ch. v. 14.—*βρωμάτων, meats*) They shall not forbid all kinds of meats (therefore the article is not added); for who would listen to such prohibitions? therefore it is only some kinds that they forbid. Also it is implied here, that he who forbids even one kind does a wrong to his Creator and to believers. The old heresies are chiefly denoted; but their remains, however, have come down to those who pride themselves on antiquity.—*τοῖς* the Dative, as the Hebrew 5, signifies, so far as concerns believers. For God hath created meats, even for those who are without faith and do not give thanks. Paul turns away from them who are without faith and the knowledge of the truth, and leaves them, as it were, to themselves; he declares that he is speaking of believers.—πιστοῖς καὶ ἐπεγνωσόμενοι, to them who believe and have known) The words are synonymous. The second synonym, *knowing the truth*, gives occasion for presently declaring the truth, ὁτι πῶς, x.τ.λ., and forms a more express antithesis to *lying*, *ψευδεῖς*, which is contained in *ψευδολόγιον*, ver. 2.—τὴν ἀλήθειαν, the truth) This is explained in the following verse.

4. *καλὸν, good*) Gen. i.—καὶ, and) The particle connects the two propositions, of which the second has this subject, *every thing which is received with thanksgiving*; the predicate, is not to be refused.—μετὰ εὐχαριστίας, with thanksgiving) This includes a good conscience. Rom. xiv. 6, "He that eateth, eateth to the Lord, for he giveth God thanks."

5. *Ἀγιάζεται, is sanctified*) Lev. xix. 24.—*διὰ τῶν Θεοῦ, by the word of God*) The word of God enters into all thanksgiving, nay, also into the creation and granting of meats.—καὶ ἐντεύξεως, and intercessory [or consecratory] prayer) It is the duty of the children of God to offer intercessory [ch. ii. 1; or consecratory] prayer for the creatures which they use. It is a high dignity. Not only Christians, but also Jews and Heathens, consecrated the table with prayer.

6. *ἐντρεφόμενος) bringing under the notice, suggesting mildly. Eustathius says, νοσίν on the one hand implies perceiving at once and spontaneously; ἐντρείσιον, on the other, to cause to perceive, by admonition.—καλὸς διάκονος, a good minister*) 2 Tim. ii. 15.—ἐντρεφόμενος) The present combined with reference to the preterite,
Continued nourishment.—ἐν τῇ πίστεί (of the faith) in thy behalf [for thine own good].—τῆς καλῆς διδασκαλίας, of good doctrine) in behalf of others [for the good of others].—ἡ παρακολούθησας which thou hast commenced (undertaken) to follow up (i.e. in all its details). Concerning this word, see Luke i. 3, note.

7. ἔργα Δαυδ, profane) The antithesis presently follows, godliness. Whatever is not profitable to this godliness, though specious, is profane, 2 Tim. ii. 16.—τοῖς ὑπότοις, fables) The antithesis is faithful, ver. 9.—παρατάτω, refuse, reject them, so as not to suggest them to the brethren.—γυμναζεῖς δὲ σαυτόν, but exercise thyself) A rare expression (as 1 John v. 21) for γυμναζεῖν; comp. Notes on Chrys. de Sacerd., p. 393. Paul had been accustomed to ‘exercise’ Timothy when present with him; he now commands Timothy to be a Paul to himself.

8. Ἡ σωματική γυμνασία, bodily exercise) and that, whether violent or pleasant.—πρὸς ὑλήν, is profitable to but a short extent) viz. its benefit extends only to the private fortune, to one’s reputation, to one’s enjoyment, to the promotion of long life; and therefore it is terminated in this life of the body. Timothy, as a young man, seems to have sometimes used some bodily exercise [ch. v. 23], which Paul does not so much forbid as not praise. He mixes up a similar admonition, salutary to a young man, with the same argument against profane doctrines, 2 Tim. ii. 22.—πρὸς τάντα, unto all things) in the case of body and soul.—ἐπαγγελίαν, promise) on which hope (‘trust’) is brought to bear, ver. 10. Whatever does not serve this purpose is scarcely profitable.—ἐγκαθίστατε τῆς ἀληθίνου, of the life that now is) the advantage of which they who exercise the body seem in other respects to consult.

9. πιστεῖ, faithful) The following verse is joined to this short preface by the for, as in 2 Tim. ii. 11. Godly men appear often to suffer loss with respect to the enjoyment of the present life. Paul refutes this notion.

10. Εἰς τὸ τώρα, it is with a view to this, that) on this account,

1 Kai ἡγκαθίστατε, and old wives’) Both old wives’ fables and youthful lusts are equally to be avoided, 2 Tim. ii. 22.—V. g.

2 The active verb with the reciprocal pronoun (ὑπάγετε ἑαυτοῖς, keep yourselves from idols), is elegantly used as expressing more than ἡγκαθίστατε, Be on your guard.—En.
for this end, with this hope.—καὶ κοπιῶμεν καὶ ἐνείδιζόμεθα, we both labour and suffer reproach) despising the advantages and aids (safeguards against suffering) of this life: ὑπόστασις, in the Middle voice [we suffer ourselves to be reproached].—ἐπιτίμαμεν, we have hoped) we have placed (rested) our hope, viz. for the future, despising present things.—ἵππευς, living] who will also give life to us, ver 8; 2 Tim. ii. 18.—τάντων ἀνθρώπων, μᾶλλον πιστῶν, of all men, especially of those that believe) Paul shows that he, and men like him, hope for a double salvation from God: salvation [or safety] in this life, for God saves [or else preserves] all men (nay, even He desires all men to have salvation for ever): as also, what is of greater consequence, in the life that is to come, for He especially saves [or preserves] them that believe, who even in this life also experience greater protection, on account of their greater temptation.—μᾶλλον, most of all) There lies hid beneath this word the strength of the argument from the less to the greater. 1

11. ταῦτα) these things, dismissing all other things.

12. Μὴ δοις, no man) Conduct thyself so, that no one can despise thee on the ground of being a young man. Worthless old men are glad to do so.—τύπος, a type, an example) The way of obtaining true authority.—ἐν λόγῳ, in word) public and private. —ἐν ἀναστροφῇ in daily intercourse or conversation.—ἐν ἀγάπῃ—ἐν πνεύματι, in love—in the Spirit) 2 Cor. vi. 6, note. 2—ἐν πίστει, in faith) Faith, considered apart from its office in justification, enters often into the middle of an enumeration of this kind, and denotes sincerity of the mind trusting in God, in prosperity and adversity: ch. vi. 11; 2 Tim. ii. 22; comp. Gal. v. 22, which passage has faith likewise in the middle of the enumeration.—ἐν ἁγιωτίᾳ, in purity) ch. v. 2.

13. Τῇ ἁγιωτάτῃ, to reading) of the Sacred Scripture in the Church. To this are added two principal genera: exhortation, which refers to conduct; and doctrine, which refers to knowledge; ch. vi. 2, at the end; Rom. xii. 7, 8.

1 If God saves, in a sense, even the ungodly; a fortiori, the godly.—Ed.

2 Πιστῶν, of believers) who place their hope in the living God.—V. g.

3 “By the Holy Ghost, by love unfeigned.” Love follows immediately after mention of the Spirit, as being its principal fruit, and that which governs the use of spiritual gifts.—Ed.
14. μὴ ἀμέλει, do not neglect) They neglect, who do not exercise the gift, and who think that they cannot fall away.—χαρίσματος, the gift) 2 Tim. i. 6.—διὰ προφητείας μετὰ ἐπίθεσιν τῶν χειρῶν τοῦ πρεσβυτερίου, by prophecy, with the laying on of the hands [viz. by prophecy] of the presbytery) Construe the prophecy of the presbytery. For Paul laid his hands on Timothy, 2 Tim. i. 6; i.e. the presbytery consisted of Paul himself (comp. 2 John 1; 1 Pet. v. 1) and Silas, or others also. Many Latin copies have presbyteri, “of the presbyter.” The imposition of the hand is properly done by one person, and that, too, a person more dignified. But prophecy was also exercised by equals, viz. by more than one, who, while Paul was laying his hands on Timothy, were offering congratulations, and augured every good thing; perhaps even in the absence of Timothy. This is an energetic young man, they said; God will do much good by him.

15. Μελέτα, meditate) Μελετᾶν is also applied to the gymnastic exercises; comp. ver. 7, γυμναζέσθαι συναυτόν. Let this, he says, be thy study. He directed Timothy to continue in the same study when he was further advanced in life, Ep. 2, ch. iii. 14, etc. Who would not desire to be engrossed with the same study as long as he lives? There are vicissitudes in all other studies; some are the fashion to-day, others will be the custom tomorrow. The one study which is devoted to (bestowed upon) Sacred Scripture never seems to be very conspicuous, but at the same time it alone never becomes obsolete. It has an everlasting kingdom, without tyranny and superstitious fascination, a solid reward, an use which will cause no regret.—ἐν τούτοις ἵστη, give thyself wholly to them) He who gives himself wholly to them, will be less in worldly boon-companionships (convivialities); he will less engage in the study of other things, in collecting books, shells, coins, in which many pastors, unawares, waste a considerable part of their life.—προχοσθῇ, profiting) which is maintained by exercise.

16. "Επικες, take heed) Hesychius has the following: ἐπικες, ἐπικεσθω, προσεχες, κατεχες, ἐπιμενε; Job xviii. 2, ἵνα, ἐπικες, give heed, ‘mark;’ and so, often the son of Sirach.—ἀνοιγος, to them) Refer this to παραστά, these things, ver. 15; or to what follows (τοὺς ἀκουοντάς σου), i.e. (continually attend) to them that hear
thee.—σῶσες, thou shalt save) viz. so as not to be seduced, ver. 1.—
τοὺς ἀκούοντας, them that hear) with obedience.

CHAPTER V.

1. Πρεσβυτέρῳ, an elder) The word here denotes age.—μὴ ἐπιτελήσῃς, do not rebuke) This belongs also to the words which follow.—ὡς ἀδελφοῦς, as brethren) So an old man ought to exhort the young men as children.

2. Ως ἀδελφάς, as sisters) Such respectful treatment is well fitted to promote purity.

3. Χήρας, widows) Chrysostom speaks at great length of widows, de Sacerd., p. 166, et seqq.—τίμα, honour) by acts of kindness, ver. 17, 18.—οὐτως χήρας, widows indeed) Plöce;¹ the word indeed excludes those who have children or live luxuriously (ver. 6).

4. Μαθησάτωσαν, let them learn) i.e. let the sons learn; and rather the grandsons, for in the correlative progenitors (τοῖς προγόνοις) alone are mentioned. There is an elegant Metonymy of the antecedent for the consequent; the consequent is, that the widows should remain with their relations (viz. their sons or grandchildren).—πρώτον τὸν ἑαυτοῦ, first their own) before they are put into any public office (duty).—οἴνων εὐπετίων, to treat their family with dutiful affection) We have the same word with the accusative, Acts xvii. 23. The reason (ground) for the dutiful conduct enjoined, is evident from the end of the verse.—ἀμωβάς ἀποδίδοναι τοῖς προγόνοις, to requite their progenitors [parents, Engl. Vers.]) Some think that the duty of widows who have families, is here intended; and Priscæus compares with this passage that of Augustine regarding his mother Monica, She had requited her parents, she had treated her family with pious affection, l. 9, Confess. c. 9. That saying of the Roman censors in reference to old bachelors is quite in accordance with this: Nature writes in

¹ A word put twice, first in the simple sense, afterwards to express an attribute of the simple word. Widows, in the second instance here, means one who realizes the description given in ver. 5.—Ed.
you the law, as of being born, so also of begetting; and your parents, by supporting you, have bound you, if you have any shame, to pay the debt of bringing up grandchildren (for them).

—Val. Max., 1. 2, c. 4. But the word μαθαίνεις, let them learn, and its plural number, shows that the matter under discussion, is the duty of children and grandchildren. Therefore the widow in ver. 5, who has no children, is opposed to the widow who has children, because the former has no one from whom she can receive requital, and she therefore has her hopes placed solely in God.

5. Μεμονομενη) desolate (reduced to desolation). The idea of the word χήρα, signifying orpity [bereavement], is here unfolded.— xsi. ἅθη, hath put her trust) The antithesis is in ver. 4. —προσμενει ταῖς δεσπόζοι, continueth instant in supplications) The antithesis is in ver. 6.

6. Σπαταλῶσα) She that liveth in pleasure (luxuriously). James v. 5, ἰτρυφίσατε καὶ ἱσπαταλῆσατε. Hesychius explains σπαταλῇ, as τρυφῇ.—ζῶσα τίνινε ὅταν, though living, she is dead) This remark may be applied to any ungodly man, although he may be actively engaged in the business of life, but especially to a widow devoted to pleasure. Although she seems to her own self still to enjoy life, yet she is dead while she lives, because she is now no longer of benefit (profitable or serviceable), either naturally or spiritually, and therefore she deserves no honour (ver. 3, i.e. no share in the public maintenance).

7. Ταῦτα, these things) which have been just now spoken.— ἦσον, may be) viz. true widows.

8. Ἰδίων, his own) even out of his house.—τὸν οἰκίσαν, those of his own house) Such even especially as the mother or lonely (helpless) widow, at home, ver. 4. Many parents make this an excuse for their avarice; but this passage chiefly treats of the duty of grandchildren, which ought to flow from love, not to be opposed to faith.—οὗ προνοεῖ, does not provide) with food and necessary clothing.—τὸν πίστιν ἤπνηταν, has denied the faith) Paul hopes that there will be no one among Christians who does not provide for his mother. Faith does not set aside natural duties, but perfects and strengthens them.—ἀπίστου, an infidel) whom even nature teaches this, although he has never embraced the faith.

9. Καταλεγίσθω) let not a widow be taken into the number.—
The genitive here does not depend on the comparative, for in that case it would have been written ἐλασττων, but on χερα; ἐλασττων (for κατὰ ἐλασττων, as Lat. summum, minimum, for ad summum, ad minimum, at most, at least) is used adverbiaUy. So Plato, τάλαντα ὑπὶ ἐλασττων ἵππων (at least a hundred talents; literally, a hundred talents—not less).—ἴτων ἔξηκοντα, of sixty years) The antithesis is in ver. 11. Even virgins of this age might be reckoned among widows. But the apostle would by no means praise those who would thrust their younger daughters into monasteries, where they may remain from their youth up to their death.—ἴνδε, of one) i.e. who has been lawfully married, or has had one husband, or one and afterwards a second.

10. "Ἐργοῖς καλοῖς, good works) These are presently enumerated, among which is also this species, παντὶ ἐργῷ ἡγαθῷ ἐπακολουθοῖ, where ἡγαθός is more than καλός.—ἰτικοντραφίσειν if she have rightly brought up children, either her own, or those of others, for the benefit of the Church.—ἐξενικέχθειν, lodged strangers) that she may be worthy of being publicly compensated by the Church for the benefits which she has conferred on its members. —πῶδες ἐνυφεῖν, has washed the feet) A Synecdoche of the part, for every kind of humble offices.—θλ. ἑσκέραζε, the straitened [the afflicted]) with poverty.—2 ἐπηκολουθεῖσα has followed up) It is the part of ministers and men to take the lead in good works. Tit. iii. 8, 14 (προστασίαιν, not as Engl. Vers. to maintain, but to take the lead in good works); of women to follow up, by assisting so far as they are able. The glosses in Priceus are, ἐπηκολουθήσειν, ἐκοιμώνεσεν, ὑπερέτησεν.

1 A widow having attained the age of sixty years—not less.—En.

2 Παντὶ ἐργῳ ἡγαθῳ, every good work) Wherever any good springs forth, either near or at a distance, it is a sacred duty for us to go to its support. If it was the duty of widows, who subsequently were glad to enjoy the assistance of others, how much more does it become men, and those, too, appointed to offices? Many pay attention to their sons perhaps, their relatives, neighbours, or countrymen. But, indeed, they consider it altogether alien to them (an uncalled for act) to bestow anything on persons unknown and on strangers; or if any case occur seeming to be rather unconnected with them, or a little more remote, to attempt anything in its behalf. 1 Sam. xxi. 10. Whoever has attempted a good work will experience the truth of this.—V. g.
11. Παραίτω, refuse) Do not take up their case. The same word occurs, Tit. iii. 10 (reject, παραίτω).—όταν γὰρ καταστη- 
νάσωσι τοῦ Χριστοῦ) when they have begun to wax wanton (to in-
dulge in luxury) against Christ, viz. with regard to ecclesiastical 
benefits. The genitive is governed by κατὰ; what οὐράνιας is, 
see Rev. xviii. 3 ("The abundance," or "power," of her deli-
cacies, οὐράνιας). Extravagance (wantonness) and Christ are 
by no means compatible.—τοῦ Χριστοῦ, Christ) to whom they 
had entirely devoted themselves.—οὐλοσαν, they will) the matter 
being no longer undecided.

12. Ἐξουσαι, having) for certain, by this time.—ὁτί) because.— 
τὴν πρώτην πίστιν ἠλέησαι) πίστιν ἠλέησαι, as Raphelius shows from 
Polybius, is not to keep the faith; comp. ver. 8. It is called 
πρώτη πίστις, their first faith, the faith of their early life, which 
they had before they were enrolled among the widows. Their 
second vows break this faith, and are opposed to it; comp. "thy 
first love," Rev. ii. 4.

13. Μαθάνων τερεφρόμεναι, they learn going about) This par-
ticiple is not put for the infinitive, but the genus, 'learning;' is 
reprehended: the species follows, they learn the things which are 
learned by going about from house to house, i.e. they curiously 
pry into the state of families. The Mimesis¹ lies in this, that 
the expression used is, they learn. For elsewhere those things 
are only said to be learned which are good. But these women 
learn by going about, they search out all things; and thence 
their progress is progress in the wrong direction.—τὰς ὀικίας, 
houses) 2 Tim. iii. 6.—φλορα, [tattlers] τρίλεξ) in respect to 
words.—περίφροι, busybodies) in respect to deeds.—λαλόωσαι, 
speaking) This word is construed with they learn. They speak 
out all that they have learned.—τὰ μὴ διώκτα) αὶ μὴ δεῖ, Tit. i. 11.

14. Νεωτέρας, the younger women) He does not add, widows, 
for the widow in this passage is properly she who remains a 
widow. And this arrangement (mode of acting), which the 
apostle mentions, equally applies to the unmarried and to

¹ A figure, whereby the word which the party reprehended would use is 
alluded to; as here these young widows would call their inquiries by the 
favourable term, learning. They learn (the genus), says Paul; but the 
species of learning they learn is what is to be learnt by going about visiting 
houses.—Ed.
widows under sixty years. The monastic system regarding nuns is quite inconsistent with the whole meaning of the apostle; and Paul does not write to Timothy about the government of any company of monks, for there were none such in existence. — ἀγάμω, πενθυρονι, οἰκοδοστοτίῳ, to marry, to bear children, rule their family [guide the house]) Three successive steps in domestic society. So they shall have full employment, without idleness or curiosity.— τῷ ἀντίκειταινῷ, to the adversary) The word ἡ, Symmachus, in Ps. xxxviii. (20) 21, has translated by the word ἀντίκειται, and in the following verse mention is made of Satan: yet the word ἀντίκειταινῷ, adversary, may be in this place understood of wicked men; comp. ch. vi. 1; Tit. ii. 8, 10.— λώδορίᾳς χάριν, for the sake of calumny [by way of reproach]) which is eager to exaggerate the vices of a few, and to impute them to the whole Church and its doctrines.

15. "Ἦν, already) A particle used for the purpose of appealing to experience.— τις, some) rashly professing widowhood.— εἰςπάρπασσα, have been turned aside) and thereby have given occasion to calumny.— ὡσίων τοῦ Σατανᾶ, after Satan) who turned them aside from Christ.

16. Ὑπαρκίστῳ, let him (or her) relieve them) ver. 10 [ὁλομομόνος ἐπίρκεσαι, “relieved the afflicted”].— ἦ ἐξελησσία, the Church) in relieving the widows.— ἵπαρκίσῃ, in order that it may have enough for relieving) viz. the Church.

17. Δύσης, double) On account of their being older, and on account of their office. The eldership involves of itself veneration on account of age. Even Peter opposes the elders to the younger men (νεοτίμονεις), and yet he speaks as concerning an office, 1 Pet. v. 5, 1, etc. Double, i.e. large, Rev. xviii. 6. — μάλιστα, especially) Some then were able to rule, and to rule well, although they were not employed in word and doctrine, viz. in sacred studies, and in the instruction of others. But those who had been so employed (κοσμίωντις), were less at leisure for working, and for acquiring fortune, and were worthy of compensation.

18. Καὶ, ἐξίσου, and, worthy) The apostle quotes this, either as Scripture, or as a proverb approved of by the Lord, Matt. x. 10; Luke x. 7.
19. Πρεσβύτερος, an elder) ver. 17.—κατηγορία, accusation) According to the law of Moses, a private person might be summoned, but not condemned, when there was only one witness: Paul directs that an elder should not even be summoned; for both his character as an innocent person stands higher, and he is more exposed to envy and calumny.—μὴ παραδίκησον, do not receive) Timothy had therefore the power of judging in the Church, ver. 21, 24.

20. Τοὺς ἀμαρτάνοντας) them that sin, the elders convicted by witnesses. The others are contradistinguished from those.—οἱ λοιποὶ) the others in the flock, who have either committed the same sin, or lest they should commit it.—φόβον, fear) suitable to those who are prepared to sin.

21. Ἐνώπιον, before) Paul presents vividly to Timothy the last judgment, in which God will be revealed, and Christ will be seen face to face with His angels; comp. 2 Tim. iv. 1. And yet the words, face to face, do not shut out reference to the present time, ver. 4 (ἐνώπιον τοῦ Θεοῦ); 2 Cor. viii. 21. See ch. vi. 13, etc.—καὶ Κυρίου, and the Lord) The article is not added, though it is immediately added with respect to the angels. Therefore the appellations, God and Lord, refer to one subject [before Him who is at once God and Lord, Jesus Christ];¹ comp., however, 2 Tim. iv. 1.² The old reading has not Κυρίου.³ —ἐκλέκτων) An epithet, which sharpens the reverence of Timothy; ἐκλεκτὸς, choice, 1 Pet. ii. 6.—χαρίς προκρίματος) χαρίς τοῦ προστάτος καὶ δόξα κεκαμύνης βουλής πράξεις σε τί.⁴ Glos. ap. Priscæum.—προκρίμα, prejudice (prejudging), is the failing of him who determines, before the matter fully opens itself out; ver. 22,

¹ This is a principle laid down by Bishop Middleton, that where the one article precedes two appellatives, they must refer to one and the same person; a most important canon against Socinians. See Tit. ii. 13.—Ed.

² ἐνώπιον τοῦ Θεοῦ, καὶ Χωρίου Ἰσσοῦ. But Middleton's canon does not apply there; for Χωρίου Ἰσσοῦ are used as proper names, not appellatives. So here, too, if the Κυρίου be not read. Therefore Θεοῦ is God the Father.—Ed.

³ Wherefore it is omitted in the Germ. Vers., which follows the margin of both Ed.—E. B.

AD(A) corrected, Ggγ Vulg., Hilar. 328, Lucif. omit Κυρίου. Rec. Text has no good authority for it.—Ed.

⁴ i.e. Without thy doing aught precipitately and apart from decided deliberation or counsel.
There ought to be judgment, not prejudice (prejudging); ver. 24.—κατὰ πρόσκλησιν) The glosses by the same writer are, κατὰ πρόσκλησιν, κατὰ χάριν, προστάθειαν, ἡ εἰπομέρειαν. In short, prejudice through hatred, partiality through favour. [Often a man is hurried headlong by some impulse, and treats this or that person either well or ill accordingly; but we should act considerately, and think, what is suitable to the Divine will.—V. g.]

22. ἔκφατις, hands) It was the duty of Timothy to lay his hands on the presbyters.—ταχὺς, hastily) without previous examination.—ὑπὸ δὲ κοινόνιν, nor be partaker) They do so, who do anything hastily. [And indeed, in this passage, the sudden imposition of hands is that upon which a check is placed. But certainly, in the other departments of life, the participation of other men's sins is very frequent. That happens either before or after the act, in our thoughts, affection, gestures, words, writings, works; by doing, omitting to do; in regard to superiors, equals, inferiors, ministers, subjects; while a greater or less portion of the fault falls sometimes on the one side, sometimes on the other.—V. g.] Ver. 24, 25, show that waiting for a time is salutary, and an admonition is introduced parenthetically ("keep thyself—infirmities"), which young Timothy was meanwhile carefully to observe.

23. Σεαυτὸν, thyself) The antithesis is, other men's. Timothy is admonished, in passing, how he should regulate his own conduct, while he is engaged in regulating the conduct of others; and this parenthesis very elegantly imitates the delay that ought to be allowed to intervene in such matters.—μηχέτι, no longer) A safe admonition, always keeping in view the precept, keep thyself pure.

24. Τῶν, of some) Not only is the aspect of the sins which are committed [i.e the footing on which they stand, the point of view from which they are to be regarded] different, but also of the men, though committing the same sins.—αἱ ἁμαρτίαι, the sins) their evil deeds, and their evil habits to be known from the former.—πρὸς ἡμᾶς, manifest before any inquiry is made, or anything determined concerning the men.—πρός αὐτόν, going before, preceding him that commits them, so that he is immediately seen to be unworthy of the imposition of hands. The
antithesis is, follow after.—εἰς κρίσιν) [Engl. Vers. to judgment] so far as concerns the judgment to be formed of the men.—τισι) That is more emphatic than if he had repeated τινῶν; some also their own sins follow.—ἵππωσαν, follow after) Meanwhile we must wait patiently, till the matter fully discloses itself, and we must not inquire too harshly. God, however, directs His faithful servant to do and say what is seasonable. The preposition εἰς implies no long interval.

25. ἡ ἄλλας ἔργα, the works that are otherwise) Those which are not beforehand manifest. The saying, which is found at Eccl. viii. 14, is remarkable, and should in the present day be especially attended to.—κρυβόμενα, be hid) long.—οὐ δώσατε, cannot) although they who do them may often wish to keep them concealed.

CHAPTER VI.

1. ῥυῶ (ζυγὸν) under the yoke, viz. of heathen masters. The antithesis is, but, ver. 2. Service therefore, in the case of believers, is not a yoke.—ιδίους, their own) Let them not turn from them, and attach themselves to others. Confusion [confounding of the existing order of things] is forbidden.—τιμῆς, honour) although they are without, i.e. not Christians. The opposite, despise, occurs presently.—ἀξίους, worthy) although they be without virtue [any remarkable merit].—ἡγείσθωσαν, let them count) with affection, and in their actual conduct.—να μὴ, that not) For the masters would say, that this was the cause of their contumacious disrespect; comp. Tit. ii. 5.

2. Ἀδελφοὶ, brethren) and in that respect equal.—εἰσίν, are) viz. the masters. Servants (slaves) might seek a pretext for refusing obedience, whether they had believing or unbelieving masters. Both sins are met (counteracted).—δουλεύσασαν, let them do service) let them remain in the household.—πιστοὶ εἰσὶ καὶ ἀγαπητοὶ, are faithful and beloved) Supply, the masters, beloved, having experienced the Divine love, and then in consequence showing love to their servants (slaves).—οἱ τῆς ἱδρυμενίας
TIMOTHY VI. 3–5.

ἀντιλαμβανόμενοι, [Eng. Vers. partakers of the benefit, but Bengel] suberving the [divine] beneficence) Beneficence is the beneficence of God, as the word, the name, the Spirit, the wrath, stand for the word of God, the name of God, etc. Believing masters, as being benefactors [ἐνεργεύσαι, taken out of ἑνεργεύσιας], subserve this beneficence. Believers experience the heavenly beneficence towards men, and subserve it; for example, masters towards their household, and through their household towards others. This by implication teaches also believing masters their duty: ver. 17 also teaches it.

3. Ἑπερβοδιδασκαλεῖν, teach otherwise) The antithesis is, teach, in ver. 2. The conclusion thus corresponding to the beginning of the discussion, ch. i. 3.—μὴ προσέρχεται, accede [consent] not) Seneca has, "accedere opinioni," to accede or consent to an opinion: and so others, as we find in Priccus.

4. Τετύφωμαι, μηδὲν ἐπιστάμενος) Harpocratio: τετύφωμαι, ἀντι τοῦ ἐμβεβρόντημαι, ἐξω τῶν φρενῶν γέγονα, κ.τ.λ. τετύφωμαι for ἐμβεβρόντημαι, I am gone out of my senses. Compare Raphelius ad Polyb.—μηδὲν ἐπιστάμενος, knowing nothing) although he claims knowledge to himself: comp. ch. i. 7.—νοσῶν περὶ, sick ['doting'], or morbid, about) The antithesis is wholesome, ver. 3. Plut.: νοσῶν περὶ δόξαιν, περὶ σφαγίδια πολυτελῆ, to be sick for glory, for expensive seals (signets).—λογομαχίας, strifes of words) 2 Tim. ii. 14, note.1—ἐξ ὑμῶν γίνεται, from which cometh) Ib. ver. 23.—ἐρείπος, contention) Tit. iii. 9.—ὑπόνοια πονηραὶ, evil surmisings) by which those who do not sit once agree to all things, are regarded as enemies (objects of odium).

5. Αἰσχρατρατβίσαι διατριβή, a scholastic disputation or treatise. The insertion of παρὰ renders it significant of something perverse, as κατατομή for περιτομή, Phil. iii. 2. It is opposed to accede (consent), ver. 3.—διατρατρατβίσαι διεφθαρμένων ἄνθρωπων) perverse disputings, which only become men of corrupt minds, 2 Tim. iii. 8: men corrupted in mind.—νομιζώντων, thinking) i.e. inasmuch as they think, for there is no and put before it; comp. Rom. ii. 18, 20; 2 Tim. ii. 21; Heb. vi. 6, where the use of the participles is the same.—παρασκεύας a gain2 (means of

1 Not as Engl. Vers. of 2 Tim. ii. 14, "Strifes about words," but "strifes in (i.e. by means of) words about" most momentous subjects.—Ed.

2 The article before ἑπερβοδιδασκαλεῖν, and not before παρασκεύας, show the construc-
making gain), a thing given for the sake of procuring property.

6. "Εστι δὲ, but is) He does not wish altogether to deny that godliness is a gain.—πορισμος, a ready and sure ('expedita') mode of providing a living.1—μιγας, great) for it produces αυταρκεια, a mind contented with its lot, unknown to all others.—μετα αυταρκειας, with contentment) This is the companion of godliness.

7. οὐδὲν, nothing) A man, when he is born, consists of soul and body: all other things are to him foreign and external.—ειςνεκαμεν, we have brought in) Supply, and yet we have obtained life (including a livelihood); see Matt. vi. 25.—δειλον δει to wit [Engl. Vers. and it is certain that]; a form of declaring.—ουδε εξεγερκαν, nor carry out) Why then do we heap up much wealth? The only object to be aimed at is that we may have πορον, an unembarrassed journey, till we reach our true country.

8. "ερχομαι, having) It is by implication affirmed, that we shall have them.—διατροφας, food (means of sustenance), by which we may in the meantime be nourished. This is the meaning of δια.—σχετασωματα, clothing) also a covering or shelter.—τοτος) with these, although money be wanting, ver. 10.—αρχισυνομεθα) we shall have enough in fact: why then not also in feeling?

9. θελομαι, wishing) This wish is the enemy of a mind contented with its lot; it is not the wealth itself (that is the enemy of contentment): rich men are not therefore commanded to cast away their wealth, ver. 17, 18.—πλοταν, to be rich) to have more than food and clothing.—ιμουτωσι—βυθιζοντα, fall into—drown) A sad gradation.—πειρασμος) There is a Paronomasia [the signification of a word changed by a slight change of the letters]: πορισμος, πειρασμος. Temptation is opposed to 'food,' likewise to faith: a snare is opposed to 'clothing' and to righteousness: 'lusts' are opposed to "a contented mind."—παγιδα, a snare) Therefore they do not find πορον, true gain.—δελερον, destruction) of the body.—απωλειαν, perdition) also of the soul: comp. of all, ver. 10. This is opposed to that expression, great gain, ver. 6.

tion to be, "that godliness is a gain," a way to advance one's worldly interest: not as Engl. Vers., "that gain is godliness."—Ed.

1 Πορισμος is strictly the act of providing a living, means of gain: πορισμα, the living thus gained, gain.—Ed.
10. Πάντων τῶν κακῶν, of all evils) For it destroys faith, the root of all that is good: at first sight, the love of money seems to take away the nutriment or food that supports many crimes, as luxury, wantonness, etc.; but it is in reality the root of all evils. All evils in ver. 9 are comprehended under temptation, a snare, lusts, destruction, perdition; although the article τῶν does not precisely relate to those evils, but is added to πάντων, according to custom, for the purpose of amplifying or heightening the effect, without its relative power.—φιλαργυρία, the love of money) When money is loved for itself, it is not used for procuring "food and raiment."—πίστις) φιλαργυρίας, viz. ἀγάπην.—τινὲς) some: the Ephesians, ch. v. 15.—ἀγαπών, having coveted) ch. iii. 1, note [having grasped at].—ἀδόνας τοῦλατέ, with many sorrows) of the conscience, producing remorse for property badly acquired; also of the mind, urging to the laying up of more. The remedy of these sorrows is faith.

11. ΤΩν ἀνέρωτε τοῦ Θεοῦ) O man of God. So the LXX. for the Hebrew, man of God, i.e. a prophet, a mediating messenger of God to men, one removed from earthly things.—ταῦτα φῦς, flee these things) He resumes, after the parenthesis, the words which he had spoken at the end of ver. 5. Therefore the expression, these things, is to be referred to ver. 4, 5: for both enumerations form an evident antithesis [to what follows in ver. 11]: to this antithesis flee, follow, belong.—διαμοσον, righteousness) This comprehends all the other things, and is again put in the first place, 2 Tim. ii. 22.—ἐυσεβείαν, godliness) The antithesis is the abuse of godliness, ver. 5.—πίστιν, ἀγάπην, faith, love) Their antitheses are envy, strife, ver. 4.—υπεμονήν, patience) by which even calamitous railings are endured, ibid.—πρόσεκα, meekness) by which evil surmisings are overcome, ibid.

12. Τῶν καλῶν ἀγῶνα, the good fight) In antithesis to strifes of words, ver. 4.—ἐπιλαβοῦ, lay hold of) as something that is within reach and near at hand. Leave to others their own questions, ibid. A Metonymy of the consequent for the antecedent, with the argument drawn from what is easy [laying hold of eternal life is easy as contrasted with the questions and strifes in ver. 4]. The same expression is found at ver. 19. It is a simile taken from the race-course and the prizes; comp. 2 Tim. iv. 7, etc.—ἐκλήθης καὶ ὑμιλόγησας, thou hast been called and hast professed)
The divine calling and profession of believers are correlatives. Both take place in baptism. If at any time thou hast made a promise to God, He Himself deems that thou art bound to Him; and that is remarkable good-will on His part.—V. g.—ἡν καλὴν ἰμαλογίαν) that [not a, as Engl. Vers.] good profession, [viz. that concerning the kingdom of Christ, ver. 13.—V. g.] So also in the following verse ["Christ Jesus, that witnessed —that good profession"]'). But the words differ: Thou hast professed, accompanied with the assent of witnesses: He witnessed, though Pontius Pilate did not assent.—ἔνωσιν πολλῶν μαρτύρων, before many witnesses) who would testify against thee, if thou wert to fall away.

13. Παραγγέλλω, I give thee charge) See how important is the office of preaching the Gospel; 2 Tim. iv. 1.—τοῦ ζωοταγώντος τὰ πάντα, who quickeneth all things) LXX., Neh. ix. 6 [οἱ ἐκοίησαν—καὶ οὗ ζωοταγώντος τὰ πάντα]. Here the creation of all things, which is there mentioned, is taken for granted. Part of the hymn is expressed, the whole hymn is implied. The power of God quickens (gives life to) thee also, O Timothy, in the discharge of thy duty, and will raise thee up to everlasting life.—τοῦ μαρτυρήσαντος, who witnessed) The confession of Christ quickens [gives life to] all confessions (professions, ver. 12). To witness a confession was the part of the Lord; to confess a confession (profession, ver. 12) belonged to Timothy.—ἐν Ποντίῳ Πιλάτῳ, before Pontius Pilate) A well-known chronological era.—τὸν) that which all Christians know was made by Him, viz. that concerning His kingdom, ver. 15.

14. τὴν) this.—ἀπίτιλον, ἀντιληπτον, without spot, unrebukeable) in the masculine gender.1—μέχρι, until) Believers, in regulating their practice, used in that day to set before themselves the day of Christ as near at hand: we are accustomed to set before us the hour of death.—ἐπιφανίας, the appearing) This word often occurs in the second Epistle to Timothy and in the Epistle to Titus.

15. Καὶροὺς ἰδίους, in His own fitting times) The plural number is to be noticed, which does not much abridge (does not confine within very narrow limits) the shortness of the times: His own, viz.

1 i.e. Agreeing with σε, not with τὴν ἰστολήν.—Ed.
of which the reason (the regulating principle), power, knowledge, and revelation, is in His own hand. So ἃνικός, ch. ii. 6; 2 Tim. i. 9; Tit. i. 3. A divine reservation.—ὁ διηγεῖται, He shall show) To be shown is an expression used of what formerly existed. God will show Him (Acts iii. 20), of whom a most magnificent panegyric follows, involving in it the glory of Christ itself [as well as that of God the Father].—ὁ μακάριος καὶ μόνος δυνάστης, the blessed and only Potentate] These are two predicates: 1 the first, with the addition also of only, is treated of in ver. 16 [“who only hath immortality”]; for the word μακάριος and ἀχριστός have the same derivation, and signify immortal; and hence honour (ver. 16) is due to Him: the second is treated of presently after in this verse, and hence power everlasting (ver. 16) is due to Him. This is the reason why men in power, and death threatened by them, should not be feared in the confession of the Gospel. So eternal power is mentioned at Rom. i. 20.—τῶν βασιλευόντων—κυριεύόντων, of those reigning—of those ruling] Spiritually and politically.

16. Μόνος, only) This word only was properly put off in being treated of till now, because another similar phrase follows, “Whom no man hath seen, nor can see.”—έλεγκτον having, and therefore about to give to us.—ἀναγίαν, immortality) The adjective ἀναγίαν, immortal, is not found in the New Testament, but ἀπάριστός, incorruptible. The LXX. has neither ἀναγίαν nor ἀναγίαν. The Book of Wisdom, which never existed but in Greek, has both.—φῶς, light) After life, mention is immediately made of light.—ἀπριστόν) inaccessible to creatures, unless in as far as they are both admitted by Him and He goes forth to them.—οὐδεὶς ἀνθρώπων, no man) So Exod. xxxiii. 20: That which is denied to mere men, John i. 18; 1 John iv. 12, will be vouchsafed to the saints; Matt. v. 8; 1 Cor. xiii. 12; 1 John iii. 2; Rev. xxii. 4.

17. Τοῖς πλουσίοις, the rich) There were many rich men at

1 Who is the blessed and only Potentate. ὁ δυνάστης is not the subject of διηγεῖται, but a predicate of its subject.—Ed.

2 Bengel derives μακάριος from μή, and κηρ, death; and so ἀχριστός from α privative, and κηρ, death. The derivation of ἀχριστός is rather from α and καιράνυμι: and μακάριος is of dubious etymon. Some give χαῖρω (?)—Ed.
Ephesus. This forms the Appendix (the Postscript) of the epistle, which is of great importance.—ἡλπιξέναι, to have trust) This bad 'trust,' which nerves the grasp with which they cling to riches, checks the enjoyment (ἀπόλαυσιν), which Paul presently mentions.—ἀδηλότητι, uncertain) [lit. the uncertainty of riches]. We ought for this reason not to trust in wealth, because it is most uncertain, as regards the time to come (εἰς τὴν μέλλον, ver. 19).—ἐπὶ τῷ Θεῷ, upon, or in God) Al. Aug. 6, Boerner. Clar. Colb. 7, even more than these have ἐπὶ. So the antithesis is more expressly marked to the words, ἐπὶ πλούσιον ἀδηλότητι. Trust, when leaning upon God, is strong. The common reading has ἐπὶ, subjoining τῷ Θεῷ τῷ Ζωντι, taken from ch. iv. 10, as I think; for Al. Boern. Colb. 7, Rae. 2, Aeth. Lat. in M.S., Reutling, Gildas, Haimo, have not τῷ Ζωντι.1—πλούσιος, richly) otherwise no one would be πλούσιος, rich.—εἰς ἀπόλαυσιν, to enjoy) Enjoyment consists in giving, not in holding fast. Inactivity (i.e. the state of non-employment) should be far removed, as from man, so also from his resources: James v. 2, 3.

18. Ἀγαθοργεῖν) to aim to do good. To be rich in good works follows as the consequence of this diligence: ἄγαθον and καλὸν differ; ἄγαθος involves at the sametime the idea of (divine) blessedness (comp. Mark x. 18, note): καλὸς includes in its notion, beauty.—εἰμιταδότους, ['ready to distribute'] liberal) in imparting, viz. individually.—κοινωνικοὺς, willing to communicate) by lending, by contributing for the common good, viz. along with many. In ordinary cases [i.e. where the grace of God does not change them], the rich are chiefly delighted with a division [i.e. individual monopoly, as opposed to communicating] in proceedings, plans, and properties, and are imperious and insolent.

19. Ἀποθεοσεωρίζονται εἰαυτοῖς, laying up in store for themselves) The best kind of property which is laid up "against the time to come." The antithesis is κοινωνικοὺς, willing to communicate. So Tob. iv. 10, μὴ φοβοῦ τοιεῖν ἑλεμονοῦν δίκαια γὰρ ἄγαθον θεσαυρίζει σεαυτῷ εἰς ἡμέραν ἀνάγκης: "be not afraid to perform works

1 ἐπὶ is the reading of Lachm., with AD(Δ) corrected, G Orig. 1,709b cod. Tisch., with less authority, viz. f Vulg. Orig. cod., and Rec. Text, reads ἐπὶ. These latter, except Vulg. (best MSS.), add τῷ Ζωντι to Θεῷ; and so also D(Δ) and both Syr. Versions. But AG Orig. cod., g Vulg. (Amiat.) Memph. and Theb. omit τῷ Ζωντι.—Ed.
of charity, for thou wilt lay up for thyself a good deposit for the day of necessity.” Otherwise the rich do not collect treasures for themselves, but for others. To collect by giving, forms a pleasant Oxymoron [see Append.] The preposition ἀπό has admirable force in ἀποθησαυριζόντας, apart [in store] for a distant time.—θεμέλιον καλόν, a good foundation) An elliptical apposition, i.e. ἀποθησαυριζόντας δήσαυρον, namely, θεμέλιον καλόν. The metaphor is cumulative, as in Ps. xxxvii. 5 (6), with the explanation of Gejer. He calls works of beneficence a good foundation, to which is opposed the uncertainty of riches.—θεμέλιος, ἡμετέρως, that on which we depend as a security (a bond), a pledge. [It is commonly called a basis (fundum).—V. g.]—εἰς τὸ μέλλον, for the time to come) The antithesis is, in the present world (ἐν τῷ νῦν αἰῶνι), ver. 17; comp. ch. iv. 8.—ἐπιλάβωντας, may lay hold) as persons emerging from shipwreck. The merchant saved from shipwreck [in this case, as contrasted with all other cases of shipwreck], finds his treasures sent home before him. In ver. 12 mention is made of a fight: the expression is the same, but the figure is different.—τὴν ἐπαφήξην, what is committed) i. 18. So the commandment, ver. 14; 2 Tim. i. 14, note. The opposite in this passage is vain babblings, emptiness of words.—τὰς βεβηλους κενοφωνίς, profane and vain babblings) LXX., τοὺς κενολογοῦντας for ΖΩΤΟΝΗ, Is. viii. 19. Barbarous words were formerly used by the Magi, which are said to have a secret power, though they have in reality none, and are altogether vain. Paul seems to have had respect to this circumstance, as he has substituted the more significant term; for φωνή, a voice, an utterance, expresses vehemence; comp. 2 Tim. ii. 15, 16, note, [where τὸν λόγον τῆς ἀληθείας

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1 This reading, to which the larger Ed. had given rather little countenance, is preferred to the reading αἰωνίον, by the margin of the 2d Ed., with the concurrence of the Germ. Vers.—E. B.

AD(Λ) corrected, Gfy Vulg. read τῆς ὑφετες. Rec. Text has τοῦ αἰωνίου, with only inferior uncial MSS.—Ed.
is opposed to κενοφωνίας; the φωνή, implying vehemence of voice, being opposed to temperate speech or word, λόγος]. Moreover, the word γνώσις agrees with the Hebrew יסחי, a wizard, in the passage quoted above, which the Greeks, in the books of Samuel and Kings at least, have interpreted γνώστην [as we use the term, “a wise man,” of a dealer in magic, a wizard]. And in this way, Paul calls the false teachers by the terms signifying magi and magic, to show how much he held them in abomination: comp. γόητες, 2 Tim. iii. 13. Clemens Al., I. 2, Strom. f. 280, puts under these words of Paul the following: ἵπτα ταύτης ἐλεγχόμενοι τῆς φωνῆς οἱ ἀπὸ τῶν αἱρετῶν, τὰς πρὸς Τιμόθεον ἀθετοῦσιν ἐπιστολάς, “the heretics being reproved by this word (voice), reject the Epistles to Timothy.”—καὶ ἀντιδιαστάσεις, and oppositions) A false γνώσις, knowledge, curiously set forth (puffed off) various oppositions taken from philosophy, pretending that there are two Gods opposed to each other as rivals (ἀντιστάσεις), the one good and the other bad; and in both, that there are wonderful ἀντιστοιχίας, corresponding oppositions. Paul notices these oppositions, and at the same time severely ridicules them by a play on the words; because their teachers oppose themselves to the truth, and their θέσεις, positions [taken out of ἀντιδιαστάσεις, oppositions], are contrary to the ‘foundation’ already laid. See the conjugates, ἀντιδιασταθέμενος and θεμέλιος, 2 Tim. ii. 25, 19. On the other hand, Paul himself, in his epistles, especially to Timothy, handles most wise oppositions or ἀντιδιαστάσεις: for example, 1 Tim. i. 7, 8; iii. 16; iv. 1, 6, 7, vi. 2, 3, 5, 6, 10, 11, where we have expressly, But thou [marking an antithesis]. Moreover 2 Tim. ii. 15–23, in which again the phrase, But thou, is frequent; ch. iii. 10, 14, iv. 5.—ψευδώνυμον γνώσις, of science falsely so called) which in ver. 21 is to be referred to science, by separating it from its epithet. The Gnostics, who are here denoted by a Metonymy of the abstract for the concrete, boasted of and applied the name science to their teaching; but Paul says that it was so named falsely; they are without understanding, ch. i. 7.

21. Περὶ τῆς πίστιν ἡστόχησαν, they have erred concerning the faith) Although they attempt to appropriate to themselves ἡστοχίαν, science, and γνώσις, knowledge, ver. 4, 20, and its ἡστοχία, accurate reasoning [hitting the mark, opposed to ἀστοχία,
I miss the mark, err] and sagacity, yet they have lost the true sagacity, which is connected with faith, not comprehending what is to be believed, and what it is to believe; comp. 2 Tim. iii. 7, 8.—ν ἁρις, grace) not unknown to thee. He briefly indicates it.—μετὰ σοῦ, with thee) No salutations to others are here added, for the epistle was not to be read in public.
ON THE

SECOND EPISTLE TO TIMOTHY.

CHAPTER I.

1. Παύλου, Paul) This epistle has three divisions.

I. The Inscription, i. 1, 2.

II. An Invitation, Come to me in prison, variously hinted at.

1. He expresses his affection for Timothy, 3, 4,
   And kindly exhorts him: BE NOT ASHAMED OF ME,
   ver. 6, 7; to which are subjoined sad instances of abandonment, ver. 15, and blessed examples of attachment, 16, 17.

2. The twofold proposition, BE STRONG, and COMMIT thy office to faithful men, ch. ii. 1, 2. The first part is treated, ver. 3–13; the second, ver. 14, with an exhortation to Timothy to behave himself as a man of God before his journey, 15, 16; iii. 1, 2; iv. 1, 2.

3. Come quickly, ver. 9. Here Paul—
   1. Mentions his solitary state, 10, 11.
   2. He orders his books to be brought, 13.
   3. He admonishes him concerning the adversary, 14, 15.
   4. He points out the inconstancy of men, and proclaims the faithfulness of God, 16, 17.
4. Come before winter. This invitation is encompassed with salutations, 19, 20.

III. The Prayer, 22.

Paul wished Timothy to come to him in prison without fear; and he was about to deliver up to him before his decease the lamp (torch-light) of the evangelical office, ch. iv. 5, 6. This epistle is the testament and last words ["cygnea cantio," swan-like death-song] of Paul. It was written long after the first Epistle to Timothy, and yet the tone of both is very much alike.

—κατ' ἱστογγείλαυ, according to the promise) Paul subserves the fulfilment of this promise in the discharge of his office. So κατὰ, according to, in accordance with, John ii. 6: comp. on the particle and on the truth itself, Tit. i. 1, 2.—ζωῆς, of life) prepared both for me and thee and the elect. This is the secret spring of the power, which he exhibits in exhorting Timothy, ver. 10; ii. 8. [In fact the journey which he wishes to be undertaken by Timothy did not seem to be without risk of life.—V. g.]

2. Ἀγαπητῷ, dearly beloved) An appropriate epithet; for the strongest declaration of love follows. In the first epistle he had written, my genuine [γενεια]: that is compensated for here in ver. 5 [by the expression, τῆς ἐν σοί ἀμωμερίτου πίστεως, the unfeigned faith that is in thee, which corresponds to it].

3. Χάρω ἐγκ, I feel thankful) Drawing very near to his martyrdom, still he gives thanks. Paul feels thankful to God for the faith bestowed on Timothy, ver. 5. Therefore from ὡς ἀδιὰλειτουρ, as [not that, as Engl. Vers.] without ceasing, to γαρ ἢς τεταμένω, I might be filled with joy, is put as a parenthesis, to explain those things which follow, ὑπόμνημα λαμβάνω, calling to (or rather, receiving a) remembrance, etc.: for ὡς, even as, inasmuch as, is an explanatory particle.—ἡ λατερέω, whom I serve) Rom. i. 9, note. —ἀπὸ προγῶνοι, from the [our] [not my, as Engl. Vers.] forefathers) Paul means the forefathers; not Abraham, etc., whom he calls τοῦς πατέρας, the fathers [Rom. ix. 5], never προγῶνοι, forefathers or ancestors, but the immediate progenitors; and signifies their long continuance in the true religion all along from an earlier age.

1 Alluding to the ancient torch-races of the θαυματουθερημοι, in which the torch was handed by the runners from hand to hand.—Ed.
of mankind, whether Paul's ancestors were themselves godly men, which is highly probable, or not; for he does not add, my. The memory of those who have gone before, and to whom he is being [i.e. about to be] gathered, delights him, now that he is prepared to die. He even calls to remembrance Timothy's grandmother and mother, ver. 5. This epistle especially has something of the ripeness of old age, mild and good-natured [conciliatory].

4. Ἐπιστολῶν ἐπὶ ἰδίων, earnestly desiring to see thee) He begins his invitation to Timothy at first gradually. — μεμνημένος σοι τῶν δικρῶν, remembering thy tears) He seems not merely to speak of the former tears of Timothy shed at bidding Paul farewell (for tears are usually elicited at parting, comp. Acts xx. 37), but of his habitual tears under the influence of pious feeling. In this respect also he had him like-minded [Phil. ii. 20] with himself: Acts xx. 19, note. Tears, the flower of the heart, indicate either the greatest hypocrisy or the utmost sincerity. Turning tears into ridicule is a proof of the depravity of our age. — ἵνα, in order that) Construe with ἰδίων, to see thee [not with μεμνημένος—δικρῶν].

5. Ἐπιστολήν λαμβάνων, receiving a remembrance) [a reminiscence reminding me] Some external occasion, or a message from Timothy, had brought his faith to Paul's remembrance [not as Engl. Vers. "When I call to remembrance"]. Ammonius says, "ἀνάμνησις is, when a man comes to the remembrance of things past— ἐνάμνησις, when they are suggested to him by another [whether person, or thing]." — πίστεως, of faith) Among all the virtues of Timothy, faith is most to the purpose which Paul has in view. — ἐνάμνησις, dwelt in) This word conveys the idea of continuance [had its fixed dwelling in]. — πρῶτον) first, perhaps before the birth of Timothy. So far the remembrance of Paul reaches. What the condition of the parents of Lois was, is not mentioned. — μαμά, grandmother) The remembrance of the dead is pleasant to intimate friends, especially to those whose death is at hand, and to the posterity of the dead. — μητρὶ, mother) She had married a Greek. — Ἐωνίκη, Eunice) That name is found in

1 They differ as the German Andenken and Erinnerung: μνήμει and μνία: memory or recalling to mind, and the act of putting in mind or the being reminded. See Tittm. Syn. and Wahl Lex.— Ed.
Hesiod's Theogony. Lois seems to have been the mother of Eunice, and both were dead.

6. Δι' ἀειμα, for which cause) namely, because I have been reminded, υπεμνήσαν [referring to ver. 5, ὑπομνησθεν ἀμβάσων].—ἀναμμῆλεξα, I put thee in remembrance) Being reminded himself, he puts others [sc. Timothy] in mind.—ἀναλωτωρεῖν) to stir up. The same word occurs, Gen. xlv. 27, 1 Macc. xiii. 7: ὑποτείων, of raising the dead, 2 Kings viii. 1, 5. The opposite σεβεσθείν, to extinguish; Matt. xxv. 8: 1 Thess. v. 19. Timothy, being long without Paul, seems to have become somewhat remiss; comp. note to ch. ii. 22: at least he is now stirred up to greater exertions.—τὸ γάμσα μα, the gift) which is joined with faith, ver. 5: and is energetic and lively, ver. 7.

7. Πνεύμα, spirit) That is, the spirit which God has given us is not the spirit of fear, but of power, etc. Hence arises the testimony which believers give, spoken of in the following verse and in John xv. 26, 27 [ye also shall bear witness, etc.].—διῆλας] Eustathius says, διῆλες ὥσπερ ἑνῶς τὰς ἠλάς, one that is afraid of troops of soldiers; comp. Sir. xxxvii. (11) 12. This derivation is quite in consonance with the sense here; comp. ch. ii. 3. The fear meant is that, of which the causes are in the mind, rather than from without. This fear within in too great a degree exaggerates the causes which are without. The act of fear always has its cause in the mind, but a courageous disposition repels and overcomes external causes.—δυνάμεως) of power. Δυνάμες, power, strength, is opposed to fear. Divine power in us, not our own, is intended; see ver. 8; and so of love and sober-mindedness. [They also, the ἄγατη and σωφρονεμός (which Engl. Vers. renders a sound mind) meant, are not our own, but are created by God in us]. All these operate in us, and animate us to the discharge of our duties towards God, the saints, and ourselves. Power [strength] and sober-mindedness are the two extremes, but these in a good sense; love is in the middle, and is the bond, and as it were the check upon both, taking away [counteracting the liability to] the two bad extremes, timidity and rashness. Concerning strength or power, see ver. 8, etc.; concerning love, ch.

1 Lit. to rekindle or revive the spark of; Th. ἀνα λοις πῦρ.—Ed.
2 This is one of the fanciful etymologies of Scholiasts. The —λος is simply a common adjectival termination; the root is of course ἀείων.—Ed.
ii. 14, etc.; concerning sober-mindedness, ch. iii. 1, etc. [These gifts are preferable to any miraculous powers whatever.—V. g.]—καὶ ἀγάπης, and of love) Moreover love embraces even those who are prisoners [in a spirit of bondage], by driving out fear; comp. 1 John iv. 18.—καὶ σωφροσύνης, and of sober-mindedness) This is a verbal noun [the being sober-minded]. The duty of young men is σωφρονεῖσθαι, to act with sober-mindedness, Tit. ii. 4, 6: and Timothy was a young man, ch. ii. 22; 1 Tim. iv. 12. He is therefore admonished to give up all the advantages and pleasures of life, ch. ii. 4, and to remove the 'thorns,' by which he may be entangled; Luke viii. 14. The Spirit teaches this lesson; and he who learns it, is delivered from fear, and heartily embraces the testimony of his Lord.

8. ἢ ὦν ἔπαισινύνης, be not thou therefore ashamed) Shame is the companion of fear; if fear be overcome, false shame flies away. Comp. ver. 12, 16, where Paul proposes his own example and that of Onesiphorus, adding, in conjunction with this, examples of a contrary character in ver. 15.—τὸῦ Κυρίου ἡμῶν, of our Lord) A rare Antonomasia.1 Elsewhere Paul either omits our, or adds the name of Jesus Christ. Now, when he says our Lord, he places Him in opposition to Cæsar, whom his courtiers so called.—μηδὲ ἔμω, nor of me) The cause of the servants of God cannot be separated from the cause of God.—τὸν δεσμὸν, His prisoner) Men are easily ashamed of those that are in prison, especially at Rome.—συγκακακτάδησον, but be thou partaker of the afflictions) Suffer afflictions [Endure hardness], ch. ii. 3, 4, 5: and that too together with me and with the Gospel.—δόναμαν, power) This, which is far above all things beside, is nervously described, ver. 9, 10; and at the same time the previous exhortation, ver. 8, is deduced from the subject itself, and derives its strength from the following description, ver. 9, 10.—Θεοῦ, of God) Jesus Christ and the Holy Spirit are mentioned, ver. 13, 14.

9. Σώσαντος, who has saved) by conversion; Acts ii. 47. There is here an excellent description of the love of the Father, of the grace of the Saviour, and of the whole economy of salvation, for the propagation of which it is worth while to suffer and die.

1 A common or general designation, used instead of a proper name: Κυρίου for Ἰησοῦ. Append.—Ed.
This salvation is not merely a thing to be acquired (acquisitiva), but a thing to be applied (applicativa), for this very reason, that it is so closely connected with the calling. All the things which are placed, ver. 9, under ἁρμα, in actual fact [in the very act] precede salvation and calling. Salvation and calling, in point of fact, follow. If a man comes into the state of being called, this is already the beginning of his whole salvation; and in this sense calling is a part of salvation: salvation is the whole, but both are very closely connected. The anxiety itself of the Shepherd is prior to the actual time of the little sheep hearing the voice of the Shepherd,—τὰς ἀγίας, with a holy calling) which is entirely from God, and claims us entirely for God. The holiness and Divine origin of this calling is afterwards more fully described, especially as the epithet ἵδιας, His own, excludes our own works.—ἵδιας, His own) Rom. ix. 11; Eph. ii. 8; 1 Tim. vi. 15, note.—τὴν δοθεῖσαν, given to us) Before we existed, it was given to us, the Mediator even already at that time receiving it. —ἐν Χριστῷ Ἰησοῦ—διὰ—Ἰησοῦ Χριστοῦ, in Christ Jesus—by—of Christ Jesus) The name Christ is very skilfully put first when the old economy is mentioned; the name Jesus, when the new economy is mentioned.—τῷ ἔριστοις, aionian, before eternal ages) Tit. i. 2; Rom. xvi. 25, note.

10. θεαρποδείκτησις, manifested) Those remarkable words, τῆς ἐπιφάνειας, the appearing, and ἐπιφάνειας, bringing to light, agree with this expression.—ἐπιφάνειας, appearing) in the flesh. It does not merely mean here the very act of His coming, but the whole time of the abode of Christ among men.—τῶν βάναυσων, death) The article is used her emphatically and designedly. Paul in this passage, as it were, directly abolishes death.¹ Hence the soldier of Christ ought now no longer to fear death.—ἐπιφάνειας, bringing to light [exposing to the light]) An abbreviated expression: implying, and has procured for us (that should be supplied from the antithetic word καταρρήσων, who has abolished) and has brought to light by the Gospel; comp. Eph. ii. 17.—ζωῆν καὶ άνασαίαν) A Hendiadys. —διὰ τοῦ) S::hoettgenius construes this with κατάσωντος, ver. 9. We may construe thus:

¹ The article is often used to express a thing in the abstract. Death, not merely in some particular instance, but in all its aspects and bearings, and in its very essence, being, and idea, is abolished.—En.
11. **'Ενων, of the Gentiles** Construe this not only with teacher, but also with preacher and apostle. There are three designations, preacher, apostle, teacher. I. A public preacher is one who may discharge his office even in one and the same place. II. An apostle goes about everywhere; but he would have fully satisfied the requirements of his apostolic office, if he had once for all declared his message. III. Teacher. Here we have in addition diligence and perseverance in teaching; from which arose suffering.

12. Ταύτα πάσχω, I suffer these things) These adversities happen to me.—γὰρ, for) Confidence as to the future drives away shame.—ञ) He says ܢ, not ܢ. I know Him, in whom I have placed my faith, although the world knows Him not.—πιστεύων) I have believed, and committed to Him my deposit. Here the faithfulness of God is intended; comp. ch. ii. 13: His power also is presently afterwards mentioned [He is able].—πιστεύω, I am persuaded) Rom. viii. 38.—δυνατόν, able) against so many enemies.—τὴν παραθήκην, my deposit) There is one deposit which, committed to us by God, we ought to keep, ver. 13; comp. ch. ii. 2, παράδοσις, commit: there is another which, committed to God by us, and mentioned in this verse, He keeps; and this is indeed our soul, 1 Pet. iv. 19; comp. Luke xxiii. 46, that is, ourselves and our heavenly portion. Paul, with death immediately before him, had two deposits, one to be committed to the Lord, and another to Timothy.—κατάξω, to keep) even in death.

13. 'Ιησοῦς καθιήρων) 'Ιησοῦς καθιήρω, I revolve in the mind. Therefore Paul wishes that those things which Timothy had once heard, should be always kept in view, and should remain impressed on

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1 Not ܢ, Who the person is, in whom: ܢ.—Ed.
2 Engl. Vers. translates the form. Beng. takes it, a lively and lasting mental impression.—Ed.

However Wahl, Clavis, translates it, delineatio, forma, "a delineation," "a form," from 砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜砜lève, adumbo, delineo, Poll. xxii. 13, 6, "I give an outline or sketch of." If any particular form of sound words were meant, ञ would have been prefixed. The Engl. Vers., without warrant, gives the article. The absence of it makes Bengel's interpretation likely.

—Ed.
his mind. It is from this that an outward profession must de-
rive its strength. Paul placed before Timothy faith and love:
let Timothy 'express' and 'represent' in turn [alluding to
υποτιμοσίας, τύπος] faith and love.—εὐχή hold: a word suited to
the context, which is respecting a deposit. He uses εὐχή, not
εὐχής. Nor was it the intention of Paul to give as a teacher
information to Timothy about the sum of sound words [a verbal
summary of the plan of salvation].—παρ' ἐμὸν ἡκουσας, which
from me thou hast heard) Comp. ii. 2, where thou hast heard of
me, occurs in a different order of the words. Here indeed,
ver. 13, the authority of Paul is urged as a reason, why he
should hold it the more on that account; hence from me
is put first. But ch. ii. 2, thou hast heard, and commit,
are the words in antithesis; hence thou hast heard is put
first.—ἐπὶ, in) Construed with εὐχή, hold; comp. 1 Tim.
nii. 9.
14. Τὴν καλὴν παραδόχησαι, this good deposit) namely, the sound
words [words of salvation] which I have committed to thee;
comp. ch. ii. 2.—διὰ Πνεύματος, Ἀγίου, by the Holy Spirit) He is
the earnest of the heavenly deposit, which he who keeps, also
keeps the deposit committed to him; whence Η is indwelling
is pressed upon our notice.
15. Ἀπεστράφησαν με, have turned away from me) at Rome,
ch. iv. 16.—ἐν τῇ 'Ασίᾳ, in Asia) They therefore returned thither.
Not so Timothy, although he was also in Asia at Ephesus.—
Φυγεῖλος καὶ Ἐφρογένης, Phygellus and Hermogenes) One might
perhaps have thought, that these would have been more steady
than the others.
16. Δῶθη, give) He does not make use of any imprecations
against those who had been unfaithful to him, ver. 15. He
offers the most excellent prayer for those who had stood fast.
The categorical or absolute sentence implied is this; Onesip-
horus was beautifully consistent. The feeling forms a modal
discourse [gives the sentence its modal form. See Append.,
"Sermo modalis"].—ἐλεος, mercy) Onesiphorus had abounded
in works of mercy.—ὁ Κυρίος, the Lord) Christ.—τῷ Ὀνησίφορον
οἰκίᾳ, the house of Onesiphorus) at Ephesus, ver. 18, ch. iv. 19.
Onesiphorus himself was absent, or was already then dead.
Paul therefore honours the survivors by his wish, nay,
also himself,\(^1\) ver. 18.—πολλάκις, often) at Ephesus and Rome.

17. Ἐφεσοῦ, and found) by Divine aid. A great thing in so great a city, where not many would care for Paul a prisoner. The word, find, in ver. 18, corresponds to this expression. He found me in so great a crowd: may he find mercy in that day of the general assembly of all men. A similar allusion occurs twice, ch. ii. 9, note.

18. Ἀφεῖν, give) A pathetic Anaphora [the frequent repetition of a word in beginnins of sections. See ver. 16, “The Lord give.”]—αὐτῷ, to himself) An antithesis to his house.—ὁ Κύριος, the Lord) Christ, for whom he so acted [to whom he rendered that service, Matt. xxv. 45].—παρὰ κυρίου, from the Lord) The same Christ, who shall reward him. The noun for the reciprocal pronoun, with emphasis, as Luke xi. 17, note; 2 Thess. iii. 5.—δικτώνως, ministered) even after my departure; 1 Tim. i. 3.—βέλτιστον) better than I [not as Engl. Vers. very well].

CHAPTER II.

1. οὐ, thou) The exhortation is intensified; ver. 3, ch. iii. 10, note [in antithesis to the previously mentioned backsliders, ch. i. 15].—τίκνω μου, my son) An argument why Timothy should imitate Paul, viz. from his spiritual relationship.—ἐνδυναμοῦ) i. 7, be strong, and show thyself to be so. [This is treated of in ver. 3–13.—V. g.]—ἐν τῷ χάριτι, in the grace) Common grace incites and strengthens us even for extraordinary duties. It is an incentive and stimulus.

2. ἔνα, by) before, 1 Tim. vi. 12.—παράδονα, commit) before thou comest thence to me.—πιστοῖς, to faithful men) This is to be the distinguishing grace to be sought for in those to whom

\(^1\) That Onesiphorus was dead is a gratuitous assumption. The fact that Paul nowhere else prays for the dead, is fatal to the notion here. Beng., by the word ‘voto,’ wish, probably implies that Paul does not here pray, but wish, that in that day it may be found Onesiphorus is among those who are to obtain mercy.—En.
thou committest this trust or deposit. [This is treated of in ver. 14–21.—V. g.]—εὐαγγελίαν, shall be) after thy departure.

3. Μ展览会ς, thou then) An Anaphora;¹ comp. ver. 1. Timothy is here, ver. 3, called to higher duties; comp. ver. 2.

4. ὀδυσσί, no man) The word abstain (abstinence) is recommended in this verse: sustain (endurance) is added to the recommendation in the next.—στρατεύματος, warring) Do with all thy might what thou art doing,—πραγματείας, with the affairs [matters of business] of this life) in which merchants and workmen are involved.—ἀρετής, may please) being entirely devoted to the duties of a soldier.

7. Νοί) attend to, consider, what I say: ὡσιοτάτας, understanding, is of the divine gift; νοεῖν, to consider, is the part of a well-minded man. Paul says this, if you compare ver. 6 with ver. 5. If the husbandman (Timothy) hath (or shall have) laboured, then first he ought (he is entitled) to partake of the fruits (in which the resurrection of Christ abounds, ver. 8, 11, 12); but if this were the whole meaning of Paul, he would have said, ὑπὸ μεταφυσικοῦ δεῖ νοτίαν. Therefore from this seventh verse we may gather that a thought rather different is involved in this expression, which amounts to this:—Paul trained the mind of Timothy, i. 6; therefore fruits are chiefly due to him from Timothy. In this view, Paul does not openly require, as is necessary in addressing dull men, but by amphibology and enigma, that Timothy should ingenuously acknowledge and perform the duty: and this he does by three comparisons taken from the employment of the soldier, the wrestler, the husbandman.—ὁφιλά τελευταίας, for may the Lord give to thee) The meaning is, He will give; there is thus a connection between consider and for; but affection adds the modus or ἐνθέος [see Append. on “Modalis Sermo.” Here the imperative mood expresses the feeling].—τὸν Κυρία, the Lord] Christ.—ἐν τῷ ἀνθρώπῳ, in all things) He had already given him understanding in many things: this being taken for granted, Paul says, May He give it in all things.

8. Μνημονεύει) remember, so that thou mayest follow. Paul,

¹ Frequent repetition of the same word in beginnings. Append.—Ed.
² It is here in the sense of withstand. It was thought right to use it to give the reader an idea of the antithesis in the original.—Tr.
as usual, quickens (gives life to) his own example by the example of Christ. — ἵππεομένον εἰς νεκρῶν) An abbreviated expression, i.e. Who died and was raised from the dead; so we [if we are to share His resurrection, must share His death], ver. 11. Κατά, according to, depends on these words. — εἰς στέρματος Δαυὶδ, of the seed of David) He wishes Timothy to attend to this one genealogy [as opposed to the other ‘genealogies,’ 1 Tim. i. 4], which serves as a proof that Jesus is the Christ.

9. Ἡ ἐν ὑπο, in which) viz. in the Gospel.—κακοταδὼ, I suffer (trouble]) κακοῦργος, an evil-doer, is the conjugate. The evil of suffering [is my portion], as if the evil of doing had preceeded it [on my part].—δεσμῶν, bonds) οὐ δέστατι, is not bound, is the conjugate.—ὡς κακοῦργος, as an evil-doer) attended with danger of life and with disgrace.—οὐ δέστατι) is not bound, i.e. makes progress without hindrance.

10. Διὰ τοῦτο, for this cause) because the Gospel runs forward, while I am bound.—σωτηρίας — μετὰ δόξης, salvation — with glory) There is an exquisite propriety in the words: σωτηρία, salvation, viz. the deliverance from evil, is the privilege of those receiving faith: δόξα, glory, viz. the abundance of good things, is the privilege of those reaching the goal, Acts ii. 47; Rom. viii. 24, 21: [comp. Ps. lxxiv. 12.]

11. Συναπεθάνομεν) The οὖν occurs thrice in the compound verbs here: viz. with Christ: συναπεθάνομεν, in the sense of the preterite, having respect to them that hope for life.

12. Ἐπομένομεν, we endure) The present and something more significant, and reaching further than to die; therefore also there is a further reward than life, viz. the kingdom.—εἰ ἀρνημένα, if we deny) with the mouth. If we do not believe, viz. with the heart, follows in the next verse. The denial is put first, for it extinguishes the faith which had previously existed.—καμεῖνος, He also) Christ.

13. Πιστὸς μείνας, remains faithful) This expression, by comparing with it, He will deny, most sweetly affects beyond his expectation the faithful (believing) reader,¹ who is not to be denied: He remains faithful to Himself, viz. towards [in relation to] us, who are unlike Him. [It is therefore our own fault,

¹ Comforts him by the implied promise coming in unexpectedly in the midst of threats. — Ed.
if we fall away.—V. g.] Thus the subsequent axiom corresponds to it, *He cannot deny*, etc. So in Deut. vii. 9, 10, He is praised as the faithful *God*, ὁ Θεὸς ὁ πιστὸς, who both rewards the godly and takes vengeance on them that hate Him.—οὐ δῶναται, *He cannot*) This impossibility is worthy of our praise: Jer. xliii. 22.

14. Ταῦτα) of these things, which thou hast heard of me, ver. 2.—ὑπομνpragma, put in remembrance] them, over whom thou presidest; Tit. iii. 1,—ἐνώπιον τοῦ Κυρίου, before the Lord] Comp. 1 Tim. v. 21, note [referring to the last judgment, but including also the present time].—μὴ λογομαχεῖν) Logomachy here does not mean a battle about words, but a battle which is engaged in by words, ver. 23, 24, about the most important matters, ver. 17, 18. Comp. Acts xviii. 15.—ὑχόσιμον, useful] viz. οὐ ["which tends to nothing useful—to no profit"]¹. The accusative absolute, as in Luke xxiv. 47. Ἐξέχησαν, admirably useful ["meet for the Master’s use"], ver. 21, corresponds to it.—ἐπὶ, tending to, or resulting in] They are not only not profitable, but they are also injurious and subvert. Ἐπι expresses the consequence, as in 1 Thess. iv. 7, οἰκ ἐπὶ ἀκαθαρσίας, not to uncleanness. Subversion is opposed to edification.

15. σπούδασον, be diligent [study]) A word suited to the character of the whole epistle.—σεαυτόν, thyself] An antithesis to the work [ver. 21], of which workman is the conjugate.—δόκιμον] approved unto God; not reprobate unto every good work, Tit. i. 16, but having his work perfect, James i. 4. Hesychius: δόκιμον, χρήσιμον, τέλειον.—ἐργάτην ἀνεσταίσχυντος, a workman not ashamed) to whom thy own conscience can occasion no shame. The Scholiast quoted by Priscæus explains ἀνεσταίσχυντος by σταθμεύσαντον; comp. Phil. i. 20. ὁφθοτομοῦντα follows, viz. one who will extend the word of truth among all others.—ὁφθοτομοῦντα) Here many are of opinion that the idea of cutting is implied; but the Vulgate translates it, "recte tractantem," rightly treating or handling: an excellent rendering; comp. LXX., Prov. iii. 6, xi. 5, ὀφθοτομεῖν ὀδὸς, the same as in Latin, secure viam, "to travel a road," to make one’s way.² Nor do ἀνεστομία, κερτομία,

¹ Or, perhaps, Bengel construes it rather, "Which is useful for nothing," χρήσιμον εἰς ὁδόν.—Ed.
² In which the idea of cutting does not enter; so τέκμειν ὀδόν.—Ed.
mean cutting in the literal sense (κειρός, the heart is cut, metaphorically, by πικροτομίας), nor καίνοτομόν, ῥυμοτομῷ ἰδίωτομος ὅμοιος. The literal meaning and force of the ῥυθος is rather to be retained in ῥυθοτομῶντα: for in the passages quoted [where ῥυθοτομῖν is in the LXX.] we find the Hebrew word וּפְּרָתוֹ, and this form of the verb might have been expressed by the same Greek verb in 2 Chron. xxxii. 30, concerning a water-course, and Ps. cxix. 128, concerning the Divine word itself. Therefore the meaning of Paul is, that Timothy may prepare a right course (may make ready a straight way) for the word of truth, and may himself walk straight forward according to this line, turning neither to the right nor to the left hand, teaching no other doctrine, 1 Tim. i. 3; and in this view the antithesis of the word, will go forward,1 which presently occurs, ver. 16, is more clearly perceived.—τὸν λόγον τῆς ἀληθείας, the word of truth) The antithesis occurs presently after, πενοφωνίας, of which the first part of the compound, signifying empty, is opposed to truth (ἀληθείας); the last part, involving vehemence of voice, is opposed to the temperate word (τὸν λόγον).

16. Τὰς δὲ So ver. 21, 22, by Anaphora [The frequent repetition of words at beginnings. Append.]. Therefore profitable vain babblings, which maintain great errors, differ from questions (1Tim. vi. 4) about things not worth a straw; the former are pernicious, the latter useless (unprofitable), Tit. iii. 9.—περιστάσεως) The same word, ibid.: in which περὶ elegantly means the same thing, as in περιγινώσκει; but περιγινώσκει [I am over and above, I overcome, I get the better of another] denotes the act of separating and overcoming; περιστάσκειν, the state. Timothy had never entangled himself; therefore Paul exhorts him to continued stedfastness: remain thou separate.—ἰτι πιείων ἀσβείας) to a greater degree of ungodliness. So ἱτι πλείων κακίας προβαίνων, to advance more in vice.—Diodorus Siculus quoted by Pricæus.—προκάλακτοι, they shall go forward) namely, those who give utterance to such vain babblings. To this subject (‘those’) we also are to refer the word their, ver. 17. There is in it a Mimesis,2

1 Προκάλακτοι, Engl. Vers., “will increase.” The metaphor is from pioneers clearing the way before an army, by cutting down all obstacles: πρό and κόπτω; hence, to make progress, to advance.—Ed.
2 An allusion to the language which those seducers used. They no
as afterwards in the phrase ἐὰν ἐξῆν, will have pasture, will eat. These men think they are going forward in sacred things. The future is used in its strict sense; for it is a prediction, as in will have pasture (will eat) in the next verse; comp. iii. 1.

17. ὑμῖνας, Hymenæus) who continued pertinacious; comp. 1 Tim. i. 20.—καὶ Φιλάππως, and Philetus) who assented to Hymenæus.

18. Τὸν ἀναστάσαν, the resurrection) Perhaps these Ephesians had laid hold of a pretext taken from Paul’s own Epistle to the Ephesians, Eph. ii. 6. Clemens Al. says, that the defamers of marriage interpreted the resurrection [wherein “they neither marry nor are given in marriage”], Luke xx. 35, concerning this life. [So the hope of eternal life was taken away.—V. g.]—ἀναστήσουσι, subvert) The figure is derived from a foundation, a house; see the following verses.

19. ὁ μέν των στεφθῶς [‘nevertheless,’ Engl. Vers.], indeed sure) The antithesis is, they subvert, ver. 18: add by all means the note on 1 Tim. iii. 15. Indeed (μέντως) has its Apodosis in the ὅσον, but, ver. 20.—ἐκθέσθαι τοῦ Θεοῦ, the foundation of God) Hebr. θύσις, foundation, that is, the subject which is the point at issue (the matter in question); for example, in a contract [the subject-matter, which is the foundation on which the contract rests], as Sam. Petitus observes, Var. Lect. c. 10. The foundation of God, on which they who are His depend, so that they cannot be overthrown, is the inmoveable faithfulness of God.—ἐστηκεν, hath stood and stands) It is said to stand, for to remain unmoved as a sentence, a decree, is said to stand [to be fixed]. The word desist, presently occurring, corresponds to it [Ἄποστῆσω and ἐστηκεν are conjugates]. Paul expresses the meaning of ἄπειρον to be firm, sure.

—σφραγίζω, the seal) Sentences in former times were wont to be engraven on seals.—ταύτης, this) to which the whole remaining part of this verse is to be referred.—ζητεῖ Κύριος, the Lord knows) ἵστατεται καὶ ἐπίγεν ὁ Θεὸς τοὺς ὑπάρχους, καὶ τοὺς ἄγιους προσηγάγετο πρὸς ἑαυτὸν, God has looked upon and knows them that are His, and draws His saints near to Him, Num. xvi. 5. He knows His own in love, nor ceases to know them, but always doubt flattered themselves they were going forward (προκάθαρσι), and had spiritual pasturage or eating (νομίζω ἐξεῖ). To this Paul replies by allusion, using the words in a bad sense.—Ed.
preserves them as His; and that fact \textit{He will make known}, ibid.—\textit{xai, and} Observe, says Petitus, according to Paul, that some words were written on both sides on the round surface of the seal; for on the one face of the seal these words are read, the Lord knows, etc., but on the other, let him desist, etc.—\textit{αποστήσω \ }\textit{άπο \ αδικίας, let him desist from iniquity} Ibod., ver. 26: \textit{αποστήσω \ }\textit{άπο τῶν σκηνῶν τῶν \ ἄθρωπων τῶν σκηνῶν τοῖς, be separated from the tents of these wicked men}. Paul uses the abstract, iniquity, for the concrete ; comp. ver. 21 (note), \textit{if a man by purging himself shall go forth from these}; and at the same time he has regard to that passage of Is. ii. 11, \textit{ΑΠΟΣΤΗΣΗ, etc., “DEPART YE, DEPART YE, touch no unclean thing (\textit{ΑΚΑΘΑΡΣΥ]) be ye clean that bear the vessels (\textit{ΣΚΕΣ} \ ) of the Lord.” The Imperative, \textit{let him desist}, pronounced in the name of God, implies power to depart; and also implies the blessedness of those who depart.—\textit{πᾶς ὁ ἄνθρωπος} every one that names the name of Christ, as his Lord: comp. Acts xix. 13, note. That is done by preaching, Jer. xx. 9, and by celebrating His name, Ps. xx. 7.—\textit{τὸ ὄνομα, the name) Concerning the name of the Lord, concerning the Lord knowing none save His own, concerning unrighteousness, comp. Matt. vii. 22, 23.

20. \textit{Μεγάλης, great) Such is the Church.—χρυσὰ \ }\textit{xai ἀργυρὰ, of gold and of silver) of precious materials, hard, able to endure fire.—Ξύλων \ }\textit{xai ὀξύτασιν, of wood and earth) of viler materials, fragile, and fearing the fire.—\textit{xai καὶ χρῶν—καὶ δὲ) and the former indeed, viz. those of gold, to honour; but the latter, viz. those of wood, to quite a different purpose. Even the gold vessel may be applied to dishonourable purposes; that of wood, to such as are honourable; but that does not easily happen in a well regulated household. Members of the Church inferior in point of gifts and degrees of faith and sanctification are not vessels for dishonour, nor ought any one \textit{ικαθαρίζων, to purge himself from these}.

21. \textit{᾿Εάν δὲν \ }\textit{εἰς, if a man therefore) for example, Timothy.—ικαθαρίζῃ \ }\textit{παρὼν \ }\textit{άπο τῶν, by purging himself, shall go forth from the number of these vessels, to dishonour. The active voice with the reciprocal pronoun indicates the utmost freedom of power on the part of believers.—ἡγιασμένος, sanctified) The peculiar property of God, and entirely devoted to Him.—\textit{xai, and) εἰς τιμὴν—ἡτοιμασμένον, for honour—prepared, forms four clauses; of
which the first is explained by the second, the third by the fourth. Therefore and connects these two pairs. Comp. iii. 17, ἀποκλίνεται ἐξηρετισμένος.—τῷ ἄστοργῳ, truly-serviceable to the Master) viz. God, whose house Paul in his epistles to Timothy calls the church.—πᾶν ἔργον ἀγαθόν, every good work) ch. iii. 17; Tit. i. 16.

22. Νεωτερικὰς, youthful) in which young men indulge; 1 John ii. 16, note; and which are hurtful to the purity of heart, spoken of presently in this ver. and ver. 21. Paul had formerly warned Timothy against old wives' fables and against the drinking of water, 1 Tim. iv. 7, v. 23: now he warns him against the other extreme, youthful lusts.—μυστὰ, with) Constrained with peace.1 Zeal for party, where that party is holy, is holy zeal; Rom. xii. 9; 3 John 11.—τῶν ἐπικαλουμένων, them that call upon) Comp. note on ver. 19 (Every one that nameth, etc.), Acts ix. 14.—τὸν κύριον, the Lord) Christ. —καθαρὰς, pure) ver. 21, ἐκκαθαρίζῃ. Lusts are hostile to this purity; its attendants are righteousness, faith, love, peace.

23. Μωρὰς καὶ ἀπαισύνετους, foolish and unlearned) For thou oughtest σαίδον, to instruct, ver. 25, and to be wise, iii. 15; comp. foolish, Tit. iii. 9.—μάχαξ, strifes) Ibidem.

24. οὐ δέ μάχεσθαι, ought not to strive) ought not to be a bitter controversialist.—κινοῦν ὀδηγεῖται ἀνεξίτακτον, ταῖον ὀδηγοῦσα, mild, apt to teach: patient, instructing) A Chiasmus. In respect of all, the servant of the Lord ought to be mild, so he will be apt to teach: in respect of adversaries, he should be patient, so he will be able to instruct.2 He ought neither to attack, nor resist: he ought to be mild, lest he should be the occasion of evils: and patient, so that he may endure evils.—ὁδηγεῖται, teaching) i.e. apt to teach. This implies not only solidity and ease in teaching, but even especially patience and assiduity. For we must ἀντικεῖσθαι, hold fast, Tit. i. 9, note, and that too with gentleness, James iii. (17), and perseverance, Acts xx. 31, in all long-suffering and doctrine, below, ch. iv. 2.—ἀνεξίτακτον enduring

1 “Peace with them who call on the Lord.” Not as Engl. Vers., putting a comma after peace; i.e. “Along with them who call, etc., follow peace.”

2 Διδάσκω implies teaching, imparting knowledge. Παιδεύω implies training, disciplining, tutoring.—Ed.
evils. There is sometimes need of zeal, always of gentleness.

25. Μὴ πτωτεῖ) μὴ interrogative: with this expectation, if at any time, etc.—δὴ αὐτῶ[ς ὁ Θεὸς, God may give to them) For it does not belong to human power. [He who attempts to use violence, so much the less accomplishes aught: nor, yet, should he give way to sluggishness.—V. g.]—μετάνοιαν, repentance) This is antecedent to knowledge or acknowledgment.—σις, to or for) So σις in the following verse.

26. καὶ so.—ἀνανεώσων) This depends on ἐν at any time: if they may awake, and shake off sleep.—ἐν τῆς—παραίδευς, from the snare) There are here two evils, captivity and sleep; and there are two good things, awaking and deliverance. An abbreviated expression.—ἐξωργημένοι) Luke v. 10; taken captive willingly.—τῇ αὐτῶ, by him') by the servant of the Lord. Where God goes before, ver. 25, the work of His servant (ver. 24) is successful. God rouses: His servant draws them out of the snare. —σις τῆς) Construed with, ἐν at any time they may awake. Ἐξ marks the terminus from which they set out, σις that to which they are to go. The former terminus is, oppose themselves, ver. 25, and the snare of the devil, ver. 26: the latter is the acknowledgment of the truth and the will of God.—ἐξειλοῦ, of Him') God.—θέλημα, will) which is entirely free, and gives freedom; 1 Pet. iv. 2. The opposite is, from the snare. Paul himself was awakened to conversion, so that he might “know the will of God;” Acts xxii. 14.

1 Not, by the devil, as in the Engl. Vers. They are taken so as to be saved alive, as ἐξωργημένοι literally means. So our Lord uses the same word, and of the same thing, to Peter, Luke v. 10.—Ed.

2 Ἐξειλοῦ being evidently distinct from αὐτῶ; the latter referring to the servant of God, the former to God. Not as Engl. Vers., both referring to the devil.—Ed.
CHAPTER III.

1. Τούτο δὲ γίνομεν, but know this) The apostle’s statement is quite distinct, 1 Tim. iv. 1.—ἐν ἐσχάταις ἡμέραις, in the last days) which had at that time begun to be, ver. 5, at the end. A similar expression is found at 2 Pet. iii. 3; Jude ver. 18.—ἐστὶν ὁ θεὸς) shall come unexpectedly. The future, in respect of prophecies that had gone before.—καιροὶ καθεπτείτι, perilous times) when it will be difficult to discover what should be done.

2. Ἡμεῖς οὖν, men shall be) Such shall be of higher rank and of greater number in the Church than ever formerly: ver. 5. They shall be worse even than those who had abused the light of nature alone, Rom. i. 29, etc.: where we explain many things, which are here repeated.—φίλοιστω, lovers of their own selves) The first root of evil.—φιλαργυροί, lovers of money) The second root.—γονέων ἀπειθείς, disobedient to parents) The character of the times is to be gathered even especially from the manners of the young.—ἀγάμιστοι, ungrateful) The obligation of a grateful mind is next to that of filial duty.

3. Ἀγαθίστις, ἀνήμερος, incontinent, fierce) at once both soft (yielding as to self-indulgence) and hard.—ἀσιλάγαθαν, haters of those that are good) Its contrary is a lover of good, Tit. i. 7, note 3.

4. Προστεθέν) rash, those who are headstrong [Engl. Vers. heady] in acting, etc.—τυρφωμένου, [high-minded] puffed up) 1 Tim. vi. 4, note; as if a person should be so suffocated with smoke (τυφω), that he has no longer power over his mind. Such is the condition to which pride brings men.—φιλόδονος, lovers of pleasure) An epithet of the Epicureans. Pleasure destroys the love and sense of God. Such are our Epicureans.

5. ὀρφών) the outward appearance, not without some internal rudiment of godliness.—ἀπετέθεται is said of one who, when he is forced, flees: ἀπετέθεται, of one who ἀναχωρεῖ; withdraws, and spontaneously shuns any one.—Eustath.

6. Ἐκ τῶν, of these) See the preceding verse, these (such).
The expression is clearly demonstrative.—οἱ εἴδώντες, they who creep in) privately.—γυνακόρης) silly women, who are presently described as like those (in ver. 5).—ἐσεθυμίας πολύλας, with various or divers lusts) of the mind and of the flesh: iv. 3. Even this variety is a source of delight.

7. Μασάνωτα, learning) for the indulgence of curiosity.—μαθηταὶ, never) Whence they are easily led captive, ver. 6.

8. Ἰανὴς καὶ Ἰαμβρῆς, Jannes and Jambres) Euseb., i. 9, Prep. Evang., quotes the following passage from Numenius: "Jannes and Jambres, understood to be Egyptian sacred scribes (ἱερογραμματίς, a lower order of priests in Egypt), men of no small skill in magical operations, at the time when the Jews were driven out of the land of Egypt," etc. Jannes and Jambres were names very well known in Paul's time; for they were very often mentioned in the ancient books of the Hebrews, as two of the principal magicians among the Egyptians. The very acute Hillerus, according to the Abyssinian language, interprets Jannes, a jester or trickster, and Jambres, a juggler; for he is of opinion, that the appellatives were changed into proper names in the lapse of time.—Onom. S., p. 671, 843. Certainly, if they were entirely proper names, we may believe that they were formerly μέσα (terms intermediate between appellatives and proper names), which indicated the profession of the art itself (as well as the person); comp. Acts xiii. 8.—ἀντέστησαν Μωσῆ, withstood Moses) by rivailling to some extent his wonders.—ἀνδισκατα, resist) The opposite is, shall suffer persecution, ver. 12.—ἀδοξίων) reprobate, having no power to approve: comp. Rom. i. 28.

9. οὐ προκόψουσιν ἵπτι πλεῖον, they shall proceed no further) not so as to seduce others, although they themselves, and those like them, shall proceed (προκόψουσι) to worse and worse, ver. 13. Often malice proceeds deeper down when it cannot extend itself.—ἀναιδ., folly) though they may think themselves wise.—ἐξίδιοις) brought from (ἐξ) concealment into open day.—ἡ ἱδία, theirs) Ex. vii. 12, viii. 18, ix. 11. A very severe punishment is denoted by the moderate expression, used by the apostle in reference to a well-known fact.

10. σύ δὲ, but thou) An antithesis: so again after new descriptions of evils, ver. 14, ch. iv. 5.—παρηκολούθηκας, thou hast fol-
lowed out) [fully followed up, traced out and known]. Timothy became the companion of Paul after the persecutions mentioned in this place, Acts xiii. 50, xiv. 5, 19, xvi. 3. This is therefore a well chosen word to employ here, as in Luke i. 3. So Antiochus concerning his son: "I am persuaded that he, understanding my mind (παρακολουθώντα, following up my mode of thinking); 2 Macc. ix. 27.—τῇ ἀγωγῇ) ἀγωγή, mode of life, Fr. conduite.—τῇ προθέσει, purpose) His purpose for the future follows close after his (present) mode of life; comp. Acts xi. 23, note; and long-suffering follows close after faith, as in Heb. vi. 12: patience follows close after love, as in 2 Thess. iii. 5.

11. ἐν Ἀντιοχίᾳ, ἐν Ικωνίῳ, ἐν Λύστρα, at Antioch, Iconium, Lystra) Acts xiii. 14, 51, xiv. 6.—ὁδὸν ὁδὸς shows the weightiness of the matter in hand : 1 Macc. v. 56, "he heard the valiant and warlike deeds, ὥστε ἑτοίμασαν, how great were the acts which they did."—ὡς διώγμος, how great persecutions) The noun repeated after the interposition of another adds perspicuity and weight to what is said. Διώγμος and πάνθημα are species and genus: persecution is properly, when they drive a man from one city to another, or when they attempt to apprehend him in his flight; but suffering is any calamity in general, for example, when Paul was stoned, etc.—ὑπῆργος, I endured) The mark of an apostle.—ἐῤῥύσατο, delivered) Another mark, to be miraculously preserved ; Ps. xxxiv. (xxxiii.) 17, ἐν πασίν τῶν θλίψεων αὐτῶν ἐῤῥύσατο αὐτοῖς, He delivered them out of all their afflictions.—ὁ Κύριος, the Lord) Christ.

12. καὶ πάντες δὲ, yea and all) all, and they alone. The third mark, to have persecutors; so far should persecution be from being a stumbling-block to any one. At the beginning of persecution, it does not yet appear that that is the mark of an apostle: it at length appears from the help that is afforded, and from the endurance of them. In this, however, is the third mark of an apostle: ὑπομονή, patience, is a great thing in the eyes of the apostle; he prefers it to all the others. All other things may be taken from a man, so that he may suffer their utter loss and he himself fall away; but when he has ὑπομονή, all things are preserved. Hence Timothy might at the same time gather that he would also suffer persecution. There is a similar transition from Paul to all godly men, ch. iv. 8.—
2 Timothy III. 13–15.

οἱ δίλοντες, those wishing or willing) Consider therefore whether you are willing; comp. the word wishing (intending), Luke xiv. 28. Even a persevering will has a beginning.—ἐκ τοῦ ζῶντος ζηνοῦντος (ζῆνειν) to live godly; the whole energy of their life being devoted to Christian piety, Phil. i. 21.—ζῆνειν, to live) to pass life, Gal. ii. 14.—ἐν χριστῷ, in Christ) There is no godliness out of Christ Jesus. [And indeed the world easily wears that mask of religion which depends on itself; but the piety which flourishes directly from Jesus Christ is very hateful, as it was to the old Jews, so to the modern Christians, who are without any token of good.—V. g.]—διώκονται, shall suffer persecution) Nor will they indeed refuse it, Gal. v. 11. They shall proceed to worse and worse, ver. 13, stands in opposition to this future.

13. Πονηροὶ, evil men) The antithesis is godly, ver. 12. These are πλανῶμενοι, with a middle signification, who permit themselves to be seduced.—γόντες) seducers, enchanters, like those of Egypt, ver. 8. These are πλανῶτες, seducers.—προκύψοντο, shall proceed to) so that no one will persecute them, but they will persecute the godly.—πλανῶτες καὶ πλανῶμενοι, deceiving and being deceived) He who has once begun to deceive others, is the less easily able to recover himself from error, and the more easily embraces in turn the errors of others.

14. Σὺ δὲ, but thou) Whatever they may do. He takes up again what he began to say at ver. 10.—ἐπιστάμενος) πίστωμι, I make sure a thing on the mind: ἐν οἷς ἐπιστάμενοι, in which thou hast been rendered πίστευοι, faithful and firm (thou hast been assured) [out of the Scripture, ver. 15.—V. g.] Comp. lxx., Ps. lxxviii. 8, 37, where πιστοῦοι corresponds to ἡμᾶς.—ιδὼς—καὶ δῆται ὁδοίας, knowing—and because thou hast known) A double Ἀτλλογοί [assigning of a reason; see Append.], of which the first part is to be referred to in those things which thou hast learned, the second to thou hast been rendered faithful (assured). A similar construction, διὰ—καὶ δῆται, occurs, John ii. 24, 25: also ἐπιγνώοντος—καὶ δῆται, Acts xxii. 29.—παρὰ τίνος, from whom) from Paul, an approved teacher, ver. 10, 11.

15. Καὶ, and) Even after the death of Paul, Timothy is the more bound to the Scripture. Paul does not bind Timothy to himself alone, but enjoins him who, however grown up, was his son in the faith, to use the Scriptures. They ought to
consider this, who are so devoted to their teachers, under whose training they have been once for all brought up, that they admit nothing beyond their circle which is afterwards presented to them from Scripture. Sometimes slothful over-fulness of the mind and αἰνῶδεια, self-complacency, creep over men under the name of stedfastness (steadiness) and sobriety.—ἀπὸ βρέφους, from childhood [a child] Tender age is best adapted for πιστοῦσαν, being made faithful (assured), so that faith may be impressed upon it, diffusing firmness throughout the whole life. —τὰ ἰερὰ γράμματα, the sacred Scriptures) the books of Moses and the prophets. For these existed when Timothy was a child.—ὁδοιάς, thou hast known) by the instructions of thy mother, ch. i. 5.—τὰ δύναμεν, which were able) The force of a preterite redounds from thou hast known, to the participle. This ability (of Scripture) expresses (its) sufficiency and perfection.—οἶ, thee) in such a way as if they were written for thee alone.—σοφίαν, to make wise) A grand expression. The antithesis is ἀναια, folly, ver. 9.—εἰς σωτηρίαν, to salvation) thy own and that of others.—διὰ πιστεύως, through faith) He who does not believe, does not receive wisdom and salvation. Through is construed with salvation.

16. πᾶσα γραφή, all Scripture) The sacred Scripture, in all its parts. All the latest epistles of Paul as much as possible recommend the Scripture.—βεβαιωμένος, given by inspiration of God) This is a part, not of the subject (for what Scripture or class of writings [as Scripture means] Paul intends, is evident in itself, as elsewhere, so in this passage), but of the predicate. It was divinely inspired, not merely while it was written, God breathing through the writers; but also, whilst it is being read, God breathing through the Scripture, and the Scripture breathing Him [He being their very breath]. Hence it is so profitable. —πρὸς διδασκαλίαν, for doctrine) Doctrine instructs the ignorant; reproof convinces also those who are labouring under error and under prejudice; correction recalls a man from wrong (obliquity) to right (rectitude): training ['eruditio,' Engl. Vers. instruction] in righteousness positively instructs; ch. ii. 24; Sir. xviii. 13.

17. "Αρτιός ἡ, may be perfect) in his duty.—ὁ τεῦ Θεω ἀνθρώπως, the man of God) 1 Tim. vi. 11, note.—πρὸς πᾶν, for every good work) These kinds of such works are enumerated, ver. 16. For the man of God ought to teach, reprove, correct, train or
instruct; comp. iv. 2.—ἐξηρτισμένος, thoroughly fitted or perfected [furnished]) by Scripture. He ought ἐξαρτιζομένος, to be thoroughly perfected, then he will be ἀπίστος, perfect. To become and to differ.

CHAPTER IV.

1. οὖν, therefore) This is deduced from the whole of ch. iii.—ἐγὼ, I) whom thou hast known, ch. iii. 14.—ζωντας καὶ νεκροὺς, the living and the dead) Paul’s death was at hand, while Timothy was to survive.—κατὰ) then when He shall appear; κατὰ refers to time, Heb. i. 10 [Κατ’ ἀρχάς].—ἐπιφάνειαν ἐπιφάνεια καὶ βασιλεία is a Hendiadys: ἐπιφάνεια is the revelation and rise of the kingdom, 1 Tim. vi. 14, 15.

2. ἐπιστῆς) be instant, be urgent.—ἐκαίρως, ἀκαίρως) Pricæus understands the word as it were proverbially, for assiduously, or at every time; and brings in support of his view the examples which follow:—Nicetus Choniates: παιδαγωγὸς ἐμβριδεῖ ἔοικώς, εὐκαίρως ἀκαίρως ἀπέστιλεν, “like a severe schoolmaster, he was always beating, in and out of season.” Such is that expression of the Tragic writer Seneca: Incipe quicquid potes, Medea, quicquid non potes, “Medea, attempt whatsoever thou canst do and whatsoever thou canst not do;” i.e. anything whatever. Of Plautus: qui comedit quod fuit, quod non fuit, “one who eats up what there was, what there was not;” i.e. who devours everything. Of Terence: cum milit[e] isto præsens absens ut sies, “that whether present or absent, thou mayest be with that soldier.” Of Catullus: Hoc facias, sive id non pote, sive potest, “Do this, whether it be impossible or possible;” i.e. it must be done. Of Julian: ἐπορεύετο ἐτι τὰς τῶν φιλῶν οἰκίας ἀκληροὶ κυκλημένος, διαλλάσσων τοὺς οἰκειωτάτους ἀλλήλων, “he went to the houses of his friends, whether invited or not, reconciling those most nearly related to one another.” Of Aristophanes: δικαίως καὶ ἁδικῶς, “justly and unjustly,” where the Scholia say, “for in every way.” Of Virgil: digna, indigna pati, “to suffer things, worthy and unworthy;” where Servius says, it is a proverbial
expression for all things. Of Terence: justa injusta, "things just or unjust;" where Donatus says, expressions of this kind are proverbial—"fanda nefanda," right or wrong; "digna indigna," worthy or unworthy. Priceus has collected these examples, and more, all of which do not rest on the same footing as the example in the text. This is the meaning of the apostle: Be instant at ordinary and proper times, and beyond these, whether it be convenient for thyself and thy hearers or not, night and day; Acts xx. 31.—ἡλεγξον, ἐπιτιμῶσον, reprove, rebuke) The want of the conjunction is here appropriate. All these things do no violence to long-suffering [ch. iii. 10, ii. 24, 25], but require it.—διδαχῆ, in doctrine) ch. ii. 24, note.

3. "Εστι αὐτῷ will be, and now is, ch. iii. 1.—διδασκαλίας, doctrine) The concrete follows, teachers. He who despises sound doctrine, leaves sound teachers; they seek instructors like themselves.1—ἐπιθυμίας) carnal lusts, in the indulgence of which they are unwillingly interrupted by true teachers, and the seasoning of which they seek in the sweetness of softer (laxer) doctrine.—ἐπισωφρίσσουσι, they shall heap up) A weighty compound, denoting abundance. Variety delights those who have itching ears.

4. Τῇ ἀκοῇ, their hearing) The ear of man does not brook teachers who are opposed to the lusts of the heart.

5. Νῦν ἐν πάσαι, watch in all things) in all circumstances, so as never to fall asleep. So περὶ πάντας, Tit. ii. 7.—εὐγγελία, the work) 1 Tim. iii. 1.—ποιήσον, do) The journey to Paul is chiefly included. —ἐναγγελιστῷ, of an evangelist) A magnificent term.—πληρόσφησον, fulfil) by resisting those (followers of their own lusts), and coming to me. The same word occurs, ver. 17.

6. Ἐγὼ γὰρ, for I) A cause which should influence Timothy to the discharge of his duty,—the departure and final blessedness of Paul. The end crowns the work.—ζόνη, now by this time) As the time was indicated to Peter, 2 Pet. i. 14, so also to Paul.—στίνδουμαι, I am poured out as a libation [I am ready to be offered]) Phil. ii. 17, note [His converts were the sacrifice or offering, he the minister officiating; and his blood the libation to be poured on the sacrifice].—ἀναλαβῶσας, of my departure) Ibid., ch. i. 23, note.

7. Τῷν ἄγονα παλάβω) that good fight. Comp. 1 Tim. vi. 12,

1 "Similes labra lactucas quercunt." Our proverb is, "like teacher, like pupil," or "like priest, like people."—Tr.
note.—τὴν πίστιν, the faith) The real thing, twice expressed by metaphor, is now in this the third instance expressed without a figure.—τετήρησα, I have kept) to the end, Rev. ii. 10.

8. Λοιπῶν, Henceforth) How delightful is this particle!—the decisive moment. Paul, in accordance with the actual moment of his departure, looks to his three states: 1. the past, I have fought; 2. the immediately present, there is laid up; 3. the future, the Lord shall give.—ἀπίστισαν, there is laid up) after all hardship and danger have been for ever overcome.—δικαιοσύνης) of righteousness, for which I have contended. The righteous refers to this.—στέφανος, a crown) The crown used to be bestowed after wrestling, running, fighting.—ἀποδώσω, will award) The word righteous accords with this, 2 Thess. i. 6, 7.—ὁ Κύριος, the Lord) Christ. Of whom also, ver. 1, 14, 17, 18, 22, speak.—ἐν ἐκείνῃ τῇ ἡμέρᾳ, in that day) Whether or not Paul knew of the first resurrection, and claimed any such thing for himself, I do not know. That day is the last—the day of the universal judgment. A great part of the glory will then, and not till then, be added to the elect, 2 Cor. v. 10; a passage which ought to be understood universally. There is nothing to prevent the partakers of the first resurrection from receiving a crown also at the last day, and from obtaining in that general assembly of all men an entirely new award of praise. The number of the brethren, Matt. xxv. 40, will be far less than that of the others who conferred benefits upon them. Therefore the favourable sentence passed upon those 'brethren' is taken for granted as already awarded.1—ἐμοί, to me) Individual application.—τὰς, to all) This is a great additional source of joy to Paul; it is calculated to sharpen Timothy. Paul had gained many of these.—γατηχίσω, who love and have loved) This has a higher signification in the preterite, than ἀγαπήσας, ver. 10; where see a mournful antithesis. This desire of the appearing of the Lord presupposes in the individuals the whole state of sincere Christianity, especially faith. A Metonymy of the consequent for the antecedent.—ἐπιφάνειαν, His appearance) viz. the first and the second.

9. Σπούδασον, do thy diligence) This word is repeated, ver. 21.—ἐλθὼν πρὸς με, to come to me) That which Paul handled hitherto

1 The 'brethren' are supposed as already having had glory awarded to them, and as sitting beside the Judge as His assessors in judgment.—Ed.
somewhat covertly, he at length, in the epilogue of the epistle, states openly, ver. 21. Timothy was both about to be a comfort to Paul the martyr, and about to be strengthened by him, and afterwards was about to carry on the work of the Gospel, perhaps, for some little time at Rome. He is reported to have become a martyr at Ephesus.

10. 1 Eἰς Ἑσσαλονίκην) The Scholiast M.S. in the Medic. Library, καὶ ἐκεῖ (at Thessalonica) ἵστος εἰδώλων γενόμενος, “and (Demas) became there (at Thessalonica) an idolatrous priest,” of which I have read nowhere else: Priscus.—Γαλατίαν, Galatia) This reading seems to have crept in here owing to the rhythm it forms to Δαλματίαν. Adequate authorities have Γαλλιαν; 2 and some who retain Γαλατίαν, refer it to Western or European Galatia, i.e. Gaul. See Pregizeri Suevia Sacra, page 499, seq. ex P. de Marca.—Τίτος, Titus) He therefore departed from Crete, after the affairs of the churches were “set in order” there, Tit. i. 5. These persons had either attended or visited Paul.

11. Λουκᾶς, Luke) Luke has not brought down the history of the Acts of the Apostles to this period.—μόνος, alone) He is speaking of his companions; for he had many other friends present: ver. 21.—ὑπερτερος, profitable) more than formerly, Acts xiii. 13, xv. 38: comp. Philem. 11. Demas apostatizes: Mark recovers himself: but he (viz. Mark), who had gone away in the case of an easier undertaking, ought now to be present in a time of more serious difficulties.

12. Τυχίκου, Tychicus) whom Timothy might set over the Church [in his own absence when going to Paul]; but Paul leaves this to himself [without even suggesting that he should do so]: comp. Tit. iii. 12.

13. Τὸν σαλαγόντα, the cloak) Some take it for a book-case; but it would not be called a case apart from the books.—ἀπῃλιστον, I left) The cloak, perhaps, when they first laid violent hands on Paul, might have been taken from him at Rome, if he had brought it with him. Now when Timothy is desired to bring

1 γάρ, for) Paul is almost left alone.—V. g.

2 Hence the margin of the 2d Ed. raises the reading Γαλλιαν, formerly marked ε, to γ, and the Germ. Vers. has entirely adopted it.—E. B.

AD(A)G/f Vulg., Iren., and Rec. Text, read Γαλατίαν. C is the only very old MS. which supports Γαλλιαν: so Epiphanius and Jerome.—Ed.
it, personal security is not obscurely promised to him.—παρὰ κάρπῳ, with Carpus) The man must have been very faithful, to whom the apostle would entrust this most precious deposit.

14. ἐνδείξατο, exhibited towards or occasioned me [did me]) at Ephesus, or even at Rome.—ἀποδώνη, reward) The apostle knew that he would not be unavenged; he therefore [does not hereby indulge in revenge, but] expresses his acquiescence in the judgment of the Lord.—ἵνα, greatly) Therefore he will not discontinue.—ἡμετέρως, our) Believers have a common cause and interest: and Timothy already at that time was the companion of Paul. This adversary was there, where Timothy was, and where Paul had been, viz. at Ephesus, and Timothy must therefore be on his guard against him.

16. Πρωτός, in the first) (defence). It was now therefore the second; and at it he wishes Timothy to be present with him, and is confident that the Lord will stand by him, that he may overcome.—συμπαραγένεσθαι) The σων indicates that they were in no great danger.—1 ἐγκατέλισσω, forsook) from fear.—μὴ αὐτοῖς λογισθῇ, may it not be laid to their charge) The greatness of the sin is hereby implied, as well as the wish of Paul: the αὐτοῖς, to them (to their charge), as being put before the verb, intimates, that it will be laid to the charge of those who had deterred the godly from standing by him.2

17. ὁ δὲ Κύριος, but the Lord) the more on this account.—παρίσταται, stood by me) This is more than παραγίνονται, to be present.—ἰνδυνάμωσε, strengthened me) The opposite is, forsook.—ινα δὲ ἐμὸν, that by me) One single occasion is often of the greatest moment.—πάντα τὰ ἔθνη, all the Gentiles) of whom Rome was the capital.—ἐξάφιδον ἐκ στόματος λέωντος, I was delivered out of the mouth of the lion) Ps. xxi. 22, ὁσόν με ἐκ στόματος λέωντος. We may suppose that Paul had seen a vision under the form of a lion. The lion signifies either Nero, or some one who threatened danger. It is at all events a figurative expression; for he would have said, from the mouth of the lions, if he intended

1 Πάντες, all) Lamentable to hear.—V. g.

2 That is to say, the αὐτοῖς is emphatic, being put first, "May it not be laid to their charge," to the charge of the godly who were intimidated: implying, that will be sure to be laid to the charge of those who intimidated them.—Ep.
beasts without a figure. *I was delivered*, he says, not *He de-

18. *kai, and*) Hope draws its conclusions from the past to the

future.—*ποιήσαι με, shall deliver me* Paul understands (views) all

things on the side of salvation. Does he live? He has been
delivered. Shall he be beheaded? He will be delivered; the
Lord being his deliverer.—*ἐγένετο πνεύμα* The antithesis is *αὐτῶ, 

*His.*—*καὶ, and*) A sweet conjunction. He is the Lord, and
the Deliverer, 1 Thess. i. 10; and Saviour, Phil. iii. 20. He takes
away evil, He confers good things.—*σῶσι, will preserve* This
word was in Paul’s mind from the Psalm quoted above.—*βασιλείαν, 

kingdom*) better than that of Nero.—*ἐὰν δόξα, to whom be the

glory*) The very hope produces a doxology: how much greater
will be the doxology, which the actual enjoyment will produce!

20. "*Εραστῶς — Τρόφιμον, Erastus — Trophimus*) The reason

why these do not send salutations, is by implication indicated.—
*ἐμείνε, remained*) while I was prosecuting my journey. The
second imprisonment of Paul was not long; for he wrote these
things a short time after his journey, a little before his death.—
*ἐν Κεφαλαίᾳ, at Corinth*) his native country, Rom. xvi. 23.—*ἐν 

Μιλήτῳ, at Miletus*) Miletus was near Ephesus. Whether
Timothy knew of the sickness of Trophimus or was ignorant of
it, still Paul might have mentioned it. And perhaps Trophimus
accompanied Timothy afterwards to Rome. The Scholiast on
this passage in Pricæus says: “Trophimus, Aristarchus, and
Pudens, after they had suffered severely with the apostle in the
persecutions, were at last beheaded along with him.”

21. *πρὸ χειμῶνος, before winter*) In former times, during
the actual winter, there was almost no sailing; and the martyrdom
of Paul was at hand.—*ἐλθεῖν, to come*) He is invited by the men-
tion of Eubalus, etc., who were with Paul, and were notwithstand-
ing alive [therefore Timothy need not be afraid of his life in
coming].—*καὶ Διονῖς, and Linus*) He is put third in order; he was
not yet a bishop.

22. *μεθ’ ὑμῶν*) with you, ver. 19.

¹ *Ἀπέλθαν, I left*) Therefore Paul had returned from Asia to Rome not

very long before.—V. g.
ON THE

EPISTLE TO TITUS.

CHAPTER I.

1-3. παύλος, Paul) A title suitable to the character of Paul, and to the office of Titus.—κατὰ, according to) Comp. κατὰ, ver. 4, 9; 2 Tim. i. 1, note. It is the duty of an apostle to propagate the faith, Rom. i. 5.—πίστις, faith) faith—hope are the sum of Christianity; and these things Titus ought to regard in all his teaching, and avoid everything else; comp. 1 Tim. i. 5, iii. 15, 16, iv. 1, 3, 10.—ἐκλεκτῶν Θεοῦ, the elect of God) for whose sake we ought to do and endure all things, 2 Tim. ii. 10. The elect were from among Jews and Gentiles; and their faith was common, ver. 4; 2 Pet. i. 1: of the former was Paul; of the latter, Titus.

2. Εὐπρία ἡ αἰώνιος, in the hope of eternal life) ch. iii. 7. Hope has reference to the promise.—ἡ, which) life.—ἀ-ψιλωτές, who cannot lie) The foundation of our confidence.—πρὸς χρόνων αἰώνιοι, before eternal ages, before the world began) The promise of eternal life is already contained in the appellation, the God of Abraham, etc. [Luke xx. 37]. There is here implied an explicit promise to men. See Gen. iii., etc. The χρόνων αἰώνιοι followed the creation and the fall.

3. Καὶ ποιήσατε) χρόνων were longer than these.

4. Κοινὴ, common) Otherwise Titus, who was born of Gentile parents, would fall short of i*
5. Τούτου χάριν, for this cause) The divisions of the epistle are four.

I. THE INSCRIPTION, i. 1, 2.

II. THE INSTRUCTIONS given to Titus, to this effect:
1) Ordain good presbyters, 5, 6.
2) Such are needful among the wicked Cretans, 10, 11.
3) Rebuke them sharply and admonish them, 13, 14.
4) Teach old men and women, and young men, showing thyself an example of good works, ch. ii. 1, 2; and also teach servants, ver. 9, 10; where an excellent motive from the very marrow of the Gospel is introduced, 11-14, 15.
5) Admonish them to obey magistrates, and to show gentleness to all men; wherein the same motive is repeated, iii. 1-7.
6) Good works should be performed, foolish questions avoided; one that is a heretic should without hesitation be left to himself, 8-11.

III. AN INVITATION to Titus to come to Nicopolis; and an admonition to attend to some necessary directions, 12, 13.

IV. CONCLUSION, 15.

1—τὰ λείποντα, the things that are wanting) the things which I could not accomplish when I was there, in consequence of the shortness of my time.—ἐπιστολή) Paul ἐπιστολής) (set in order), Titus ἐπιστολής) (completes the setting in order).—ὡς, as) Paul had stated the qualifications which the presbyters ought to have; he now repeats them.
6. Πιστα, faithful) For he who could not bring his children to the faith, how shall he bring others?—ἀσωτίας, of luxury, of riot) which would be wrongfully supported at the expense of the church.

1. ἐν Κρήτῃ, in Crete) which is now called Candia, a populous island.—V. g.
7. \(\Omega \Theta\nu\wedge \nu \iota\nu\nu\nu\mu\nu\nu\nu\) as the steward of God) The greater that the Master is, the greater virtues should be in His servant. Paul calls the ministers of the Gospel the stewards of God, 1 Cor. iv. 1, note. The power, therefore, of a bishop is indeed circumscribed, but he has still some authority. He is a steward, and the steward of God; but a steward has at least some authority and power, something is entrusted to his fidelity and skill; he does not merely use the power of locomotion, he is not an instrument or a machine: the steward of God is not the slave of men, not a drudge or a sutler; only let him be a true steward. This remark needs to be made in opposition to the false politicians, who desire that the ministers of Christ, and the princes, whose name they abuse, and believers and all things, should belong, not to God, not to believers, but to themselves.—\(\nu\eta\ \alpha\nu\nu\alpha\nu\eta\), not harsh or self-willed) The antithesis is in ver. 8, a lover of hospitality; for \(\alpha\nu\nu\alpha\nu\eta\), a man harsh, inflexible, neglects humble guests, as Nabal did, 1 Sam. xxv.; he cares for himself alone, and whatever is connected with himself: others also he bids to keep their own affairs and anxieties to themselves. —\(\nu\eta\ \iota\gamma\iota\iota\iota\eta\), not soon angry) The antithesis is a lover of good.—\(\nu\eta\ \pi\alpha\rho\omega\omega\nu\nu\nu\), not given to wine) The antithesis is sober.—\(\nu\eta\ \pi\lambda\chi\kappa\eta\nu\), no striker) The antithesis is just, who decides by reason and equity, not by violence.—\(\nu\eta\ \alpha\nu\chi\rho\nu\kappa\varepsilon\eta\), not covetous of filthy lucre) Base gain (filthy lucre) might be acquired in a matter honourable in itself, as in the work-shop, in bargains and merchandise, in the office of a bishop; ver. 11; 1 Tim. vi. 5; 2 Cor. xi. 12, 20; Phil. iii. 19; 1 Pet. v. 2; 2 Pet. ii. 3. The antithesis is \(\delta\alpha\omega\nu\), holy.

8. \(\varepsilon\gamma\kappa\rho\alpha\tau\eta\), temperate) \(\varepsilon\gamma\kappa\rho\alpha\tau\eta\) and \(\dot{\alpha}\kappa\rho\alpha\tau\eta\) are sometimes taken in a wider sense; comp. Matt. xxiii. 25 (\(\dot{\alpha}\kappa\rho\alpha\tau\eta\), excess), note. The opposite, \(\dot{\alpha}\kappa\rho\alpha\tau\eta\), is clear, so that it was not necessary to express it; and \(\dot{\alpha}\kappa\rho\alpha\tau\eta\), so far as it is opposed to \(\tau\eta\ \pi\alpha\rho\omega\omega\nu\eta\) would not come so much under the eye of Titus.

9. \(\alpha\nu\tau\chi\mu\mu\nu\nu\nu\) one who will hold fast, defend, zealously urge. By this word the LXX. mostly translate the Hebrew verb \(\pi\nu\mu\nu\).——\(\kappa\alpha\tau\alpha\) \(\o\kappa\alpha\tau\alpha\ \tau\nu\ \dot{\iota}\dot{\delta}\alpha\chi\nu\ \lambda\gamma\nu\) [Engl. Vers. the word as he has been taught], the word appertaining to doctrine.—\(\pi\sigma\tau\oslash\), firm, sure [lit. to be relied on], from which exhortation and power to convict (\(\pi\alpha\kappa\alpha\lambda\epsilon\nu\), \(\iota\lambda\gamma\chi\epsilon\nu\)) receive their strength.—\(\kappa\alpha\iota—\kappa\alpha\iota\) both—and.
10. πατεραλέγοι καὶ ψευδάται, vain-talkers and deceivers.) Two nouns, of which the epithet is ἀντισταστὼν, unruly. As to who are vain-talkers, see 1 Tim. i. 6, 7. ψευδάται, those who deceive men's minds: ἀντισταστὼν, unruly; like horses, that hold the bit with their teeth, they are unwilling to submit to the obedience of the faith.

11. Ἐπιστομίζεων to stop the mouth; to reduce to silence by the power of the Spirit, as the unruly deserve.—οἶκους οἰκούς; whole houses) A great loss to Paul. [But in the present day what takes place as regards whole streets? What is done regarding country hamlets and cities?—V. g.]—ἀνατρέπουσιν, they subvert) as deceivers.—διδάσκοντες ὑπὸ μυθ. διῆκ, teaching things which they ought not) as vain-talkers.—αἰσχροὶ κήρους χάριν, for the sake of filthy lucre) Constrained with, they subvert. Baseness is seen most of all in (vile) contemptible gain; Ez. xiii. 19. [1 Tim. vi. 5.]

12. Ἐπιτέ τις, one said) Those who are too much devoted to the study of profane writers ought not to applaud themselves because Paul quotes from Menander, Aratus, Epimenides; for he does not even mention their names: Acts xvii. 28; 1 Cor. xv. 33.—ἐξ αὐτῶν ἰδιοὶ αὐτῶν, of their own) in origin and condition. That circumstance increases the authority of the witness. Testimonies of the wickedness of the Cilicians were also brought forward, but by others [not by one of themselves, as in the case of the Cretans] ; therefore Paul, a Cilian, might quote this without reproach.—προφήτης, a prophet) Epimenides, according to the statement of Diogenes Laertius, uttered many predications; and he acted in the character of a prophet when he spoke these things which Paul quotes.—ἀὑριν, always) Every natural man is at times guilty of lying, but always is a more heinous matter.—ψεῦστι, liars) unlike God, ver. 2; liars also in their doctrine concerning God, since they love fables, ver. 14. The Cretans had the sepulchre of Jupiter; therefore they were called liars by the poets.—κακὰ θηρία, evil beasts) Crete was considered a χώρα ἄθηρες, a country without wild beasts; whether that be true or false, Al. Morus considers Epimenides (in this line of his) drew the point of his pleasantry from the fact.—γαστρεφεῖς ἄγαρι) Pasor is of opinion that ἄργαι is here used by Aphæresis for μάργας, voracious; comp. ch. ii. 2—6. But the
common idea is satisfactory: bellies are slow which are useful to nobody.

13. Ἀληθῆς, true) Although it comes from a Cretan.—ἔλεγχε, rebuke) The chief part of the rebuke follows.

14. μῦσις, fables) The antithesis is truth.

15. πάντα μὲν, all things indeed) The defenders of fables and of the commandments of men used this pretext, which Paul sweeps away.—τοῖς καθαροῖς, to the pure) Supply, and to the faithful, taken from the antithesis (unto the unbelieving); 1 Tim. iv. 3; Acts xv. 9; Rom. xiv. 23. All outward things are pure to those who are pure within.—μεμισμασμένοις, to them that are defiled) This is discussed presently.—ἀπίστοις, to the unbelieving) This is discussed in ver. 16.—οὐδὲν) nothing, either within, or consequently without.—νοῦς, their intelligence, mind) Rom. xiv. 5.—συνείδησις, conscience) concerning things which are to be done, or that have been done; 1 Cor. viii. 7.

16. Θεόν, God) Whom to know is the highest wisdom.—ἀμωλογοῦσι εἰδέναι) profess, and by profession claim to themselves knowledge; 1 Tim. vi. 20.—ἀφενόνται) deny God.—βασιλικτοῖς) abominable. This agrees with the LXX., Prov. xvii. 15: ἀκαθάρτοι καὶ βασιλικτοί, unclean and abominable.—ἀδόκιμοι) This may here be taken actively for those who are not fit for anything, because they cannot approve what is good either in themselves or in others.

CHAPTER II.

1. Αὔλει, speak) with unrestrained lips; carefully, vigorously, freely.

2. Πρεσβύταρος, aged men) Supply exhort from ver. 6.—νηπαλίως, watchful) in feeling.—σεμνῶς, grave) in actions.—σωφρονιστὰς, sober) in their mode of living.—τῇ ὑπομονῇ, in patience) A virtue chiefly becoming old men.

3. Εὐ καταστήματι ἱεροτρεπτεῖ, ἱεροτρεπτὴς, observant of sacred

1 The larger Ed. had preferred the plural ἱεροτρεπτεῖς, but the marg. of VOL. IV.
decorum.—κατάστημα, behaviour, dress ['habitats' exterior], is used here of the ornament of the virtues, which are presently enumerated.—κατάστημα is used in a large sense, as we find in the Greek Lexicon formerly printed at Basle in fol.—δειδουλομέναι, enslaved, under slavery to) It is indeed slavery not to overcome the appetite; 2 Pet. ii. 19. —καλοδιδασκάλους) teachers of good things, as follows.

4. Σωφρονίσωσι τὰς νέας, that they may teach the young women to be sober) Titus is enjoined to treat the Cretan women with somewhat greater severity than Timothy was to treat the women of Ephesus, 1 Tim. v. 2. He himself was to admonish the latter; Titus is to admonish the former, by means of the women who were more advanced in age.

17. Περὶ τάντα) in all things.—σεαυτόν, thyself) Even thou, Titus, though rather young thyself.—ἐν τῇ διδασκαλίᾳ, in doctrine) Public doctrine or teaching is intended, to which λόγος, the word, in daily practice is presently opposed. In the case of the former, ἀφορία and σεμώτης are required, to which the epithets ὕγις and ἀκατάγωνωστον correspond in the case of the latter, so that the subject-matter and the form may be rightly framed in the case of both.—ἀφορίαν) viz. παρεξήγησον: here we must not repeat σεαυτόν.

8. 'Εντραπή, may be confounded) The great force of truth and innocence.

9. Δούλους, servants) namely, exhort, ver. 6.

10. 'Αγαθή, good) in things not evil.—κοσμῶν, may adorn) The lower the condition of servants, the more beautifully is their piety described. [Even such as they should not cast themselves away, as if they were of no importance what sort of persons they were. —V. g.]

11. 'Επεφάνη γὰρ ἡ χάρις, for the grace has appeared) There is a double appearance, viz. that of grace and that of glory, ver. 13.—σωτηρίος, that bringeth salvation) as the very name, Jesus, indicates [comp. ver. 10].—πᾶσιν, to all) [of whom so many the 2d Ed. refers ἱεροπρετεῖς to the more certain readings, which the Germ. Vers., corresponding to the Gnomon, imitates.—E. B.

AD(Λ)GHI Rec. Text read ἱεροπρετεῖς. But Cfγ Vulg. read ἱεροπρετεῖ. —Ed.

1 οἰκουροὺς) ver. 5, properly, those who keep the house, Prov. vii. 11.—V. g.
different classes are mentioned, ver. 2–9.—V. g.] even to servants, even to the Gentiles; comp. ch. iii. 2.

12. Τῆς ἄσβεστος, ungodliness) In antithesis to εὐσεβείας, godly.—τὰς κοσμικὰς, worldly) which prevent men from living soberly and righteously.—σωρρύπως καὶ δικαιῶς καὶ εὐσεβῶς, soberly and righteously and godly) The three cardinal virtues, from which, either single or united, all the others spring.

13. Προσδεχόμενοι, looking for) with joy.—ἐλπίδα—Θεῶ, hope—of God) This may be referred to Christ.1—σωτῆρος, Saviour) ch. iii. 4, 6, where the mention of the Father and of the Son is made in very close connection, as here, ch. ii. 11, 13. [Hope corresponds to the name of Saviour; the appearance of the glory, to that of God.—V. g.]

14. "Ινα λωτρώσῃ, that He might redeem) An allusion to redemption from slavery.2—λαόν περιβολον, a peculiar people) The adjective would be translated into Latin by superfactum. Columella writes, villica debet separare, quae consumenda sunt, et quae superfieri possunt, custodire, "a farmer's wife should separate what is to be consumed, and keep what may be left over and above." Comp. περιποίησις, 1 Pet. ii. 9, note. [The peri in composition often expresses something remaining over and above. So περιποίησις, in Peter, something which God reserves to Himself out of all. And περιβολος, a people peculiarly God's own above all nations, Ex. xix. 5, 6; LXX.]

15. μηδές, let no one) 1 Tim. iv. 12, note.—περιφρονεῖτο, despise) The minister of the Divine word, defenceless, unwarlike, is certainly despised by those who do not submit themselves to the word of God, but think that it is only political defences that are of any avail. But perverse hearers much more despise him who teaches somewhat slowly: they ought to be made to feel ἰπιταγήν, i.e. what is inculcated, as coming from authority; not to draw it to themselves [to wrest the authority from the minister and draw it to themselves].

1 See my note on 1 Tim. v. 21. This must refer to Christ; for ἰπιταγήν is never applied to God the Father, but always to the Son. And when two compatible attributives joined by a copula are thus preceded by but one article, they must refer to the one and the same person: of Him who is at once the great God and our Saviour: τὸν, viz. ὅντος μεγ. Θεόν καὶ σωτ.—Ed.

2 He had been speaking of slaves or servants, ver. 9.—Ed.
CHAPTER III.

1. Ἀρχαῖς καὶ ἡσυχίαις, to principalities and powers) Crete was a Roman province.—ιπτάσσοντας, πιθανοχεῖν, to be subject, to obey) The words, ἄντιτα, foolish (comp. Ps. xxxii.9), ἀτελεῖς, disobedient, ver. 3, are opposed to them.

2. Ἀμάχους, no brawlers) Such as do not attack.—ἐσιχίς, gentle) Such as yield to any one attacking them.—ἀντιτις, all) Crete was an island much frequented by men engaged in mercantile transactions); and they were generally such as are described, ver. 3.

3. Γὰρ, for) As God has treated us, so we ought to treat our neighbour.—καὶ ἡμεῖς, we also) Eph. ii. 3.—ἀνότης, foolish) We have not come to the knowledge of God of our own accord (of ourselves). [This is the very exact image of human life without grace. Grace, and grace alone, is the remedy even for foolishness. Some, which may appear wonderful, though they excel in some things by singular skill and sagacity, yet in other things, when godliness or even mere natural equity is the point at issue, make the most wretched blunders, and permit themselves to be imposed upon, and their authority to be basely exercised.—V. g.]-ἀτελεῖς, disobedient) We did not obey God when revealing Himself.—ἡδαίτις, pleasures) which consist even in evil speaking, not merely in the taste of the tongue (i.e. the pleasures of the palate).—ποικίλαίτις, various, divers) 2 Tim. iii. 6. A remarkable epithet. Variety delights.

4. Ἡ χρηστότης καὶ φιλανδρωσία, kindness and love to men) Human vices of a quite contrary character are enumerated, ver. 3.—σωτῆρος, our Saviour) The conjugate, ἐσωσέν, He saved, occurs ver. 5.

5. Οὐχ ἡξ ἔργων, not of [by] works) The negative belongs to the whole sentence: we had not been in a state of righteousness; we had not done works in righteousness; we had no works by which we could be saved. So Moses to Israel, Deut. ix. 5.—
The renewing is immediately construed with by; for as washing and regeneration, so renewing and He shed on us, are closely connected. Two things are mentioned: the washing of regeneration, which is a periphrasis for baptism into Christ; and the renewing of the Holy Spirit. Comp. Heb. ii. 4, note. For in both places the benefits are praised, which have come to us by Christ and by the Holy Spirit. So it is called the work of divine grace, not only in respect of individuals, but in respect of the very abundant economy of the New Testament. This regeneration and renewing takes away all the death and the old state, under which we so wretchedly lay, and which is described, ver. 3: 2 Cor. v. 17.

6. Oδϊνος Ἰς παρακάσαις καὶ ἀνακοήνοις Ἰς καὶ Ἰς Ἴς ἴς, through) This depends on He saved, etc., ver. 5; as the conjugates saved and Saviour prove. [Through Jesus our Saviour is not to be connected, as in Engl. Vers., with He shed on us.]

7. Ἰνα, that) This depends on He saved. Ἰς, being justified) For formerly we were without righteousness, ver. 5. Ἰς God's, ver. 4, 5. Ἰς, He, or that person, points often to something remote. That which is more remote (as expressed by Ἰς) is estimated from the position of the words, not exactly from the thought itself. The grace of God is an ordinary phrase; and it is of that grace that the kindness and love to men have appeared, to which all things are here attributed. God is supremely good, we are exceedingly evil. Ἰς, by grace) An antithesis to works. Ἰς, according to the hope) which we did not formerly possess. [This hope truly softens the mind, 1 Pet. iii. 9.—V. g.] Ἰς, of life) Constrained with heirs.

8. Πιστός, faithful) The reference is to what goes before. Ἰς τοῦτων, concerning these things) not concerning things frivolous: 1 Tim. i. 7, at the end. Ἰς, that they be careful) no longer foolish, ver. 3. [Diligence is necessary.—V. g.] Ἰς, good) entirely and substantially so. The antithesis is, vain, in the next verse. Ἰς, profitable) The antithesis is, unprofitable, ibid.

1. Ἐσώαν ἵμας, He saved us) Christianity itself, as opposed to former misery (ver. 3), brings a most real and present salvation.—V. g.
10. *Aipetivn, a heretic) one following, according to his own will, the things which are found fault with at ver. 9.—σαρκισμὸν, reject) cease to admonish him, for of what advantage is it? We should be labouring in vain.¹ Matt. vii. 6.

11. *Eξισοτραπτῶν) It is thus the LXX. translate the Hebrew Ἰοῦ, Deut. xxxii. 20.—ἀμαρτάνω, sins) Whatever he does and thinks, he is wrong.—ὡς αὐτοκατακρίνει, his own judgment, accompanies σιν (ἀμαρτίαν), and κατάκρισις, condemnation, follows close after; Rom. xiv. 22, 23.

12. Ἀρτεμᾶς ᾧ Τυχίκων, Artemas or Tychicus) into whose hands Titus might deliver the lamp of the Gospel.—ἐλθὼν πρῶς με, to come to me) when affairs in Crete shall have been more fully set in order.—ἐκεῖ, there) He does not say here. Paul was not yet at Nicopolis.

13. ἄνα μηδὲν, that nothing) Titus therefore had the means. They did not go empty.

14. Μανθανέτωσα, let them learn) by thy admonition and example.—καὶ οἱ ήμέτεροι, ours also) not only we, but also ours, whom we have gained at Crete. These seem not to have given sufficient assistance to Zenas and Apollos, when they ought to have done so. [It is not proper that some should ever and anon devolve the business in hand from themselves upon others.—V. g.] Zenas and Apollos were already in Crete with Titus; for this is the reason why he distinguishes them from Artemas and Tychicus, who were not until afterwards to be sent.—εἰς τὰς ἀναγκαίας, for necessary uses) even as spiritual necessity [i.e. the tie which necessarily binds saints to help one another] requires; so xρεία, Acts vi. 3. Spiritual necessity [‘necessitudo,’ tie of necessary obligation or relationship] lays the foundation of obligations, so that one cannot withdraw from another [so as not to help him].

¹ The proverb is, *we should be washing a brick.*
ON THE

EPISTLE TO PHILEMON

1. Paul) A familiar and exceedingly courteous (ἀστιγμως, urbane) epistle, concerning a private affair, is inserted among the books of the New Testament, intended to afford a specimen of the highest wisdom, as to the manner in which Christians should manage civil (social) affairs on more exalted principles. Frankius says: The single epistle to Philemon very far surpasses all the wisdom of the world. Praef. N. T. Gr., p. 26, 27.—δεσμιος, a prisoner) and therefore one to whom why should Philemon refuse his request? ver. 9.—Τιμοθεος, Timothy) This epistle (ver. 22) was written before the second Epistle to Timothy.

2. Ἀπρια, to Apphia) the wife of Philemon, who had something to do with the business of Onesimus.—ονομαστης, thy house) viz. Philemon's.

5. Ἀκουων, hearing) Paul had gained over Philemon, ver. 19, and here he praises his consistent character. From Onesimus himself he might hear of his love and faith.—ἀγαπης—πιστιν—πρες—τισων και εις—ἀγιος, love—faith—to—Jesus and unto—saints) So Eph. i. 15: but in this passage there is a Chiasmus in regard to Philemon. The first is connected with the fourth, the second with the third; but love is put in the first place, because
it is to a specimen of love that he is exhorting Philemon, to whom the order of faith and love had been long known. Paul gives thanks to God for this blessed state of Philemon.

6. "Οτι, that) This depends on thou hast, ver. 5.—ἡ κοινωνία τῆς θείας σου, the communion [the communication] of thy faith) i.e. thy faith, which thou hast in common with us and exercisest. —ἐν εἰργασίᾳ γέννησαι, may become effectual) Paul speaks at first indefinitely.—ἐν εἰργασίᾳ παντός ἁγαθοῦ, in [by] the acknowledging of every good thing) Every good thing is all the riches which Jesus procured for us by His poverty, when he lived as a poor man upon the earth. He briefly intimates to his friend what he lays down more expressly in 2 Cor. viii. 9, where there is also, ye know. Jesus ought in turn to enjoy (in His own people) those benefits which He has conferred upon us. An elegant circle. ἁγαθοῦ, good or benefit, occurs presently afterwards, ver. 14.—εἰς, into) Construed with may become. The good shown to us ought to redound unto Christ.

7. Χαρά—καὶ σεπάντεσον, joy—and consolation) These words are usually put together [a customary Syntheton]: 2 Cor. vii. 4, and I rejoice, says he, for thanksgiving, 1 Cor. xvi. 17, note. [Paul, in respect of God, returns thanks, when he might have said, I rejoice: but when he writes to men, instead of, I return thanks, he says, I rejoice.]—τῶν ἅγιων, of the saints) The house of Philemon was open to them, ver. 2.

8. Διο, wherefore) I exhort depends on this particle.—ἐπιτάσσωμεν, to command) Implying great authority, of which the foundation is the obligation of Philemon, ver. 19, requiring obedience, ver. 21.

9. Ἀγάπη, love) Mine to thee, thine to Onesimus. Philemon's love to Paul was previously mentioned. Paul asks lovingly one who loves him.—μή σεπάντεσον, rather) He does not say, if you refuse you will incur my indignation and that of Peter, according to the style of the Roman court, a style which is by no means apostolical.—σεπάντεσον, I beseech).

There are three divisions of the epistle:

I. THE INSCRIPTION, 1–3.

II. Having mentioned the flourishing condition of Philemon
in spiritual things, ver. 4, etc., he begs him to receive Onesimus, a runaway slave, 12–17.
And desires him to provide a lodging for himself; 22.

III. Conclusion, 23–25.

—τοιοῦτος, such) He lays down three arguments why he would rather affectionately exhort and ask him, than issue a command: his own (Paul’s) natural disposition, long ago well known to Philemon, his old age, and his imprisonment. Old age renders men mild: comp. Luke v. 39: but even before old age, Paul was still Paul; he formerly depended on the kindness of others, and now, in no respect happier abroad, he still depends upon it. The graceful courtesy in this epistle is mixed with gravity.

10. παρακαλῶ, I beseech) This word is repeated with great force, as if after a parenthesis.—περὶ τοῦ ἵματος τίκνου, concerning my son) Besides other things, he puts first a favourable description of the person, having suspended the sense till he mentions the hated (offensive) name of Onesimus. And the whole epistle savours of the recent joy for Onesimus, who had been gained as a convert, and from whom it seems he concealed the circumstance that he was writing so kindly about him.—ἐγέννησα, I have begotten) He was the son of Paul’s old age.—’Ονήσιμων, Onesimus) He alludes pleasantly to this name in the following verse.

11. Ἀχρήστον, unprofitable) A Litotes [see Append.] for he was guilty of injury. In like manner there is a mild expression in the use of the word, was separated [departed], ver. 15; likewise ver. 18, but if—he oweth.—σοι καὶ ἵματος, to thee and me) He courteously puts Philemon before himself. He treats of himself, ver. 13, 14; of him, ver. 15, 16. Chiasmus [see Append.]—εὐχρήστον, truly profitable) The allusion is to the name of Onesimus; so ὒνωμεν, ver. 20. Not even does a servant do his duty without godliness. With godliness any man is profitable.—ἀνεστερικτα, I have sent back) Onesimus even before he had attained true profitableness, had however thought well of Paul, and fled to him on the occasion of his own crime.

12. Τὰ ἵματα ὁμολαγγυα, my bowels) An example στοργῆς, of
spiritual affection, ver. 17.—προσλαβω, receive) A mild word, occurring again in the same verse (17).

13. "Ον, whom) He shows that Onesimus was now worthy to be trusted.—υπερ σοϋ, for thee) on thy account [in thy stead].

14. 'Ως, as it were) A mitigating particle; for although Philemon had not been compelled, yet his willingness would not have so much appeared [had Paul kept Onesimus without formally asking Philemon's leave].—ἀνάγχην, necessity) for Philemon could not have resisted.

15. τάχα, perhaps) The apostle speaks thus after the manner of men, as 1 Cor. i. 16. Because the judgments of God are concealed; see Hieron. on this passage.—ἐκφυσίων, departed) [was separated]. A mild expression.—αἰώνων, for ever) in this life, Ex. xxii. 6, and in heaven. A very elegant amphibology, quite true in both cases. The whole time of the absence of Onesimus was but a short hour compared with that lengthened duration.—αὐτάχρονος thou shouldst have him for thyself.

16. οὐκείστι ως δοῦλου, no longer as a servant) He had been a servant.—υπερ δοῦλου, above a servant) This is equivalent to an epithet. But is connected with a brother: above a servant from whom thou art about to derive greater benefit than from a servant. 'Υπερδούλος is a compound word according to Apollonius, l. 4, de Syntaxi, c. 3; but what it means, or whether it has any relation to the matter before us, I do not know.—ἀδελφόν, brother) He does not add ως, as [which he had used before servant]. He evidently recommends him for a (true) brother.—ἀγαπητόν, beloved) Love is borne to a brother and a friend, not to a servant.—μάλιστα ἵμωι especially to me, before all others, who are however not excluded.—σοί to thee, even before me: to me and thee are construed with a brother beloved. In the flesh he is ὑπερ δοῦλου, above a servant, a freedman (comp. ὑπερ, ver. 21); in the Lord, a brother.

17. "Εξεχεις) thou hast, without a figure [but Engl. Vers., If thou count]; for receive comes in after it.—κοινωνίαν, a partner) that what is thine may be mine, and mine thine.

18. Εἰ δέ τα, but if anything) A gentle expression. Onesimus had confessed to Paul what he had done.—ν δειλίσχοι, or owes) A milder synonym is put after the verb wronged.—ἐξάλογα) Hesychius, ἐξάλογη, i.e. καταλόγησαι. Consider me the debtor.
PHILEMON 19–24.

19. Ἑγὼ Παῦλος, Παῦλος

Paul) It was his handwriting.—ἰγώ ἀντίς, I will repay) as a parent is wont to pay the debt of his son. The prisoner writes in good earnest, and with confidence that he would not want the power [of fulfilling his engagement]. But yet he promises conditionally, viz. if Philemon would exact it, ver. 21.—σεαυτόν, thyself) It cannot be told how great is the obligation which is owed to those who have won souls. External property is due for spiritual benefits, but not by political obligation.—προσφέρων, thou even owest) This refers to owest, ver. 18. It is not only fitting that the pardon of Onesimus be granted to me, but thou even owest me thyself.

20. Ἑγὼ, I) Thou shouldst have had profit from Onesimus, I should now have it from thee.—μαυροῦ, let me profit) An allusion to the name of Onesimus.—ἀνάσωσον, refresh) by receiving Onesimus.

21. Ποίησοι, thou wilt do) towards Onesimus.

22. ξενίαν, a lodging) where others may come to visit me. See the power of hope. Paul, a prisoner, makes this arrangement (appointment) at so great a distance.

23. Συναγμαλωτος, my fellow-prisoner) On this very account Epaphras is placed before the others.

24. Δωκάς, Luke) He, who was most closely connected with Paul, is named after the others. There is a note in two Greek copies, in the possession of Mill and Kuster, intimating, that the blessed Onesimus died a martyr at Rome, having suffered the punishment of breaking the legs.
ON THE

EPISTLE TO THE HEBREWS.

Many anonymous writers, though unknown, endeavour to be useful to their readers; but the writer of this Divine Epistle shows, that he was known to those to whom he writes: xiii. 19. And the Apostle Paul is said to be the writer of the epistle, with the general consent of antiquity. Above all, Peter, writing to the elect strangers scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia, praises the letters of Paul, which he wrote to them also. But the other epistles of Paul were sent to Gentile converts; this one alone to the Hebrews, although he himself does not call them Hebrews; and in the title, no doubt old, but not prefixed by the hand of Paul, they are with less propriety called Hebrews, instead of Judaico-Hellenistic Christians, to whom we have observed below that he wrote, ch. vi. 10. Moreover the method and style of Paul may be easily recognised: for he puts the proposition and division before the discussion, ch. ii. 17. He distinctly and separately subjoins the practical to the doctrinal part: he puts the practical part at greater length at the end of the epistle. He quotes the same words of the Old Testament which he does elsewhere, ch. ii. 8, x. 30, 38; also, i. 6: he uses the same ideas and expressions. See note on ch. i. 3, 6; ii. 2, 5, 8, 9, 10, 14, 15; iii. 1, 6, 12, 16; iv. 9, 16; v. 6, 11, etc.; vi. 1, 9, 10, 11, 12; vii. 2,
5, 18, 19, 22, 25, 26, 28; viii. 1, 6, 11, 13; ix. 1, 10, 11, 15, 28; x. 5, 39; xi. 7, 11, 13, 19, 35, 37; xii. 1, 4, 10, 12, 22, 23, 27; xiii. 1, 5, 9, 10, 14, 18, 20, 21, 23, 25. In former times, some thought that Barnabas, or Luke, or Clemens Romanus was the author; in fact, because every one of them had this epistle without the author's name in his hands, each of them was considered as the author himself. But why did not Paul prefix to this one epistle his name, which, from ch. xiii. 19, was evidently dear to those to whom he was writing? He did not prefix it, because he did not use an inscription; for men in former times did not always use it in accordance with primitive simplicity. Comp. 2 Kings v. 6, x. 2, 6, where the word נידנ, placed before them, scarcely permits us to believe that excerpts are given rather than the epistles themselves. And also the ardour of spirit in this epistle, alike as in the First Epistle of John, bursting forth at once into the subject, the more effectively strikes the hearers: but he compensates at the conclusion of the epistle for the absence of salutation and thanksgiving, which were usually placed by Paul at the beginning of the other epistles. This epistle of Paul, and the two of Peter (to which may be added those of James and Jude, which are very similar), were written to the same believing Israelites, scattered abroad in Pontus, Galatia, Cappadocia, Asia, and Bithynia, and much about the same time. Three years before the destruction of Jerusalem, Paul and Peter were put to death at Rome; therefore this epistle was also written to them when the temple was standing, ch. viii. 5. Peter wrote both of his epistles a little before his martyrdom; and in the second, praises the epistles of Paul—this one by name (expressly), which was then new (recently sent), many of the first hearers of the Lord being by this time dead; Heb. ii. 3.

As Peter, James, Jude, wrote in Greek, not in Hebrew, so Paul did the same here; for he quotes the Greek translation of Moses and the Psalms, where the reading is different from that of the Hebrew, ch. i. 6, x. 5. He comprehends in one Greek word κατάπανωσις, the meaning of the two Hebrew words, קֶשׁ and הַסֵּפְנ, ch. iv. 4, 5. He translates the Hebrew words into Greek, ch. vii. 2; and insists upon the proper idea attached to the Greek word διαθήκη, ch. ix. 16.
The whole application of the discourse is, to confirm the faith of the brethren in Jesus Christ, ch. xiii. 8, 9. Moreover, he confirms it, by demonstrating His glory. He calls this the sum (the principal point), ch. viii. 1. Hence all the divisions of the epistle, abounding in the sharpest admonitions, and the most powerful incitements, are set forth in one and the same form of discourse; and doctrine and practice are everywhere connected by the word, therefore.

This is the Sum:—
The glory of Jesus Christ shines forth—
I. From a previous comparison with the Prophets and Angels, i. 1–14;
Therefore we ought to give heed to what He says, ii. 1–4.

II. [His glory shines forth] Principally from a comparison of His suffering and His consummation. We must here observe—
1. The proposition and sum from Ps. viii., 5–9.
2. The discussion: We have the Author of salvation and glory perfected [consummated]; who suffered first for our sakes, that He might become (1) a Merciful, and (2) Faithful (3) High Priest, 10–18. These three things are one by one explained, being most suitably from time to time interwoven with His passion and His consummation.

A. He has the virtues of the priesthood:—
I. He is Faithful:
Therefore be ye not Unfaithful, iii. 1, 2, 7–iv. 13.

II. He is Merciful:
Therefore let us draw near with confidence, 14; v. 3.

B. He is called of God a Priest. Here—
I. The sum (of His priesthood) is set forth from Ps. ii. and ex., and from His actual performance of the duties of the office, 4–10;
And hence the hearers are summarily roused to action, ii.—vi. 20.

II. The fact itself is copiously

(1.) Explained. He is to us

a. A great High Priest,
   I. Such as Psalm ex. describes;
      1. According to the order of Melchisedek, vii. 1–19:
      2. With an oath, 20–22:

II. And therefore peculiarly excellent;
   1. A Heavenly Priest, viii. 1–6:
   2. And that of the New Covenant or Testament, 7–13.

β. The entrance into the sanctuary, ix. 1–x. 18.

(2.) It is turned to a practical exhortation. Therefore

I. Evince your faith, hope, love, x. 19–39.

These three things are urged more at large:

α. Faith with persevering endurance, which is
to be exercised according to the example
    of the old saints, xi. 1–40; xii. 1:
    And of Jesus Himself, 2, 3;
    And it ought to be exercised, 4–11—
    Cheerfully, peacefully, holily, 12–17.

β. Hope, 18–29.

γ. Love, xiii. 1–6.

II. For improvement in these graces, call to remembrance your former ministers, 7–16:

And make use of the watchfulness of your present ministers, 17–19.

The prayer, the doxology, and the calm conclusion

are suitable to this paragraph, and to the whole epistle, 20–25.

The addresses to those to whom he writes—for example, Brethren—are not inconsiderately used, but indicate either a new division of the epistle, or an outburst of affection. Therefore the apostle for the first time addresses them in ch. iii. 1, 12: and says, holy brethren, partakers of the heavenly calling,
and simply, brethren: and so again not until ch. x. 19. For two principal and special exhortations begin at these passages. Besides, he calls them brethren at the Conclusion, ch. xiii. 22; and beloved, after that sharp admonition, ch. vi. 9. He who will weigh well, in this Synopsis of the epistle, these addresses, and the Divisions marked by them, ch. ii. 17, x. 19–21—the one of which is followed immediately by its own discussion in the text, whilst the other is preceded by it,—and also the particle therefore, will readily perceive that this very Synopsis is not a thing of our invention, but is drawn from the epistle itself; and he will derive profit from it.

In the same Synopsis we have noticed some comparisons; but the epistle itself has many more, which, however, may be generally referred to two heads. I. There are great prophets, angels, Moses, Joshua, Aaron, etc.; but Jesus infinitely greater. The opinion of the old Hebrews is,—King Messias is greater than Abraham and the patriarchs, than Moses and the ministering angels. This opinion is quoted in this connection by Schoettgenius, whose ‘Horæ’ on this epistle is an especially profitable work. II. The condition of the ancient believers was good, but the condition of Christians is better; and this second fact is chiefly treated of in ch. xi. But everywhere bad and wretched examples also are interspersed among those that are good and blessed. We find, then, in this epistle the recapitulation of the whole of the Old Testament, and at the same time the setting aside of Judaism as obsolete, and the promulgation of the New Testament carried to its utmost height, at the very boundary of the fourth and fifth thousandth year. See Ord. temp., p. 288. [Ed. ii., p. 247, 248.]

CHAPTER I.

1. πολυμερὸς καὶ πολυφής) God spoke πολυμερῶς, in many portions. The creation was revealed in the time of Adam; the last judgment in the time of Enoch; and so from time to time knowledge was given more fully unfolded. He also spoke πολυφής, in divers modes of revelation, in dreams and visions.

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Therefore ἀνθιστοπέδως refers to the matter, πολυπρότως to the form. In both there is an antithesis to one total and most perfect communication of God to us in Jesus Christ. The very multitude of prophets shows, that they "prophesied in part;" therefore, says he, you ought not to be frightened at the novelty of Christianity.—πάλαι, in time past) For a very considerable space of time there had arisen no prophets, in order that the Son might be the more an object of expectation. [Malachi, the last of the prophets of the Old Testament, prophesied at the interval of some ages before the birth of Christ.—V. g.]—ὁ θεός, God) The apostle treats of God in this passage; of Christ, ch. ii. 3; of the Holy Ghost, ch. iii. 7.—λαλήσας, having spoken) A Synecdoche¹ for every sort of communication, as Ps. ii. 5. So ἡμα, a word, is used in a wide sense.—ἐν, in) [Not as Engl. Vers. by] Therefore God Himself was in the prophets, as also especially in the Son. A mortal king speaks by his ambassador, not, however, in his ambassador. If the apostle had not used the ἐν, in, with a view to what follows, in order that it might apply to the Son, he would doubtless have put διὰ τῶν προφητῶν, by the prophets. For this reason it is not inconsistent to urge the use of the ἐν, in.—ἐν τοῖς προφηταῖς, in the prophets) Artemonius, Part I., cap. 43, contends that Luke wrote ἐν τοῖς ἀγγέλοις; for he is of opinion, that Luke wrote this epistle, p. 98; and this opinion is not inconsistent with Clem. Alex. adumbr. on 1 Pet. v. 13, where Luke is said to have translated the Epistle of Paul to the Hebrews, although we have proved above that it was written in Greek by Paul himself. All the copies² have ἐν τοῖς προφηταῖς; and the epistle, showing the excellence of Christ by using so many comparisons, certainly prefers Him to the prophets also, and to them all: Matt. xi. 13, xii. 41; John viii. 53. But it prefers Him to the prophets, if not in this passage, then nowhere else; and here, indeed, it touches upon it, as it were by the way, at the very beginning, as this comparison is immediately after swallowed up by others more illustrious. In the mean time, this mention of the prophets summarily, made at the very

¹ A part for the whole. See Append.
² The original word, monumenta, does not only refer to the MS. copies of this Epistle, but to any writing in after times, in which this passage may be quoted.—Tr.
beginning of the epistle, admirably anticipates objections, and presents a conciliatory argument; so that the apostle hereby declares, that he embraces the whole scripture of the Old Testament, and asserts nothing contrary to it. Wolfius has more on this passage.

Moses occupies the first place among the prophets, of whom Paul afterwards speaks separately. The antithesis of the prophets and the Son is the same as in Matt. xxii. 34, 37, and the very appellation, Son, indicates His excellence above the prophets: and whatever is presently said of the angels [as to their inferiority to the Son] is intended to be understood as holding good much more of the prophets.—καὶ ἵνα ὁμοίως τῶν ἡμίρων τούτων, in the last of these days) There is a similar expression in Num. xxiv. 14, LXX., καὶ ἵνα ἡμίρων τῶν ἡμερῶν; in like manner, 1 Pet. i. 5, 20, and in a different sense 2 Tim. iii. 1, note. The antithesis is πάλαι, in time past. The apostle intimates, that no further speaking was afterwards to be expected. This whole epistle, concerning which comp. 2 Pet. iii. 15, sets before us the end of all things as at hand: ch. ii. 8, ix. 26, 28, x. 13, 25, 37, xi. 40, xii. 23, xiii. 4.—ἐκάλεσεν, hath spoken) all things, in one most perfect way [as contrasted with the many ways of revealing Himself formerly].—ἡμᾶς, to us) The antithesis is τοῖς πατράσιν, unto the fathers.—ἐν τῷ, in the Son) Eph often denotes by, but here it has a higher meaning; comp. John xiv. 10. How great a prophet is the very Son of God! The name, Son, is put here by Antonomasia,1 as equivalent to a proper name; but a proper name in Hebrew is without the article; and so in the present case the article is omitted. It is also omitted in ver. 5, iii. 6, v. 8, vii. 28. So רָע, Ps. ii. 12. God hath spoken to us in the Son alone. The apostles were also spoken to; who themselves also are considered in the light of persons to whom the word was spoken, before that they could speak the word to others: they were ἑπηρέται τοῦ λόγου, ministers of the word; but the apostles taught nothing new after Christ, and as the Father spoke in the Son, so the Son spoke in the apostles. The Son also spoke by the prophets in the Old Testament: but in a different manner. The majesty of this Son is set forth,

1 See Append.
I. Absolutely,—α) by the very name of Son, ver. 1; β) by three glorious predicates, expressed by as many finite verbs along with the pronoun whom: Whom He has appointed, by Whom He made, Who sat down; and in this way His course, as it were, is described from the beginning of all things till He reached the goal, ver. 2, 3. II. In comparison with the angels, ver. 4. The Confirmation presently after corresponds to this proposition, and the very name of Son is presently proved at ver. 5; as also the inheritance, at ver. 6–9; the making of the worlds, ver. 10–12; the sitting on the right hand, at ver. 13, 14. Let us consider them one by one.

2. "Ου ἐξεκοσμησεν τὰν ο̣ν, whom He appointed heir of all things) Immediately following the name of Son, mention is appropriately made of the inheritance or heirship; and God really appointed Him heir, before that He made the worlds, Eph. iii. 11; Prov. viii. 22, 23; hence in the text the making of the worlds follows after the heirship. As the Son, He is the first-begotten: as the Heir, He is the heir of the whole universe, ver. 6.—διὰ τὸ και ἐντοίχος τοῦ αἰῶνας) This is the ancient order of the words: by whom also He made the worlds. The emphasis of the particle και, also, falls on the verb made in this sense: He not only appointed the Son heir of all things before creation, but also made the worlds by Him.¹ The particle διὰ, by, takes away nothing from the majesty of the Son. On the fact, see ver. 10; and on the particle, comp. ch. ii. 10. By the Son He made the worlds, and all things that are therein; ch. xi. 3. Therefore the Son was before all worlds; and His glory is evident, looking backwards to anterior times, although it is not until these last days that God has spoken to us in Him. Indeed in this way He has conferred on these last days complete salvation.

3. "Ος—ὑψηλοίς, who—on high) This is the third of those glorious predicates, He sat down on the right hand of the Majesty on high. Again, three points of importance are introduced into

¹ Therefore in the Germ. Vers., which has put the word gemacht last, we must compensate by pronunciation for what the author has here conceded to convenience of arrangement.—E. B.

ABD(A) corrected, ḫ Vulg. Memph. Syr. read the order as Bengal does. But Rec. Text, without any very old authority, save Orig. 4, 60e, and later Syr., read τοὺς αἰῶνας ἐποίησεν.—Ed.
this predicate, by the three participles. Paul mentions these points in the same order, Col. i. 15, 17, 20. The first participle and likewise the second, from the finite verb ἐκάθισεν, sat down, being the aorist, have the meaning of an imperfect tense, and may be resolved into because, ὦν, ψεῖρων τῆς, because (inasmuch as) He was, because (inasmuch as) He was upholding (comp. ὦν, ch. v. 8); but the third, as being without the particle τῆς, and, cohering more closely with the same finite verb, is to be resolved into after that: τοιούτων τῶν, after that He made.—ὡς—ψεῖρων τῆς, because [inasmuch as] He was—and upheld) That glory, on which the Son entered when He was exalted to the right hand of the Father, no angel was capable of taking, but the Son took it; for He also had it formerly in respect of God, whose glory shines resplendently in Him, and in respect of all things, which He upholds; John vi. 62; Rev. i. 18.—ἀπαύγασμα, the brightness) Wisd. vii. 25, 26: For she (wisdom) is the breath of the power of God, and a pure influence flowing from the glory (Δόξης) of the Almighty: therefore no defiled thing falls into her. For she is the brightness (Ἀπαύγασμα) of the everlasting light, and the unspotted mirror of the power of God, and the image of His goodness. Ἄπαύγασμα has in this compound word an intensive power—as in ἀποστάλβος, ἀποσκύπω, ἀποτίκτω, ἀπέχω,—not the power of diminishing. It does not imply less or greater, but propagation [extension of the Father's glory].—τῆς δυνάμεως, of the glory) Glory denotes the nature of God revealed in His brightness, the same as His eternal power and Godhead, Rom. i. 20.—ὑπεραχθη, the impress, the express image) Whatever the hypostasis (personal essence) of the Father has, that is represented in the Son, as His express image.—ὑποστάσις, of His hypostasis) [of His personal essence]. If we gather from the LXX. the meaning of this word, variously used by them—never however concerning God—it denotes here the immovable everlastingness of the Divine life and power; comp. ver. 11. Therefore the parallels are δύναμις, the glory, always undefiled ['incorruptible'], Rom. i. 23, and ὑποστάσις, the hypostasis or personal essence, which always holds as it were the same place. It was with this feeling that the old Rabbins, as it would seem, called God ὁ πατήρ, Place, or rather State.—τὰ πάντα, all things) [the universe]. The article is to be referred to πάντων, of all things, ver. 2.
The Son of God is a person; for He has the word.—ἀπετέλεσεν He is appointed, i.e. without the external Levitical instrumentality or covenant. This power of His shines forth from the titles already given.—καθάρισμα, purification There lies hidden here an anticipation. When Christ lived in the flesh, it did not appear that so majestic things should be predicated of Him; but the apostle replies, that His sojourn in the weakness of the flesh was only for a time, for the purging of our sins. In this chapter he describes the glory of Christ, in that light chiefly, as He is the Son of God; then subsequently he describes the glory of Christ as man, ch. ii. 6. He mentions the actual glory of the Son of God before His humiliation in a summary manner; but His glory after His exaltation, most fully; for it was from this exaltation in particular, and not before, that the glory which He had from eternity began to be most clearly seen.

And the purging of our sins, and subsequent sitting on the right hand of the Majesty, are most fully treated of in ch. vii., etc.—εἰκάσθη He sat down by the will of the Father; comp. ἔδοξε He appointed, ver. 2. On this sitting, see ver. 13, 14. The ministering priests stood; the sitting therefore denotes the accomplishment of the sacrifice, and the glorious kingdom begun. By this finite verb, sat down, after the participles, is implied the scope, subject, sum of the epistle; comp. viii. 1. —τῆς μεγαλωσίου of the Majesty, i.e. of God.—ἐν ὑψηλοῖς, on high in the heavens, viii. 1.

4. τασσόμεν, so much This verse has two clauses, of which, by Chiasmus, the second is discussed in ver. 5, but the first in ver. 13; and the Interrogation gives a point to both. The Chiasmus, σχίσμα χιαστόν, oratio decussata, is so frequent in this epistle, that the observation of this figure alone contributes very much to the explanation of the epistle. See ver 9, ch. ii. 9, 12, 17, iii. 1, 8, iv. 14, 15, 16, v. 7, vi. 7, vii. 6, viii. 4, 10, ix. 1, x. 20, 23, 33, 38, xi. 1, 33, xii. 22, 23, 24, xiii. 10, with the annott. It may be asked, Why, in this one epistle, does that figure occur in every chapter? Ans. It is shown, at some of those passages which I

1 'Occupatio.' An anticipation of an objection that might be raised, and which is therefore answered beforehand. See Append.—Ed.
2 See Appendix.
have just now quoted, that Paul uses the Chiasmus even elsewhere, but more frequently to the Jews; and Surenhusius shows, in the Βίβλος καταλλαγής, p. 78, etc., 607, 608, that their teachers greatly delight in this figure of speech in their writings. Therefore the apostle, who became all things to all men, has adapted his style to the Hebrews; and these men, who were guided by the Spirit, had quite ready at their command all the forms of discourse, in a greater degree than the most practised rhetoricians.—κρείττων γενόμενος, being made better) by His exaltation, ver. 3, 13. The antithesis is ἡλιαστωμένον, made lower or less, ch. ii. 9. This may be compared with Mark x. 18, note, [where Jesus, in His voluntary humiliation, saith, "Why callest thou Me good?" etc.] κρείττων, better, more excellent, more powerful: οἱ κρείττωμεν, the gods, among the ancient heathens.—τῶν ἄγγέλων, than the angels) whose excellence is elsewhere spoken of as great.—παρ' αὐτῶν) παρὰ denotes great pre-eminence above [as compared with] others. Comp. παρὰ, ver. 9, ch. iii. 3. Angels are excluded in part explicitly, ver. 5, 13, and in part by implication; for while none of them has taken this name, the Son of God, from that very circumstance they are not the heirs of this name, and therefore not the heirs of all things; but they are a portion, no doubt a distinguished one, of the inheritance of the Son, whom they worship as Lord, ver. 6: nor were the worlds created by them, but rather they themselves were created, ver. 7.—κεκληρωμένην ὄνομα, He hath inherited a name) The name of Son is proper for the Son, because He is the Son; and in this name principally the inheritance consists. All things are an addition to the inheritance, ver. 2. The inheritance of the name is more ancient than the worlds themselves. The inheritance of all things is as old as all things themselves.

5. τίνι γὰρ, for to which [whom]) A frequent argument in this epistle is derived from the silence of Scripture: ver. 13, ch. ii. 16, vii. 3, 14.—τῶν ἄγγέλων, of the angels) For none of them took [was capable of taking] this glory.—τίνι, the Son) Acts xiii. 33.—ἰησοῦ—τίνι) So the LXX., 2 Sam. vii. 14. That promise, I will be to Him a Father, and He shall be to Me a Son, had regard to Solomon, but much more, considering how august the promise is, to the Messiah; otherwise Solomon also
would be greater than the angels. *The seed of David,* or the *Son of David,* is one name, under which, according to the nature (relation) of the predicate, sometimes Solomon, sometimes Christ—sometimes Solomon, and at the same time, in a higher sense, Christ—is intended; an ambiguity well suited to the times of expectation, Ps. lxxxix. 27, 28. The apostles are the true interpreters of the Divine words, even though we should not have arrived at such an idea (such a mode of interpretation) as this without them [had it not been for their interpreting Scripture so].

6. "*Ὅταν ὃς πάλν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην,* and again, when *He brings His First-begotten into the world,*" Comp. with ὅταν, when, ὅταν in James i. 2, joined with the 2d Aor. subj. The particle ὃς, but, intimates that something more important is to follow. Not only is the Son greater than angels, but He is worshipped by angels. ἡ οἰκουμένη is the world subject to Christ, ch. ii. 5, as the First-begotten; see the psalm last quoted, and presently about to be quoted. This introduction implies something more than a mission, or mere sending. Both, however, take for granted τὴν πρωτότοκον, the pre-existence of the Son of God; and His entrance into the world corresponds to that pre-existence: ch. x. 5. He entered, by the will of God, when He presented Himself to do the will of God, ch. x. 5; with which comp. ch. ix. 11; when *He came into the world,* as He is everywhere said to have done. πάλν, again, is brought in, corresponding to the common word, likewise, where scripture upon scripture is quoted, ver. 5, ch. ii. 13, x. 30; but the meaning of this particle is more clearly seen when it is enclosed in a parenthesis, the verb, *I say,* or some other of that kind, being supplied, in this manner: *But when* (I shall again state what *God* says concerning His Son) *He brings in His First-begotten.* So John xii. 39, *They could not believe, because* (I shall again quote Isaiah) *the same prophet says,* *He has blinded,* etc. Matt. v. 33, *Ye have heard* (I shall again bring forward an example) *that it was said to the ancients.* For the forms of quotation are somewhat freely introduced into a speech; ch. viii. 5, ὃπα γὰρ ἡ τοιοῦτος, instead of *For,* *He says,* See.

The appellation, *First-begotten,* includes the appellation, *Son,* and further shows the force of its signification. For it involves
the rights of primogeniture, which the Only-begotten most emi-
nently possesses. Paul also uses similar language, Rom. viii. 29; Col. i. 15, 18. In this passage, the appellation, First-be-
gotten, includes the description of the subject of Whom the Psalm is treating, with the Aetiologia\(^1\) or reason given for the predicate, viz. He is brought in, for He is the First-begotten.—
\(\text{ήγει, } \text{He says} \) An abbreviated mode of expression. When the bringing in was predicted, the word was given; when the bring-
ing in was accomplished, the same word was fulfilled. He says, viz. GOD; comp ver. 5. Therefore the word \(\text{αὐτῷ, Him, present}\)ly after, refers to the Son.—καὶ προσκυνησάτωσαν \(\text{αὐτῷ πάντες} \) \(\text{αὐγγελοι} \) \(\text{Θεοῦ, and let all the angels of GOD worship Him} \) LXX., Deut. xxxiii., before ver. 43, has these words: \(\text{εὐφράνθησεν οὐρανοῖ} \) \(\text{άμα αὐτῷ καὶ προσκυνησάτωσαν αὐτῷ πάντες} \) \(\text{αὐγγελοι} \) \(\text{Θεοῦ, which are wanting in the Hebrew text and in the Chaldee Paraphrase. Mill is of opinion that the omission was occasioned long ago by the recurrence of the verb \(\text{εὐφράνεσθαι} \). Then \[after the words in the LXX. at the beginning of ver. 43\] there follows in Moses, \(\text{εὐφράνθησεν} \) \(\text{θεν} \) \(\text{μετὰ τοῦ λαοῦ αὐτοῦ} \) (where \(\text{τ} \) after \(\text{μ} \) is wanting), which Paul, Rom. xv. 10, also refers to the times of the Messiah. Moses, especially in the Song, wrote of Christ. Nevertheless, Ps. xcvi. 7 has, \(\text{προσκυνήσατε αὐτῷ πάντες} \) \(\text{οἱ} \) \(\text{αὐγγελοί} \) \(\text{αὐτοῦ; and Paul refers to this psalm, for the bringing in of the First-begotten into the world, in this passage, corresponds to the inscription of the psalm in the LXX, τῷ Δαβὶδ, ὅτε ἦ γῇ αὐτοῦ καθίστατα, that is, of David, when the land is brought under his authority, as Oederus has observed.}

7. \(\text{πρὸς, unto} \) [Engl. Vers. of, i.e. in reference to] “He saith to the angels,” by an indirect speech; comp \(\text{πρὸς, to, xi. 18, note, } \)\[“In reference to whom it was said, In Isaac shall thy seed be called.”\] The apostle seems also to have had in his mind ver. 20 of 103d Psalm, which immediately precedes the passage, Ps. civ. 4.—\(\text{λέγει, He saith} \) viz. GOD, by the prophet.—\(\text{o πνεῦμα—φλόγα} \) LXX., in exactly as many letters, Ps. civ. 4. \(\text{Πνεῦματα, spirits, and πυρὸς φλόγα, a flame of fire, signify not only the office of angels, but their very nature, which is no doubt of surpassing excellence, as the metaphor is taken from things the most effica-}

\(^1\) Aetiologia. See Append.
cious and the most subtle, but yet very far inferior to the ma-
jesty of the Son. Therefore the expression, τοιοῦτον, who maketh,
immates that the angels are creatures, made by His command; 
but the Son is eternal, ver. 8, and the Creator, ver. 10. The 
subject, viz. ἀγγέλια, angels, and λειτουργοί, ministers, as is proved 
by their being put with the article,¹ has its antithesis in ver. 8, 9. 
Moreover, the antithesis of Who makes, intimating the creation 
of the angels, is found in ver. 10, 11. I consider it to be the 
predicate of the Father; comp. ver. 8.

8. Πρὸς τὸν Υἱὸν to the Son) by a direct speech. Comp. τρέξ, 
to, ver. 7.—ο θνός—μετόχως σου) So again, the LXX. say dis-
tinctly, Ps. xlv. 7, 8, Thy throne, O God, is for ever and ever: 
the sceptre (rod) of thy kingdom is a sceptre (rod) of righteousness. 
Thou hast loved righteousness, and hast hated iniquity; therefore 
God, even thy God, has anointed thee with the oil of gladness 
above thy fellows. Concerning the Throne, comp. Lam. v. 19. 
[Government over all is indicated.—V. g.]—ο Θεός, O God) The 
vocative case with the article is in the highest degree emphatic. 
They clearly do violence to the text, who hold the opinion, that 
it is the nominative case in this passage, as Artemonius does, 
Part. ii. c. 2. The Throne and the Sceptre are joined; nor did 
God say, I will be thy throne, but, I will establish the throne of 
the son of David; Ps. lxxxix. 5, 30, 37.—αιῶνα· εὑρήκης, for 
ever: of righteousness) Eternity and righteousness are attributes 
very closely connected, Ps. lxxxix. 15, where the words πνεῦμα and 
ἀληθή should be well considered. See also ver. 3 of this Ps. xlv., 
where ἀληθή may be taken into consideration.

9. Διὰ τοῦτον, therefore) From the love of righteousness, in 
which Christ excels, there is deduced here not so much His 
anointing, as the duration of the office for which He was 
anointed. This discourse has four parts: the throne—the sceptre 
thou lovest—therefore. Of these the first and fourth, the 
second and third, are parallel by Chiasmus; for the former de-
scribe the supreme happiness of the King; the latter, His virtue. 
—ο Θεός, ο Θεός σου) It may be resolved thus: God, who is thy 
God. Comp. Ps. xliii. 4, lxvii. 7: but the Son Himself is called 

¹ The article always distinguishes the subject from the predicate: there-
fore we cannot translate, "Who maketh winds His angels, or messengers, 
and a flame of fire His ministers."—Ed.
God, as in the preceding verse.—αἵλαυν ἄγαλλίασεις) the oil of gladness, and everlasting joy, is the Holy Spirit.—παρὰ τοὺς μετέχοντας σου, above [as compared with] thy fellows) These fellows may seem to some the angels; for even the angels have the name of gods, sons of God, morning stars, although in a far lower signification; and the name of Angel is wont to be given to the Son of God, although with a more majestic meaning. And indeed the Son of God has the angels as His companions, Gen. xviii. 2; Job xxxiii. 23; Ps. lxviii. 18; 1 Tim. iii. 16; Matt. xxv. 31: and it might have seemed proper that He should rather assume [take to Himself as associates] angels than the seed of Abraham, if a different economy [dispensation] had not demanded something different, ch. ii. 16; and that very humiliation, of which Ibid., ver. 7, takes for granted intercourse with them. In short, the 45th Psalm itself addresses Christ as God in this very verse, and a little before as ἰσαρβ, brave, strong, ver. 4; a term applied to the angels, Ps. ciii. 20. Therefore the angels may appear to be called the fellows of Christ, especially since Paul refers all the sayings here quoted to the superiority of Christ above the angels. Nevertheless the peculiar relationship of Christ to men leads us to conclude, that men are here meant by “His fellows,” ch. ii. 11, etc. For the Bridegroom has His companions, as the Bride has hers, Ps. xlv. 14: and there is the same comparison, ibid. ver. 2, Thou art fairer than the sons of men.

10. καί, and) This particle connects the testimonies.—οἱ κατ᾽ ἀρχάς—οὐκ ἠλεθήσοντοι) Ps. cii. 26-28; LXX. κατ᾽ ἀρχάς οἱ, Κύριε, τήν γῆν, etc., the remainder in the same words. The time of the creation is intimated, to which the end of the world is opposed; and by this very fact, Dissertation iii. of Artemonius is done away with.—ο vücud Thou) The same to whom the discourse is directed in the preceding ver.—Κύριε, O Lord) The LXX. have repeated that from ver. 23 of the same psalm. Christ is preached (proclaimed) even in those passages, where many might contend that the writer was principally speaking of the Father.—γῆν, the earth: οἰκον, the heavens) A gradation. There is no reason why the angels may not be included in the word heavens, as the creation of man is included under the word earth, which passes away.

11. Αὐτοὶ, they) the earth and heaven.—ἀπολοιποί, shall
perish) There is the same word at Luke v. 37; James i. 11; 1 Pet. i. 7; 2 Pet. iii. 6.

12. 'Ἀλλὰ ἐξείς, Thou shalt change.—ἀλλαγῆσονται, they shall be changed) Many read for ἀλλὰ ἐξείς, ἐξεῖς: but there is the one verb ἔλαλε twice in the Hebrew, which the LXX. often translate ἀλλαγῶν, never by ἔλαλων.1—ὁ αὐτὸς) ὁ, the same, never another (anything different), without old age and change. See Hiller, Onom., p. 71, 262. So 1 Sam. ii. 10 ἄν οὖν, LXX. ἀυτός.

13. Δι' ἀλλὰ) An Epitasis. [See Append.]

14. πάντες, all) although distinguished into various orders by various names, implying even some dominion: Eph. i. 21.—λειτουργικό—ἀποστολικὸν, who minister—who are sent) They minister before God [are employed in praises.—V. g.]; are sent, viz. abroad, to men [in order that they may execute the commandments of God concerning other created things.—V. g.] Both are opposed to sitting at the right hand. Comp. Luke i. 19.—τοὺς μεταλλοντας κηρυγματι, those who shall receive the inheritance of) i.e. the elect, and them who believe or who are about to believe. A sweet periphrasis.—σωτηρίαν, salvation) from so many and so great dangers.

CHAPTER II.

1. Δι' ἀλλὰ) Elsewhere he uses the verb ἐφίλημεν, to owe; here δι' it behoves. The former implies obligation; the latter urgent danger, ver. 3. Now the discourse is verging towards exhortation, point by point corresponding to the preceding chapter,

1 It must be observed, however, that the marg. of the 2d Ed., differing from the larger Ed., does not assign a greater value to the reading ἀλλὰ ἐξείς than to ἐξεῖς. Umwenden, which is read in the Germ. Vers., accords with this. Therefore the latter views of Bengel are not refuted but confirmed by the decision which Ernesti gives, Bibl. th., T. vi., p. 6. But the same learned man, T. v., p. 216, reminds us that ἀλλὰ ἐξείς and ἐξεῖς, in the idiom found in Hebraizing Greek, are the same as, Thou shalt abolish, shall reduce to nothing. Let them so consider who can.—E. B

AB and the oldest MS. of Vulg. Amiat. have ἐξεῖς. D(Λ) corrected, fi; and Victor’s Vulg., have ἀλλὰ ἐξείς.—Ed.
concerning Christ the prophet, the king, the priest: concerning Him as the prophet, for it is said, He hath spoken, ver. 2: concerning Him as king, for it is said, Thy throne, ver. 8: concerning Him as priest, for it is said, He hath made purification, ver. 3. And so ch. ii., concerning Him as prophet, presently in ver. 1, etc.: concerning Him as king, Thou hast crowned, ver. 7: concerning Him as priest, everywhere. The exhortation begins in the first person; then becomes stronger in the second, ch. iii. 1.—περισσοτέρως, the more abundantly) The comparative in the strict sense; comp. the following verses: it is construed with δέ, it behoves.—προσίχειν, to attend, to give heed) by obedience; comp. ver. 2, note.—τοῖς ἄκουσθαι, to the things which we have heard) The reference is to ch. i. 1, at the end: and comp. below ver. 3, ch. v. 11. The part (office) of speaking and hearing is, therefore, superior to that of writing and reading.—μὴ ποτε παραβλέψωμεν) 2d Aorist pass. with an act. signification, from ἔρωμαι, I flow, and I pour out: lest at any time, he says, we should [let them slip, Engl. Vers.] flow past (them); i.e. allow them to flow away with extreme levity of mind; comp. Gen. xlix. 4. The apostle had respect to the LXX., Prov. iii. 21, μή παραβλέψει, do not flow or slip by them, my son, let them not depart from thine eyes; where also, ver. 20, we read, μὴ ἐπιτίθεις ὑπόσσες, the clouds dropped with dew, in an active sense; and so everywhere. Zosimus, l. 2: ἦ Ἀραμιών ἄρχη ὑπερβήν κατὰ βραξῷ, the empire of the Romans gradually failed. Greg.: ἴνα μὴ ἐξήτειναι τῷ χρυσῷ γέννηται τὰ καλὰ καὶ μὴ παραβλέψῃ, that what is beautiful should not be effaced by time and should not slip away. This word frequently occurs in a metaphorical sense. Hesychius: παραβλέψωμεν, ἐξάνθεσθαι. The punishment of the slothful is expressed by a similar word, ἐτάχθησαν, they wasted away, or were consumed, Wisd. i. 16. The word stands: the slothful man slips away.

2. Δι' ἀγγέλων, by angels) Διὰ, by, is taken in the strict sense, as in the following verse, comparing the words of Paul, Gal. iii. 19. Otherwise the apostle's argument from angels to the Lord would not hold good, ver. 5. God therefore spoke by angels, Ex. xx. 1; [in such a way, however, as that it was the very sound of God's voice, xii. 26.—V. g.] In the New Testament God spoke by the Lord.—ἐγένετο βίβαντος, was made stedfast) its authority being established by the penalties incurred
on the part of those who were guilty of its violation.—τὰ αὐτὰ, every) without respect of persons.—παράβασις καὶ παραχώρησις, transgression, by doing evil: παραχώρησις, disobedience, by neglecting to do good. The Metonymy of the abstract for the concrete, viz. for the transgressor and disobedient, who properly receive the recompense of reward. The antithesis in the concrete is, we neglecting [if we neglect], ver. 3; the antithesis to which in the abstract is, ver. 1, προσέξειν τοῖς ἄκουσάντες, to give heed to those things which have been heard. Διὰ has the accusative with the infinitive. Thence the sentiment: We (the subject) ought to give heed to those things which are heard (the predicate). This predicate has the antithesis in the abstract.—ἐλαβον, received) not only in the sanction, but in the execution.

3. Πῶς ἥμεν ἵκεσιν ἥμεν ἰκεσιμένως) how shall we escape the just and severe retribution? So xii. 25, They did not escape; (therefore) we shall not escape.—σωτηρίας salvation, in the world to come, joined with glory, ver. 5, 10, notes. The term salvation, which is repeated in the tenth verse, is akin to the name Jesus, which resounds in the gospel of salvation.—ἀρχάν, beginning) Formerly there had not been preached so great a salvation, and by so august an interpreter [exponent or mediator of it].—λαλ. ἱδονα, to be spoken) from His baptism up to His ascension, Acts i. 2. —διὰ τοῦ Κυρίου, by the Lord) A majestic appellation; comp. ch. iii. 4, and the following verses; Ps. cx. 1. He does not say here, by our Lord; for he intimates that He is also Lord of the angels, whom the angels themselves call Lord: Luke ii. 11; Matt. xxviii. 6. [Whatever is mentioned, ch. i., and afterwards, ver. 7-10, is included in this appellation.—V. g.] The antithesis is, by angels, ver. 2. Comp. ver. 5, and the following. —υἱὸς τῶν ἄκουσάντων) by those who had heard it face to face from the Lord Himself. They also had been eye-witnesses and ministers, Luke i. 2: but the apostle mentions their having heard Him here, agreeably to what he began with, ver. 1, 2. The apostle has regard not only to the evangelical history in general, but even to particular heads of it, for example, that concerning the supplication in the garden, etc., ch. v. 7, note. Paul, writing to the churches of the Gentiles generally, speaks much of his calling, and of the fruits of his labour; but here, when he writes to the brethren of the circumcision, he most
especially appeals to the apostles who had been long with the Lord; comp. Acts i. 21, x. 41, xiii. 31, note; and he only appeals to the testimony of those apostles in a general way, in order that he may bring the Hebrews to the Lord alone.—εἰς ἡμᾶς, to us) This denotes that age then present.—ἐβεβαιώθη, has been confirmed) not by penalties, but by spiritual gifts. This word corresponds to βεβαιέω, firm, stedfast, ver. 2.

4. Σωτηριαρχήσατοντος) A double compound. It is the office of Christ to testify, it belongs to God to superadd testimony: and He did so, both when Christ was walking upon the earth, by signs and wonders, and when He was taken up into heaven, by divers miracles, Acts ii. 22, 33. The whole of that testimony refers to the Lord Jesus Christ, Acts ii. 36, x. 36, 42; Rom. xiv. 10; 1 Cor. xii. 3; Phil. ii. 11. If any one should be inclined to refer the divers miracles also to Christ, whilst He was still upon the earth, I have no objection. The parallelism mentioned in the following note, if I am not mistaken, has led me [to refer the divers miracles to the apostles after the ascension].—συνιλατε, by various or divers) The parallel is μερισματικώς, divisions, distributions [Engl. Vers., gifts]; comp. 1 Cor. xii. 11.—κατὰ τὴν αὐτοῦ θελήσω, according to His will) most freely, most abundantly, most mercifully, not according to the will (caprice) of them who receive them. Whence it is evident that the gift is quite supernatural, αὐτοῦ, of God Himself.

5. Οὐ γὰρ ἄγγελοισι, for not to angels) The ΑΕtiology [assigning of a reason; Append.], referring to ver. 3, where the terms salvation and Lord are skilfully introduced, serves the purpose of beginning a new paragraph. The greater the salvation, and the more glorious the Lord, that are despised, the more aggravated is the offence of them who despise them. God subjected both angels and all things, not to the angels, of whom nothing was written to that effect [implying any such intention], but to man, or the Son of Man, Jesus Christ. The angels had more to do in the Old Testament; but in the New Testament, when human nature was exalted by Christ, the angels are our fellow-servants. I ventured to say, more to do; and it may be also supposed from the antithesis, that greater reverence was due to the angels in the Old Testament than in the New Testa-
ment, where they are now our fellow-servants. And from this very circumstance, that they are our fellow-servants, we understand that they are not inactive under the New Testament, but merely that they act under a different relation from that under which they acted under the Old Testament. As in this passage angels are opposed to the Lord, so ver. 16, they are opposed to the brethren [ver. 11, 12]. The apostle couples believers alone with Christ alone.—ὑπέταξε, subjected) This verb is now brought forward at once from the eighth verse. God subjected; for the language refers to ch. i. 1.—τὴν ὑιομένην τὴν μέλλουσαν, the world to come) There is but one earth, ὑιομένα, belonging to all times, ch. i. 6. Therefore the expression, the world to come, is used as we say to-morrow’s sun, although there is but the one sun of all days. 킴 in Hebrew is expressed by μέλλουσα in Greek. The world is one (and the same world), under grace and under glory; the epithet, to come, is added to it, not because it is not already existing, but because it was formerly predicted. The newness which was introduced by Christ in the New Testament is considered of so much importance in Scripture, that there arises from it a twofold division (dichotomia), viz. between the times of the Old and those of the New Testament, with one and the same eternity depending upon them. These latter taken together are called ἡ ὑιομένη ἡ μέλλουσα, the world to come. They are ever and anon μέλλουσα, about to come, when regarded from the Old Testament point of view, which prophetically looks forward to the New Testament; but in the New Testament they are present Good things, obtained by Christ; which commence while the world to come is in the course of being subjected to Him, at the time when first He was crowned with glory and honour. Concerning this expression of Paul, comp. note at Rom. iii. 30. Although, even in reference to the time of this epistle, it is to come, μέλλουσα, in its own way, viz. at the time when all things shall be made subject to Christ, even including death, 1 Cor. xv. 24, 25. Consider the not yet, ver. 8, and the actual description of “the world to come,” ch. xii. 26, etc. The noun, world, is of very wide meaning. See the psalm which is presently quoted. πατὴρ τῶν μελλόντων αἰῶνος, Pater futuri seculi, Is. ix. 6, in the Greek and Latin versions; the Father of the world to come;
in our translation, "the everlasting Father."—περὶ ζης ἑκάλογοιν, of which we speak) We speak, we teachers, ch. v. 11, note. By this clause the force of a proposition is obtained for [is imparted to] this short verse. And the proposition is, all things shall be subjected to Jesus Christ.

6. Διεμαρτυράτο δὲ ποις τίς, but one in a certain place testified) one, viz. a witness. David did not here speak of himself; wherefore it was not necessary to introduce his name. Nor should we stop short with the intermediate messengers, but should look to the word of God, when it has testified once for all. David testified in Ps. viii., to which this chapter often refers, even from the tenth verse, as we shall see. Διὲ, but, forms an antithesis between the angels and Him to whom the psalm testifies that all things are subjected.—τί ἔστιν—ποδῶν αὐτῶν) So altogether the LXX., Ps. viii. 5–7. That clause, and Thou hast set Him over the works of Thy hands, the apostle does not assume, at least in his reasoning, but deduces the "all things" from what goes before and follows in the psalm. There are mentioned in that clause the works of God's hands, i.e. heaven, the moon and stars. (The sun is wanting, either because, as the slavery and deliverance of his seed was shown to Abraham in the night time, Gen. xv. 12; so the humiliation and exaltation of the Messiah were shown to David and sung by him during the night; as also the word of the Lord seems to have come to Job by night, Job xxxviii. 7, 31, 32; or because Messiah, when forsaken on the cross, saw the moon and stars after that the sun was darkened.) But the authority of Christ continues beyond the duration of these.—τί ἔστιν ἄνθρωπος) what is man with respect to the works of God, the heaven, etc.; but what is man with respect to God Himself? The expression is thus more humble than if he had said: Who am I? A man, ἄνθρωπος, without the article, as one of many. Ὁ ζῶν, a man, παθητὸς, subject to sufferings and death.—ὅτι μιμηήσῃς αὐτῶν, that Thou art mindful of him) Such is the description of the Messiah's condition, in which He might seem to have passed away from the remembrance and care of God. Whence, with wonderful humility, He is astonished Himself at this very thing, the remembrance of Him: how much more at so great glory prepared for Him? It could not be otherwise, Acts ii. 24; but He prays
as if it could scarcely be so.—ο, or) ὁ ἡμῶν ἄνθρωπος, the son of man, in this passage, conveys the notion of something more insignificant than ὁ ἡμῶν ἄνθρωπος, man.—νίκει ἀνελθόντα (ὁ θεός, ὁ ἡμῶν ἄνθρωπος) ὁ ἡμῶν ἄνθρωπος, comp. Ps. xlii. 3. 1 Again without the article.—ἐπισκέπτεται ἀνελθόντας, takest account of him, visitest him) An increase in the force of the expression; for remembrance refers even to the absent; ἐπισκέπτεται διανοήσαι, to visit or look after, denotes the care of one present.

7. Be μὴ ἐποίηται, a very short time) The same word occurs at Luke xxiii. 58.—παρε ἀγγέλων. In Ps. viii. 6, the Hebrew ἡμῖν ἔποιησεν ἤματι has this meaning: Thou hast made the Son of Man to be a little less than God, that is, than Himself. The beautiful paraphrase of Christopher Corner is as follows: Christ having become man, humbled Himself under the cross, and abased Himself below God, when the Divine nature remaining quiescent, and not exerting its power, God Himself and the Lord of Glory was crucified and put to death.—Expos. Psalm, p. 24. This is the force of Mem prefixed, 2 Chron. xv. 16; Is. li. 14. See Nold. Concord. on this particle, § 21. Mem following ἔμελησε, itself, Eccl. iv. 8. This mode of expression we find in another of Paul's phrases: μὴ ἐποίησαν οἱ ἄγγελοι καὶ κυνώσεις ἐποίησας; Phil. ii. 6, 7, note. But Paul retains the interpretation of the LXX interpreters as suited to his purpose; for the homonymy of the Hebrew word שָׁיֵלָא signifies an invisible nature, and therefore, whether angelic or divine, superior to the human nature; and He, who was made lower than the angels, was certainly made lower than God: but He as it were anew supplies the appellation, God, in ch. iii. 4. For so the apostle is accustomed to use appropriately to his purpose the words of the LXX interpreters, and to bring before the reader anew the force of the Hebrew words, when they are more to his purpose; ch. x. 8, xii. 6, notes.

38. Πάντα υπεταξέασε) See 1 Cor. xv. 27, and what goes before with the annot.—γὰρ, for) The apostle shows the reason why he quoted this passage, namely, because we are taught in it that it was Jesus to whom all things were subjected, and therefore

1 See the Hebrew בָּנָי. Also Ps. cxliv. 3.—Ed.
2 Things differing in nature called by one name by analogy. Append.—Ed.
3 Τὰ ἐγγὺς τῶν χειρῶν σου, the works of Thy hands) The sun, moon, stars, etc., Ps. viii. 4.—V. g.
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the world to come, ver. 5. Often γὰρ, for, is useful for the Ἠτιολογία of [assigning a reason for] what is said; ch. vii. 14, ix. 24; and so Paul, Rom. iii. 28.—αὐτῷ, αὐτῷ) under Him, under Him, the man of whom he is speaking, the Son of Man. This is explained in the middle of ver. 9, concerning Jesus, the application to Him having been most suitably put off till that place.—τὰ πάντα) τὰ in the second and third place has the force of a relative to the πάντα, all things, which precedes. The same force of the article may be found at John xix. 5, 7; Gal. v. 13, vi. 14.—οὐδὲν, nothing) not even angels; ver. 5, ch. i. 6.—ἀφένει, left) in the language of the psalm, to which the events partly correspond, partly will correspond.—νῦν δὲ ὀστρακόν, but now not yet) Νῦν, now, serves the purpose of an Anthypophora; 1 for the time is denoted in ὀστρακόν, not yet, and the latter is construed with ὀστρακον, we see, in antithesis to the present βλέπωμεν, we perceive. 2 More things are already subjected to Christ than we see; and all things will be entirely subjected to Him at the proper time, and we shall behold it; Eph. i. 22; 1 Cor. xv. 27, 28. But why not yet all things? Because both His body, the Church, is in distress, and He Himself is not acknowledged, at least is not seen. The verb βλέπω, I look, I perceive, denotes something more definite; ὀρᾶμα, I see, something more extensive and more august.

9. Δὲ, but) The antithesis is between that in the psalm, which we do not yet see, and that which we already perceive fulfilled in Jesus. But what do we perceive? We perceive, as regards Jesus, who was made a little lower than the angels, that He, on account of the suffering of death, has been crowned with glory and honour. In this paragraph, ἐλαττωμένον (διὰ—ἐπεξεργασμένον) ὀστρακός, x.r.λ., is a Chiasmus, such as Paul has, Gal. iv. 4, 5: and in the present clause, διὰ, x.r.λ. (which clause requires no point before δέξῃ), that for (on account of) which Jesus was crowned, namely, the suffering of death, is mentioned according to the natural order of the subject, and not without emphasis, before

1 Part of a refutation of an objection that might be made by anticipation. Append.

2 Βλέπωμεν, to look, to use the eyes, whether seeing something or not. Ὄρᾶμα, to see something; and is never used absolutely. Thus the Greeks never used ὀρᾶμα, but always βλέπωμεν, of the situation of a region. Tittm. Syn.—Ed.
the actual crowning. The apostle takes away from the Jews the offensive scandal (stumbling-block) of the cross: and so refutes the argument, which might be drawn from the sufferings of Christ against His glory, and that glory the source of glory to us also, as that he even inverts it [turns it into an argument for, instead of against Christ]. He shows that the suffering of death is so far from obstructing the glory and honour of the Messiah, that it rather confirms them to us. Whence he infers, that the fact of Jesus being "made lower than the angels," which was only for a little, did not refer to the circumstance that He should continue under the power of death, but that, after He had once suffered death to the utmost, He should have everything made subject to Him. It is Jesus to whom the humbling and crowning, as described in the psalm, apply. It is therefore the same Person, to whom also the power over all appropriately belongs, which (power) follows close after, in the gradation of the psalm. —βραχὺ τι, for some little time [a little]) Some hours on the cross, days of suffering, years of toils, how little are they all, when compared with eternity!—ταφ ἀγγέλων, than the angels) who are incapable of suffering and dying.—ἡμιαπτωμένοι) made lower, less, a worm: comp. Luke xxii. 43. The participle implies, that Jesus of Himself, and for His own sake, might have entered upon glory without suffering; but the good of His brethren was likewise to be regarded.—βιάστωμαι, we perceive) The act of looking, saith he, speaks (of itself). The same word occurs, ch. iii. 19, x. 25. The fact and the issue agree with the faith of the previous testimony; ver. 6, at the beginning.—τὸ πάθημα τοῦ θανάτου, the suffering of death) The suffering of death is the main feature [in His sufferings, and so is put for all the rest]: ch. v. 7. —διὸ θαλὶ τιμῆς, with glory and honour) becoming the Son of God. [Glory presupposes death; honour, suffering.—V. g.]—ιστεραμών, crowned) after death.—ἐκτωμὲν, that) This ought to be connected with being made lower, and therefore denotes the end (the final cause).—χάριστι Θεῷ, by the grace of God) Some formerly read χαριζέω, except God. Both readings give a good sense; let us look at each. The clause with χαριζέω, except, stands thus:

1 ABCD(Λ)f Vulg. read χάριστι. Orig. 4.41c, 392b, 393c, 450b, reads χαριζέω: but in the two first places quoted he mentions the reading χάριστι, but evidently not as the generally received one.—Ed.
Christ tasted death for every one except God. This sentence is to be explained by its members. 1.) Πάντος, as the πάντως, occurring five times in ver. 8, 10, is neuter, which is acknowledged by Orig. Theod. Ambros., quoted in Estius; for in the masculine it is wont to be plural, ὑπὲρ πάντως, 2 Cor. v. 15; 1 Tim. ii. 6: and the plural, πάντων and πάσι, is generally masc., sometimes neuter; but παντὸς, παντι, put without a substantive or a participle, are always neut. [but Engl. Vers. “for every man”]. See above, at 2 Cor. xi. 6; Mark ix. 49. The apostle shows the glory of Christ from the eighth Psalm, and especially from the clause, Thou hast put βασιλείαν, everything, under His feet; and he supplies the emphasis of the singular number (He put everything), which is contained in that significant syllable βασιλείαν, and was omitted by the LXX. transl., when he says, and only in this place, which is the leading strength (sinew) of his argument, παντὸς. For παντὸς, neut., without the article, is good Greek, since it is used by Hesiod, πλέον ἦμισι παντὸς, the half (obtained by fair means) is more than the whole (obtained unfairly). This παντὸς, this all, to which οὐδὲν, nothing, likewise in the neuter, is opposed, ver. 8, and in which all, in the masc., are included, John iii. 35, 36, chiefly comprehends angels, than whom Christ had been made a little (or for a little) lower; and thus the Protasis and Apodosis correspond to each other, We do not yet see all things subject to Him, but yet that for which He tasted death is All (παντὸς), ‘ Omne.’ 2.) To taste death, implies the reality, and yet in this place also the shortness, of death; as Chrysostom, Sedulius, Haymo, Flacius, on this passage, acknowledge. 3.) Hence we at length gather the meaning of ὑπὲρ, for all (παντὸς, omni); Germ. um alles, not für alle: ὑπὲρ denotes here the thing to be obtained, as in John xi. 4; 2 Cor. i. 6, xii. 8, 19; 2 Thess. i. 5. He tasted death for all (omni), that He might claim all (‘omne’) for Himself, that He might obtain power over all things: or in other words, for this, that what was written might be fulfilled to Him, Thou hast put All (Omne) under His feet. 4.) That All has a very manifest and proper exception. Paul, 1 Cor. xv. 27, treating of the same psalm, the same verse, and the same word, βασιλείαν, all, adds, it is manifest that He is excepted, who put all things under Him. The same exception therefore is made in this place, κυρίς Θεοῦ ὑπὲρ παντὸς,
all, but God, is subject to Christ: χωρίς is used to express an exception. So Epiphanius, διὰ παντός, χωρίς πεντηκοστῆς, at all times except Pentecost: hæres. lxxv. Thomas Magister writes, τὸ σπήλαιον καὶ τὸ ἐκτὸς, τὸ χωρίς διήλθοι; χωρίς is explained by πλὴν and ἐκτὸς, except. Theodoritus acknowledges that χωρίς in this passage expresses an exception; and the parallelism of the psalm shows us what the exception is. And the exception itself very significantly, and yet, lest the discourse should be interrupted, very briefly, points out the vast extent of the things subject to Christ, which are absolutely all but God; and the exception is properly put before the subject, from which the exception is made. The same clause, if χάριτι, by grace, be retained, will be thus explained: that by the grace of God He might taste death for everything. By the grace of God in regard to us, Gal. ii. 21; Rom. v. 8, and to Jesus Himself. His enemies thought that Jesus suffered and died in consequence of the wrath of God, Ps. xxii. 8, 9, lxix. 27; Isa. liii. 4; John xix. 7. But it was altogether by the grace of God, that He suffered and died, of which grace the gift is honour and glory: Phil. ii. 9, ἐκαθίσαντο, “God hath given Him,” etc.; Luke ii. 40, 52; Rom. v. 15. And this noun, χάριτι, expresses the same idea as the verbs, μψηφίση, ἐπισκέπτη, rememberest (“art mindful”), visitest, ver. 6, from that eighth Psalm. In this interpretation, ὑπὲρ παντός might be equivalent to for all (men), Germ. für alle, so far as the preposition is concerned, but the neuter, παντός, is an objection [therefore it must be for everything: in order that everything may be subject to Him]. We now inquire which reading is genuine. I am not ignorant that χάριτι is more favourably received than χωρίς, and I would be disposed, without any trouble, to dismiss the latter and adopt the former. But when the question concerns the word of God, even one little word of God, we ought to settle nothing merely to gain time. The over-officiousness of the transcribers, which seeks after all things plain, more easily changed χωρίς into χάριτι, than χάριτι into χωρίς; and yet χωρίς remains in ancient, numerous, and important documents. The list is given in App. Crit. To them may be added the book of the Abbot Anastasius against the Jews, who flourished in Palestine in the eighth century, directly exhibiting this reading. Nor will any one, I hope, call in question
this reading, nor the interpretation which has been here proposed by us; yet it is open to the reader to consider the matter more fully. La Croze, lib. iii., de Christianismo Indico, c. 3, § 64, shows the consistency (unanimous agreement) of the Syriac copies in joining both readings.—γεύσησθε, might taste) The reality of death is implied in this phrase, as everywhere else; and here, as we have said, at the same time the shortness (τὸ βραχὺ) of its duration, for denoting which the gen. ἰωάστον is well fitted; comp. ch. vi. 4, note. To taste a part of death is one thing; a part or the shortness of the time, in which the whole of death is tasted, is another.¹ Matt. xvi. 28 does not present any objection to the signification of shortness of duration; for there the expression is negative, as in Luke xiv. 24. Moreover, Ps. xxxiv. (8) 9, gives weight to this view, γεύσασθε καὶ ἴδετε, i.e. Only taste and you will see; otherwise taste would not be put before sight.

10. ἔστη, it became) So Ps. viii. 2 (1), γῆς, LXX., ἦ μεγαλοπρέπειά σου, "Thy becoming—magnificence (to which it became here alludes) is set above the heavens." Moreover (for the rest) in the whole of this verse 10, the proposition, which in verses 8, 9, was clothed in the words of the same psalm, is now set forth in words more nearly accommodated to the purpose of the apostle; but with this difference, that ver. 8, 9, treat more expressly of glory, (taken) from what goes before, ver. 7; whereas ver. 10 treats more expressly of His sufferings, thereby preparing us for the transition to what follows. The predicate of the proposition is, It became Him, on account of whom all things, and by whom all things exist: The subject follows, to make perfect, or consummate, through sufferings the Captain of their salvation, who thereby brings many sons to glory.² Ἀγαγώνα might be resolved into ἵνα ἄγαγὼν τελεῖωσῃ. But this is the construction, ἄγαγώνα τῷ ἄρχηγῷ, that the first Leader or Captain of salvation may be also the One bringing unto glory. Ἀρχηγὸς is

¹ It is the latter, not the former, that is true of Jesus; for He tasted the whole of death, though its duration was short.—Ed.

² Or, perhaps, Beng. takes τελεῖωσῃ thus: that the Captain of their salvation, in bringing (ἄρχηγόνα) many sons to glory, should make consummation (viz. of His own work and glory, and so of theirs) through His sufferings. Heb. xii. 2 favours this.—Ed.
compounded of ἀρχὴ and ἀγω; and ἀρχὴ looks forward in the text to τελειώσας (comp. ch. xii. 2), but ἀγω looks back to ἀγωγόντα. Therefore the proposition comprehends a number of important sentiments, which may thus be unfolded:

1. Jesus is the Captain of salvation.
2. It was necessary to procure salvation by suffering.
3. He was perfected (consummated) by suffering.
4. The glory of the sons was united with that consummation.
5. The sons are many.
6. This whole plan was highly becoming God, though unbelief considers it a disgrace.
7. It became God, that Jesus should suffer and save the sons; because for Him are all things.
8. It became God, that Jesus should be made perfect (consummated), and sons brought to glory; for by Him are all things.

We set down four of these points, marked by as many letters, at the same time observing the order of the text:

A. The glory of the sons:
B. The Captain suffering.
C. The salvation of the sons:
D. The consummation of the Captain.

These points are referred to God, for whom and by whom all things exist, i.e. to whom are to be attributed the beginnings and ends of all things. B and C refer to the beginnings of things, D and A to the ends of things. But the same four points are transposed in the text by Chiasmus, so that the discourse proceeds in most beautiful order from the end, A, to those intermediate, which are included in B C D.—ἀρχὴ Ἰησοῦς) Him, God the Father, who is mentioned in ver. 9, and is to be understood in ver. 5.—ὅτ' ὤν ὁ δὲ σῶν for whom: by whom) Paul generally accumulates prepositions by a nice and elegant discrimination.—πολλοὶ; many) as many as possible, whence ἐκλησία, the general assembly, in ver. 12.— νήπία, sons) In the style of writing usual in the Old Testament, they are called παιδία, children; comp. ver. 13, 14, note: in the style of the New Testament they are νήπιοι, sons, whose condition is opposed to slavery or bondage, ver. 15; as with Paul, Rom. viii. 15; Gal. iv. 6. Jesus Himself is the Son; He makes us sons of God, He con-
siders us as His own offspring: דן, παιδία (soboles), offspring, are synonymous. Comp. Ps. xxii. 31; Is. liii. 10.—ἐἰς δόξαν, unto glory) This glory consists in this very circumstance, that they are sons, and are treated as sons; Rom. viii. 21. Examine John xvii. 10, 22, and that whole prayer; and comp. ver. 7 of this second chapter. Glory and holiness, bringing unto glory and sanctification, have a very closely connected meaning; ver. 11.—τίς σωτηρίας αἰώνιων, of their salvation) This word presupposes destruction; and that we might be delivered from it, Christ must suffer. Δόξα, glory, follows salvation, in the style of Paul, 2 Tim. ii. 10, note.—τελειωσαί, to make perfect, to consummate) Bringing to the end of troubles, and to the goal full of glory, ch. v. 9, is included in this word. A metaphor derived from the contests in the public games. For τελειούσαί, τελειος, τελειωθες, τελειωσις, τελειωτης, regarding Christ and Christians, are frequent in this epistle. This perfecting by sufferings includes two points: I. The glory of Christ, inasmuch as all things are subjected to Him, now that He has been made perfect. II. His previous sufferings. He presently afterwards treats directly of His sufferings, ver. 11-18, although he has slightly referred to them in the preceding part of the chapter. He has put the discussion concerning Glory in this very passage first, for the purpose of sharpening (giving the more point to) his exhortation, and meeting beforehand the scandal attached to His suffering and death. But he has interwoven a fuller consideration of both points with the following discussion respecting the Priesthood, which is brought forward at ver. 17. And indeed, as regards His Sufferings, the fact is evident (openly stated): but he describes the Glory (by implication), while he mentions, at convenient places, that Jesus was consummated or made perfect, that He is in heaven, that He is made higher than the heavens, that He sits at the right hand of God, that He will be seen a second time, that His enemies will be made His footstool: in this verse, and ch. iv. 14, v. 9, vii. 26, 28, viii. 1, 2, ix. 24, 28, x. 12, 13, xii. 2.

11. ἀρρ, for) The closest relationship was the reason why it was becoming that Jesus should not be made perfect (consum-

1 Note once for all—the frequent Italicising of Paul's name in such cases, is to show that his style accords with that of the writer of this Epistle: a proof that Paul was the writer.—Ep.
mated) without us.—ο ἀγιαζων, He that sanctifieth) Christ, ch. xiii. 12. Christ is called He that sanctifieth, on account of that whole benefit, viz. that He by Himself makes us holy, i.e. divine [belonging to God].—οι ἀγιαζων, they who are sanctified) the people, ch. x. 10, 14, 29. To sanctify, to bring to God, to be sanctified, to be brought to God, to draw near, to have access, are synonymous. He who sanctifies was begotten by the Father, and appointed the Sanctifier; they who are sanctified, are those created by God and appointed to receive sanctification; comp. ἐδωκεν, "The children whom God hath given me," ver. 13. This is the origin of His brotherhood (with us), and of His communion with flesh and blood (ver. 14).—εις εις, of one) that εις, one, is Abraham, as Mal. ii. 15; Is. li. 2; Ezek. xxxiii. 24. All men are of one, Adam; all the descendants of Abraham are of one, Abraham. In this whole passage, Paul, writing to the descendants of Abraham, accommodates his discourse to them apart, ver. 16, 17, ch. xiii. 12; as also in Ps. xxi., which is here quoted, ver. 12, the writer is speaking of Israel, ver. 22, etc., but of the Gentiles, ver. 25-31; and the whole of the subsequent discussion respecting the priesthood and sacrifices is chiefly suited to the comprehension of the Hebrews. Wherefore, this epistle will at some time contribute much to the salvation of Israel. If this one meant God, the angels should be included, who are put away at ver. 16.—πάντες, all) This is construed with ἀγιαζων, who are sanctified; for he says πάντες, all; he would have said both, if he intended to include Him that sanctifies in the πάντες, all.—οις οπαναχρονται) He is not ashamed, whereas, but for this cause (that they are of Abraham, who is considered not as a sinner, as in need of salvation, but as the common ancestor, as he who had received the promise), there might have been many things for which he might be ashamed [to call them brethren]; for, far from being holy, we had been exceedingly guilty, ver. 14, 15: yet He is not ashamed; nay, He accounts it a glorious thing to Himself, because of the holiness and glory unto which He has brought us. It becomes God to have such sons restored to Him. Christ is not ashamed of such brethren; comp. "God is not ashamed," ch. xi. 16, note.—καλειν) to call, to declare by calling.

12. Λεγων, saying) Here three things are quoted from the
Old Testament, by which the preceding discourse of the apostle is admirably confirmed, by Chiasmus, in retrograde order. For the apostle mentions Christ says, in the words of the Old Testament,

Ver. 10, Sons. Ver. 13, at the end, I and the children.

Ibid., The perfecting, or consummation by sufferings. Ver. 13, at the beginning, I will put My trust.

Ver. 11, The relationship of Him who sanctifies, and of those who are sanctified. Ver. 12, Unto My brethren.

And again, ver. 14–17, in inverted order, the children, and the successful work of Christ, and brethren, are mentioned. The two chains of quotations, ch. i. on the Glory of Christ, ch. ii. on Redemption, most sweetly correspond to one another.—ἀπαγγέλων—ὑμησον τητ Πs. xxii. 23, Lxx., δηνησουκαι: as to the rest, the words are the same. Messiah declares the name of the good Lord, which was unknown to His brethren, that the brethren may also praise Him. Ps. already quoted, ver. 24.—ὑμησον, I will sing) as the leader of the choir: comp. Ps. viii. 3.

13. ἐνδ ὑσομαι πεισθεὶς ἔτι αὐτῷ, I will put my trust in Him) Lxx. καὶ πεισθεὶς ὑσομαι ἔτι αὐτῷ, in Isaiah immediately before the place from ch. viii., which will be afterwards quoted: πεισθεὶς ὑσομαι ἔτι αὐτῷ, 2 Sam. xxii. 3, which the Church imitates, Is. xii. 2. The filial confidence of the Messiah is indicated, fleeing from His sufferings to the Father [and by no means disappointed: comp. ver. 10, at the end.—V. g.], ch. v. 7: comp. 2 Sam. xxii. 4, etc. A small portion is quoted; the whole passage is intended by the apostle. Our Theologians rightly blame the Schoolmen, who are of opinion, that the atonement of Christ was not simply and in itself condign or meritorious. See Calov. Matæol. pass. in Dedic. But yet the most fragrant part of this atonement is the exceedingly pure confidence by which solely He was supported in His approach to the Father; Ps. xxii. 10; Matt. xxvii. 43. For He did not show His merits, but rather confessed the sins that were laid upon Him, Ps. lxix. 6. As He therefore by Himself confidently (by faith) trusted in the Father,
so we confidently (by faith) put our trust in Christ, and through Christ in the Father. The argument is very important against the merit of men's works. But Christ exhibited this confidence not for Himself, for He and the Father are one, but for His own people, ver. 16. Every instance of present assistance gave assurance of assistance for the future (comp. Phil. i. 6), until He obtained a complete victory over death and the devil.—ἰδοὺ—ὁ Θεὸς) Is. viii. 18, LXX., in the same words. He calls them παιδία δικλήν, children, sons, using an expression well becoming the First-begotten, who intimates that the same are both His brethren and His inferiors (juniors); and He presents all these, to be glorified alike with Himself, before God, who has given them to Him to be saved.

14. 'Ετσι ὡς τὰ παιδία, forasmuch then as the children) The children here, τὰ παιδία, is not a noun denoting a natural age, but is brought down from ver. 13. The Messiah here could not be suitably placed in the company of the children according to the flesh; He is speaking of His spiritual sons; ὡς, therefore, is an inference from ver. 10, etc.—κοινώνησεν ἁμαρτός καὶ σαρκί, were partakers of flesh and blood) The past, in respect of the greater part, who had already lived at the time of the testimony given in the psalm. He mentions brethren in the psalm, children in Isaiah: in relation to that time in which David and Isaiah prophesied, many of the brethren and children were then living, and had lived, whom He was to reconcile unto God. These are not excluded but included. κοινωνία, with the genitive, Prov. i. 11, where also, ver. 18, μετίσχω is used with the same meaning: κοινωνίας ἰδοῦ, Job. xxxiv. 8. In this passage, however, the change of the words is elegant; so that μετίσχω may express the likeness of one to the rest [here, of Jesus to those whose nature He took part of]; κοινωνία, to the likeness of many among one another. Σάρξ καὶ αἷμα are sometimes used by metonymy for man, Gal. i. 16; but here they are more properly taken in the abstract, as in 1 Cor. xv. 50: although in that passage of Paul to the Corinthians σάρξ καὶ αἷμα include the notion of the oldness of the corrupt nature. Elsewhere, as we have just now seen, σάρξ καὶ αἷμα is the expression used (is the order of the words), the principal part, viz. flesh, being put first, which is also sometimes written alone: here αἷμα καὶ σάρξ (although some have
transposed the words) is the order of the words, just as in Eph. vi. 12, τρεξ αίμα και σάρκα. Whether the expressions are used indiscriminately, or αίμα is put first sometimes for a certain definite reason (which may be sought for in this passage from those who write on Physics), I dare not determine. Although my commentary does not descend to such things, yet it with difficulty avoids the stigma of too curious refinement, in the estimation of those who generously weigh heavenly words.—αὐτῶς) Close after this, there sweetly follows τῶν αὐτῶν.—παραπληκτος, in like manner) παρὰ in παραπλήκτος sometimes, like the Latin sub, diminishes the signification of the compound, just as in τάρεγγος; but here it is almost the same as presently κατὰ τάντα, in all things, ver. 17: ch. iv. 15. Therefore παραπληκτος, in like manner, serves the purpose of the apostle, as he enters upon this discussion, in the way of reverent caution (εὐλάβειαν), that he may gradually speak what he thinks; comp. Phil. ii. 27, note: and the particle that is less significant is the more convenient on this account, that the expression, without sin, is not yet added in this place. Therefore the reality of the participation remains, which is asserted by Raphelius in his annot. on Herodotus.—τῶν αὐτῶν) This is not a mere relative, as the article shows: τὰ αὐτὰ, the same things, which happen to the brethren labouring under flesh and blood, without even excepting death.—ινα, that) Here the subject is briefly noticed: it is more fully explained, ch. v. 7, 8, 9. It will be of advantage to compare both passages together, ch. v. and ii., and seriously meditate upon them, till it be perceived how both terminate in a eulogium on the great High Priest.—διὰ τοῦ διανόου, through death) A paradox. Jesus suffered and overcame death; the devil, wielding death in his hand, succumbed. Jesus in turn imparts to us life through His flesh and blood; John vi. He assumed our nature, that His body might be delivered up, and His blood poured out. Therefore the delivering up of the body and the pouring out of the blood are the facts which are chiefly had regard to: John vi. 51.—καταργήσῃ, might destroy) This is an inference from the verb ὑπέταξας, thou hast subjected, ver. 8:

1 Παραπληκτος, expressing that He took part of flesh and blood in a somewhat similar manner as the children partake of flesh and blood—not in an altogether similar manner: for He was without sin.—Ed.
comp. 1 Cor. xv. 27 with the preceding, where Paul uses the same synonyms, καταργεῖν, ἴσοςάσκων. So Ps. viii. 3, ὑπάρχειν τοῦ καταλύσαι, that thou mightest still the enemy and the avenger.—τοῦ κράτος, (power) great indeed, Matt. xii. 26, 29.—ἐχοντα) having [who had] by a certain law [right], namely, in so far as no injury was thereby done to the captives: comp. ρῆς, Is. xlix. 24, where the devil does not seem to be called just, morally, but a mighty tyrant, who had ἰδιοσία, authority, over the captives; Col. i. 13; 2 Pet. ii. 19, at the end: although here it is called power in a restricted sense, not authority. Death was the executioner and minister of the devil as a cruel master, delivering up men to him whom he led away in sin: but Jesus dying made them dying His own, Rom. xiv. 9.—τοῦ διανόητος, of death) by sin.—τοῦτοςτι, that is) His power was manifest: who it was that lurked beneath this power as wielding it, escaped the notice of mortal men.

15. Ἀπαλλάξεις) might deliver from the devil, who had the power of death.—τοῦτος, these) A demonstrative with relation to what precedes.—φίλτρα, through fear) even before they experienced the power itself, for that followed; concerning fear, comp. ch. xii. 19, 20; Ex. xix. 21, 22; 2 Sam. vi. 9.—διανόητος, of death) Sudden deaths were inflicted, in the time of Moses and afterwards, even on unwary transgressors.—διὰ ναινες, through all) This is an antithesis to for a little, ver. 9. There are many ages, and these coming one after another, of the brethren.—τοῦ ζην, life) That kind of life was not life.—δοῦλεςας, to bondage) The antithesis is, sons unto glory. Paul brings out the same antithesis, Rom. viii. 15, 16. Politicians define liberty to be τοῦ ζῆν ὡς βούλεαι τις, living as we choose; slavery to be τοῦ ζῆν μη ὡς βούλεται, to live not as we choose.

16. Δανειού) [you will grant, we may suppose]. A particle expressive of courtesy, and implying some degree of conjecture, στραταμφαν; but by the ὥν being added, promoting βεβαιοσ, confirmation [ver. 3, assurance]. The whole verse has a wonderful power of explanation; comp. πρόθεσις, ch. vii. 14. Not angels, therefore us; there is no third party.—ἀγγέλων, of angels) without the article. That is, they are not angels without flesh and blood, of whom He lays hold.—ἐπιλαμβάνει) Christ lays hold of, or takes, in the words quoted; about to bring assistance, about to deliver, ver. 15, 10, 11. The same word occurs, ch. viii. 9;
Matt. xiv. 31. If the apostle were speaking of the very incarnation of the Son of God, there would be in the antithesis the singular number ἀγγέλων, an angel, or the angelic nature; as it is, since ἀγγέλων occurs in the plural, σπέρματος, seed, is taken as a collective noun.¹—σπέρματος Ἄβραμ, seed of Abraham) So he calls the whole human race, but by Synecdoche, because the reference is to Genesis; and there the promise is found which was given to Abraham, and which belonged especially to his descendants: and Christ was born of the race of Abraham. It is to be added to these observations, that the apostle is writing here to the descendants of Abraham, and it was not suitable to say, σπέρματος Ἄδωνις, of the seed of Adam, because the first and second Adam are opposed. And yet the Gentiles are not excluded; for "the seed of Abraham" is not opposed to them, but to "the angels;" and all believers are the seed of Abraham. [See ver. 12, respecting "the great congregation;" comp. Ps. xxii. 23, 26, 28.—V. g.] I think the omission of the article before σπέρματος corresponds to the construct state of the Hebrew. The omission of the article would not so much include the Gentiles, as exclude the carnal Jews.

17. "Οθεν) The particle οθεν occurs six times in this epistle, but never in the epistles to which the apostle has affixed his name; and yet it occurs in Paul's speech, Acts xxvi. 19.—ὡθεῖν, it behoved Him) A grand expression, ch. v. 3. It behoved Him from the relationship of consanguinity, and because He had undertaken it in the Old Testament, ver. 12, 13. He now exhibits greater confidence in the tone of his speaking; comp. ver. 11, He is not ashamed.—κατὰ πάντα, in all things) in all sufferings and temptations.—τοῖς ἄνθρωποις, to His brethren) ver. 11.—ὅμως ἡμῖν, to be made like) This is a recapitulation of those things which precede. The sum of those which follow is immediately added.—ίνα, that) The apostle thrice glances at the High Priesthood, till he comes to its full discussion, ch. vii. He touches upon it in three successive steps. I. He ought to be made like to His brethren, that He might become a merciful

¹ Σπέρματος, as a collective noun, expresses not the seed or nature which He assumed, but the whole race which He, as it were, takes by the hand to help. Thus σπέρματος, collective, is a just antithesis to the plural, ἀγγέλων. —Ed.
and faithful High Priest, in the passage before us. II. He was called a High Priest at the time when He was made perfect; ch. v. 10. III. He was made High Priest when He entered into that which is within the veil; ch. vi. 20; and when this entrance was made once for all, He always, as a Priest for us, presents Himself before the face of God; ch. ix. 24.—ἐλεήμων, merciful) This word, as well as πιστός, faithful, is construed with ἄρχηγεφύς, high priest; ch. iv. 15, v. 2. He was made merciful to the people labouring under sins: πιστός, faithful, so far as God is concerned. There is a Chiasmus here. We have the Priest and the High Priest, who has the right of drawing near and of bringing men to God. The word faithful is treated of, ch. iii. 2, with the addition of the practical application: the word ἐλεήμων, merciful, ch. iv. 14, etc., with the practical application also added: the word ἄρχηγεφύς, High Priest, is treated of, ch. v. 4, 5, vii. 1, 2, with the practical application added, ch. x. 19. The proposition or statement of many things at Rom. i. 16 (where see the note), very much resembles this. Of these three points, one, ἐλεήμων, merciful, is put before γένησαι, that He might become, because it is deduced from what was previously said. The other two are properly connected together, because they come to be treated of afterwards along with the first. But the word merciful, and, conjointly with it, faithful High Priest, elegantly have in this proposition a rather absolute signification, because again (in turn) the subsequent discussion contemplates faithfulness without the priesthood in the case of Moses, and mercy with the priesthood in the case of Aaron. First, Jesus is merciful. No one can suppose that Jesus had more mercy before He suffered, and that now He has more severity. Only let us now flee (escape) from the wrath of the Lamb, which is even yet to come.—Ἄρχηγεφύς) High Priest. The Latin Pontifex was so called from the fact, that he built a bridge at Rome, or sacrificed on a bridge; and the pontifex, ἵππως, was either alone or with others; but the ἄρχηγεφύς, high priest (pontifex maximus), was exalted above the others, over whom he presided. In the Evangelists and Acts, where the Jewish high priests are frequently men-

1 Ἐλεήμων (1) referring to λαοῦ (4) : and πιστίς (2) to Ὁσὺ (3).—Ed.
tioned, the term pontif (pontifex), used by the Vulgate and other translations, will not, I think, offend any one; but in this epistle, in which Christ is the principal subject, I do not know whether that term may be as well suited to the style of Paul as to the institutions of Numa. At least Seb. Schmidius uses it with reluctance, and occasionally substitutes for it chief priest (princeps sacerdos); but a single word is better, especially when other epithets are added, as here merciful and faithful; for we cannot conveniently say, ch. iv. 14, a great chief (greatest) pontif (pontificem maximum magnum). High priest (archisacerdos) is the most convenient term which the learned have long used, and which sounds as well as archigubernus, in the writings of Jabolenus, archiflamen, archipresul, archipontifex, and various other terms, which Vossius stigmatizes in his work, De vitis Latini Sermonis, p. 371, and some other writers. With respect to the subject now before us, this glorious title of High Priest occurs presently again, ch. iii. 1. But nowhere, except in the 110th Psalm, and Zech. vi. 13, and in this epistle, is Christ expressly called a Priest; and it is only in this epistle that the priesthood of Christ is professedly discussed. Whence it is evident, how extraordinary in its character, and how necessary, is this book of the New Testament. However, in all these passages, which are even of the Old Testament, there is added the mention of the kingdom, which is oftener spoken of elsewhere without the priesthood. Nay, on the Cross, on which this Priest offered His sacrifice, He had the title (inscription) of King. The priesthood, as well as the kingdom, is appropriate (belongs fittingly) to this First-begotten.—τα προς τον Θεον, towards God) So ch. v. 1.—εις το ιασανθων) to make atonement or reconciliation.—τας αμαρτιας, the sins) which bring death and the fear of it.—τοι λαον, of the people) the people, whom he called the seed of Abraham, ver. 16. He Himself knew no sin. He made atonement for the sins of the people, Isa. liii. 8.

18. 'Ev ἕν, in that) This is like an adverb; Rom. ii. 1.—δωνατι, He is able) This ability of mind (viz. His power to sympathize) is treated of, ch. iv. 15, v. 2.—βοηθων, to succour) Hence Paul infers the βοηθιων, help, ch. iv. 16.
CHAPTER III.

1. "Oh, whence) An urgent particle. From those very things which have been said in ch. ii., consideration ought to flow.—ἀδελφοί, brethren) He now for the first time addresses those to whom he is writing. And the title, brethren, from ch. ii. 11, has in it the idea of sanctity.—ἀγίοι, holy) There is a Chiasmus in this verse.—αὐλίσθεις ἑπομναίον, of the heavenly calling) made by the Lord from heaven, and bringing them on to that place, whence it was made, ch. xii. 25, of the calling of God from above (τὰς ἀνω κλήσεως), as Paul says, Phil. iii. 14. The correlative of calling is ὤμολογία, confession; concerning which the writer treats presently: so Paul in 1 Tim. vi. 12.—μέσος ὑμῶν, partakers) There is the same word, ver. 14, ch. vi. 4, i. 9, xii. 8.—τὸν ἀπόστολον, the apostle) the Ambassador of God the Father; Him who pleads the cause of God with us. Thence we are said to be partakers of the heavenly calling.—καὶ ἀρχιερεῖα, and High Priest) who pleads our cause with God. On this account we are called holy. This Apostleship and High Priesthood are included in the one term Mediator. He compares Jesus as an apostle to Moses, and as a priest (and this appellation is taken up again, iv. 14) to Aaron, and at the same time prefers Him to both; He alone holds both dignities united, and in a more eminent degree, which those two brothers [the duumvirate of brothers] held apart. Here He is called in a relative sense πιστός, faithful, as ἀληθῶς, true, John v. 31, unverwerflich, a testimony which cannot be refused.—τὰς ὄμολογίας, of our confession or profession) The confession or profession is intended, not that which is made to men, but that which is made to God. This word admirably expresses the nature of faith, which is borne with a ready response towards (in respect to) the promise: God, who sent His Son and gave Him as a priest to us, λέγει, speaks: man ὄμολογεῖ, declares his agreement, assents, subscribes. So ch. iv. 14, x. 23. They did that most solemnly in baptism. The opposite is ἀντιλογία, contradiction, ch. xii. 3.
2. ἴδιον ἄντα, who is faithful) Num. xii. 7, at the end, ἵνα ἦν ἀνταμοιβήν ἣν ἦσαν, LXX., ὁ θεραπεύων μου (comp. presently afterwards, ver. 5) ἰωάννος εἰς ὅλην ἡλικίαν μου πιστὸς ἢστι. He calls him faithful, who is both himself so, and is acknowledged to be so by God, and is praised on that account. From this flows faithfulness in office, and the faith of the hearers without exception, for this very reason that Moses is ἑαυτῷ; comp. Num. same chap., ver. 8, likewise at the end.—τῷ πιστεύων αὐτῷ, to Him that appointed Him) His heavenly Father made or appointed Jesus Christ to be both His Apostle and High Priest, ch. v. 5; where τῷ γινεῖναι, to be made, viz. by the word of the Lord, corresponds to τῷ πιστεύων. Add Acts ii. 36. And this rouses us to the exercise of faith. There is an expression which very much resembles this in 1 Sam. xii. 6, 8: "It is the Lord who made [Engl. Vers., advanced] (LXX., ἵνα μωυσῆς) and sent Moses and Aaron."—ὡς καὶ μωυσῆς, as also Moses) So Deut. xviii. 15. He praises Moses, and thus conciliates the Jews, before that he prefers Christ to him; although he has prepared their minds for hearing it, by his preferring the same Jesus even to angels. —ὁ λαός, in His house) A rare appellation in the time of Moses.—αὐτῷ, His, of Him) of God, ver. 6, note.

3. πλείονος, of more) Christ, a prophet as Moses, Acts iii. 22, note (whereas the other prophets only explained Moses); and yet He was different from Moses, ch. viii. 9; John i. 17. He is greater than Moses according to this passage.—γὰρ, for;) The reason assigned (Ἀτιολογία) has relation to καταναίωσε, consider.—δοξῆς, glory) Presently afterwards, τιμὴν, honour: τιμὴ here rather denotes something internal; δοξὰ follows it.—τοῦ ὀλίου) The genitive is governed by πλείονα, the comparative; for it is an Enthymeme [a covert syllogism, wherein one or other premis needs to be supplied], as follows: Christ is greater than the house (for the house is being prepared ['built,' καταστασιμανθέναι]; Christ hath prepared ['built'] the house and all things, and so Christ is God): therefore Christ is greater than Moses. The reason is: for Moses is less than the house, as a minister and as in some measure a portion of the house; comp. Matt. xii. 6, note.

4. 'Ο δὲ, but Ἰη) Christ. The article points out the subject, and also possesses in this passage a relative meaning, as in ch.
vii. 6. Θεός, God, is the predicate.—Θεός, God) absolutely. Moses was a 'god' to Aaron, but he was not God absolutely.

5. καὶ, and) Another reason for the superiority of Christ to Moses.—δοῦλος, servant) So the LXX., Num. xii. 7. This intimates the excellence of Moses in comparison with all other prophets; but again it speaks of Moses as inferior to Christ the Lord.—εἰς, for) He was a servant, in order that testimony should be given by him.—τῶν λα. ἡδονῶν, of those things which were to be spoken) which Moses was to speak (ch. ix. 19), chiefly of Christ; and subsequently Christ Himself was about to speak. In ch. ix. 19, there is a verbal parallelism, which however at the same time infers a like reason, viz. what Moses, in accordance with the time, Num. xii., both had spoken and was about to speak. Miriam did not assail the authority of Moses respecting the past; but she wished to claim just as much for herself for the future, on account of certain past specimens (of God speaking by her and Aaron).

6. χριστός, δὲ, but Christ) Moses yields to Him. An ambassador, in the absence of the king, is very highly distinguished—in the presence of the king, he falls back among the multitude. Here also supply πιστός, is faithful. The Son shows His faithfulness in all that belongs to His Father and in all that is His own.—ἐπὶ, over) This ἐπὶ, ὑπερ, over, shows His surpassing power: ἐν, in, is applied to Moses, ver. 5.—αὐτοῦ, His, of Him) of God, ch. x. 21.—ὁ) This reading is very old. Some read οὖ, from its alliteration with αὐτοῦ. In this case Paul should have written οὖ ὁ ὅλος, as Erasmus showed at the beginning. For we say, οὖ τὸ πτῶν, ἢ ὁ ἀόρατος, ὃν τὸ στόμα, ὃν τὰ ὀνόματα, ὃν ἡ πληγὴ, ὃν τὰ κῶλα, ὃν ἡ φωνή, ὃν ἡ εἰκὼν. The question here is not, Whose house is it? for that very point is just now denoted by the αὐτοῦ, His; but, What is the house? as distinguished from that of which Moses was a portion.—ἰὼν, if) The same sentiment is found at ver. 14. An abbreviated expression: the house are we, since we have confidence: the house we shall be,

1 The Gnomon here agrees with the 2d Ed. and the Germ. Vers., having changed the decision of the older Ed., which had given the preference to the reading οὗ.—E. B.

Οὗ is the reading of ABC and Rec. Text; οὗ of D(Λ) corrected, f Vulg. Lucif.—Ed.
if we retain our confidence. There is an expression of Paul’s very similar, Col. i. 23, note.—την παρέβασιν) A word of frequent occurrence in this epistle: παρέβασις, ch. iv. 16, x. 19, 35; and ἐλπίς, ch. vi. 11, 18, vii. 19, x. 23, in like manner πληροφορία, υπόστασις, παρέβασις, confidence, viz. towards God: καλέσμα, glorying, with respect to enemies.—κατάσχομεν, if we hold fast) So ver. 14; ch. x. 23. So κρατεῖν, iv. 14, vi. 18.

7. Διῶ, wherefore) A choice inference, and the strength of this whole passage. Jesus is πιστός, faithful: be not ye ἄπιστοι, unfaithful, ver. 2, 12.—λέγει δέ το Πνεῦμα το "Αγιον, the Holy Ghost saith) So ch. ix. 8, x. 15.—σήμερον—τεσσαράκοντα ἡττή διὸ προσώπδησια—και εἰσπέρα, καί) Ps. xcv. 7, at the end; LXX., σήμερον—τεσσαράκοντα ἡττή προσώπδησια. The word σήμερον, to-day, is an expression of David’s, and is opposed to that day, which was in the time of Moses, ver. 8.—ἱκνώ, ἵνα) If you will obediently hear His voice. Under this hearing, there is included any sort of hearing whatever, ver. 16, ch. iv. 2. The force of this clause (hemistich) is joined in the Hebrew with what goes before, and thence it redounds upon what follows.—φωνῆς, voice) which is full of grace, in these words of the prophet, to be heard on that very account.

8. Παραπτασμῷ—πείρασμῷ, in the provocation—in the temptation) By Chiasmus, in ver. 9, as compared with ver. 8, temptation is first treated, then provocation; ὥστερον πρῶτον ἰβραίων, as Franc. Junius says, when he observed the same figure occurring several times in this epistle. Both refer to the History, Ex. xvii. 7, as the first offence; comp. below ver. 16, they that came (went) out. The first offence ought to be guarded against; for more very easily spring up from it, and the first is wont to be most severely reproved.—κατὰ, according to) that is, as in the day. So the Hebrew text.—ἐν τῇ ἑρήμῳ, in the wilderness) the theatre of very great events.

9. οὗ) viz. πείρασμῷ, Attic for ὧ.—ισπείρασαν Μ, they tempted Me) [to try] whether I was able or willing.—οἱ πατέρες ὑμῶν, your fathers) whose hardness of heart is very often mentioned. Therefore the authority of the ancients is not conclusive.—ιδοχίμασαν, proved) i.e. searched out, put Me to the test; not approved. Weigh well what follows.—εἶδον, they saw) evidently,
but without improvement.—τὰ ἔργα μου, my works) most glorious in affording help, partly also in executing vengeance.—τεσσαράκοντα έτη, forty years) This is joined with προσώπισα in the LXX. and in the Hebrew, and below ver. 17. At the same time the people both saw the ἁμαρτία work of God, and offended God, until they filled up the full measure of their guilt. Here it is joined with εἶδον, they saw; and therefore the hard heart of the people is implied.

10. Διὸ, wherefore) This particle is not in the Hebrew, nor in the LXX.—προσώπισα) A word of very frequent occurrence in the LXX., but scarcely to be met with anywhere else. Eustathius has ἐξεῖνος (or ἐξεῖνη, in general a high place; in particular, a bank): παρὰ τὸ ἐξεῖνη, i.e. ἐξεῖνη, to be high, to be prominent. It denotes τοπικὸν ἐπανάστημα, a local eminence: whence ἐξείνω and ἐξεῖνη, applied to the mind, signifies I am roused,—προσώπισα, I was displeased with them, so that they should not enter into the land, when they wished too late to do so. The phrase, to walk contrary, Lev. xxvi. 24, 28, is closely connected with it.—τῇ γενεał ἐξεῖνη ἐξείνη, with that, has the meaning of removal and alienation; Heb. יָנוּב absolutely, with the same meaning.—καὶ εἰπὲ, and I said) I declared with my lips the displeasure of my soul. Observe the subsequent gradation: first displeasure with those who sinned made Him say; then anger, more severe than that displeasure, viz. towards those who did not believe, made him swear; comp. ver. 17, 18. The first temptation, Ex. xvii., was presently the cause why God was grieved or displeased. The complaint regarding the erring of their heart, then anger (wrath) and the oath followed. So the displeasure and anger, the complaint and the oath, respectively, are the better distinguished.—ἀυτοὶ, they) מ in Heb. is repeated with great force. The accents [in the Hebrew] here begin the hemistich of this clause. Therefore it is not included under εἰπα, I said, but this is the meaning: they perceived that I was displeased with them; ἀυτοὶ δὲ, and yet they, the same persons, did not a whit the more wish to know My ways. There is a similar antithesis, they and I, ch. viii. 9;

1 The margin of both Ed. prefers the reading ταυτη, and the Germ. Vers. follows it. Therefore the explanation of the pronoun ἐξεῖνη is at least hypothetical.—E. B.

'Exeivn is the reading of C. and Rec. Text. But ταυτη is read by ABD(Α) corrected and Vulg.—Ed.
comp. ver. 10. So but they, Ps. evi. 43; comp. also Luke vii. 5; Is. liii. 7, in the Hebrew.—οὐκ ἐγνώσαν, they have not known) This is the ἀπείθεια, not to believe; the ἀμαρτία, sin, is described, ver. 9, ἐπιταχθαν, they tempted. Concerning both, again, ver. 12, 13, and ver. 17, 18.—τὰς ἱδοὺς μου, My ways) in which I wished to lead them as My flock into a place of rest.

11. 'Ος ὡμοσα, as [so] I swears) The oath preceded the forty years.—εἰ, if) The Apodosis omits something for the sake of euphemism, which has the force of the oath itself: εἰ here is negative, as ἂν is affirmative, ch. vi. 14.—εἰσελθούσονται, they shall enter) By My ways.—εἰς τὴν κατάπαυσιν μου, into My rest) in the promised land. The people, the sheep; Ps. xxv. 7. 

12. ἐλίπετε) This word depends on ἄν, wherefore, ver. 7: the Apodosis here to ver. 7 [where see the note] not incorrectly also brings in the word brethren; 1 Thess. iii. 7. The same word is found at ch. xii. 25. We must not trust to the heart; Jer. xvii. 9.—μὴ ποτὲ—ἀπιστίας, lest—of unbelief) Observe the connection. Christ is πιστοί, faithful, ver. 2; therefore we ought to be πιστοί, faithful to Him, not unfaithful (unbelievers), as our fathers were in regard to Moses; ver. 18, 19, ch. iv. 2, 3, vi.

12. In like manner Paul places in opposition the faithfulness of God and the faithlessness of men, Rom. iii. 2, 3; 2 Tim. ii. 13.—ὀστα, lest there should be) Care must also be extended to the future on account of the greatness of the danger. He uses the fut. indic. in preference to the pres. subj.—πονηρα, evil) An ἀπιστος, unbelieving people; οὐ an evil nation and unhappy; comp. κακοὶ κακοί, Matth. xxi. 41.—ἐν τῷ ἀποστῆναι, in departing) The antithesis is προσερχόμεθα, let us come unto, ch. iv. 16, and ὑποστασίως, substance [i.e. solid confidence], presently at ver. 14; comp. Jer. vi. 8, μὴ ἄποστῃ ἡ ψυχή μου ἀπο συ, let not my soul depart from thee. This whole passage of the apostle agrees with Jer. xviii. 5, 6: ἐπικαταρατος ὁ ἀνθρωπος, ὃς τὴν ἐλπίδα ἐχει ἐν ἀνθρωπων—και ἄπο κυριοτ άποστη ἡ καρδία ἀστο—οὐκ ἐρέσαι οὐκ ἐλεήτα ἄγαθα. Cursed is the man who trusteth in man, and whose heart departeth from the Lord: he shall not see when good cometh.—ἀπὸ θεοῦ ἡμῶν, from the living God) The life of God most powerfully and effectually animates our faith. The living God is also praised, ch. ix. 14, x. 31, xii. 22.
13. 'Εαυτούς, yourselves) Let every one exhort himself and another; so far ought you to be from instigating and provoking one another [to unbelief]. — ἡμέραν, σήμερον, daily, to-day) Conjugates; ch. iv. 7.—ἀγαπᾶσθε ὃ, whilst) as long as. This to-day will not continue for ever.—ταύτα) the relative.—καλείται, is called) while that psalm is heard and read.—καὶ μὴ σκληρυνθῇ τις, that no one be hardened) This is repeated from ver. 8.—ἀπάτη, through the deceitfulness) This corresponds to πλανώνται, they err, ver. 10.—τὰς ἁμαρτίας, of sin) ἁπλιστία, ἁμαρτία, unbelief and sin, which are much the same thing, John xvi. 9; Neh. vi. 13: where ἁπλιστία and ἁμαρτία are mentioned together, they differ as species and genus; and unbelief, as the principal species of sin, has in its nature something more sad and destructive. But if sin be put by itself, the genus ἁμαρτία is contracted into this particular species, namely, unbelief: as ἁμαρτία is properly, when the main aim is missed, which is a result produced in the greatest degree through unbelief, ἁπλιστία, in consequence of the grace of God having been neglected.

14. μίτογαμ, χριστοῦ, partakers of Christ) ver. 1, 6. So μίτογαμ, "partakers of the Holy Ghost," ch. vi. 4.—ἀρκεῖν—μήρι τέλους, the beginning—to the end) comp. ch. vi. 11, xii. 2. A Christian, so long as he is not made perfect, considers himself as a beginner.—τὰς ὑποστάσεις, of our solid confidence) [lit. substance], xi. 1; 2 Cor. ix. 4, note.—βιβλιαί, stedfast) A word of frequent occurrence in this epistle, with its synonyms, ἀκλίνης, ἁμετάθετος, ἁσφαλής, ἵσχυς.

15. Ἐν τῷ λέγεσθαι, while it is said) The connection is with ver. 13, in reference to ταρακαλίστε. Even in the psalm the Divine exhortation (paraclesis) precedes, viz. O come ye. Comp. ἦν, Ps. xcv. 7, taking into consideration the preceding Athnach, which is a subdistinctive of the latter hemistich [in the Hebrew]; i.e. it entirely depends on you that this may not only be a mere invitation and offer, in the first instance, but
also [the source of] real enjoyment, in the second. So ἐν τῷ λέγειν, in that He saith, ch. viii. 13.—ὡς ἐν τῷ παραπτωμω, as in the Provocation) ἡβραῖον; it is taken as a proper name, with its signification.

16. Τίνες, who) Many write τίνες, some; but the argument of the apostle is thus rendered somewhat feeble: τίνες, ἀλλ' οὐ πάντες, some, but not all, is rather a general expression concerning the Provocation, ch. iv. 6; Ex. xvii. 2. Τίνες is plainly interrogative, as ch. i. 5, 13, and at the same time a very weighty Anaphora, τίνες, τίς, τίς, ver. 16, 17, 18; and there are brought under our notice in these three verses, 1. The beginning of the Provocation, soon after the departure from Egypt; 2. The forty troublesome years in the wilderness; 3. The refusal of the entrance into the land of rest. ἀλλ' οὐ is used, ver. 16, as εἰ μὴ, ver. 18; for neither is properly interrogative, but both stand under the interrogative word, τίνες. That the power of the particle may be more clearly seen, suppose some one to say, ήσαν ἄνθρωποι παραπτωμαντες, ἀλλ' οὐχ οὕτω οἱ ἐξελθόντες, There were men who provoked, but not those that went out. The apostle denies that, and therefore says, τίνες ήσαν, ἀλλ' οὐχ οὕτω; who were they, but these?—i.e. these were the very persons. There are similar particles in Luke, τίς, ἀλλ' οὐχ, xvii. 7, 8; and in Paul, τίς, ἦ οὐχι καὶ, κ.τ.λ., 1 Thess. ii. 19. Πάντες, in this passage, is none else but, merely those, a meaning of the word πᾶς which Raphelius, at James i. 17, beautifully explains, ex Ariano. Germ.: Diejenige, die eine Erbitterung angerichtet haben, wer waren sie? es warenlauter solche Leute, die von Egypten ausgegangen waren durch Mosen. These are not in this passage said to have been led out, but to have come out. They had already the pledge of Divine assistance, and had followed the Divine guidance; but their future progress did not correspond to that excellent beginning (comp. ver. 14). Chrysostom evidently reads τίνες: τίνων μάκανται φησι σκηνῳδέντων; who, says he, have been mentioned as being hardened; where σκηνῳδέντες (comp. ver. 15) are the same as παραπτωμαντες.—ἀκούσαντες, after having heard) ver. 15.—παρεσκεπάνα, provoked) the Lord, namely, by chiding with Moses, Ex. xvii. 2.—διὰ μωσίωσις, by Moses) whose words, when they heard them, they should have obeyed.

1 The frequent repetition of the same word in beginnings.—Ed.
17. ἐντὸς, whose) The event proves the fact. So also ver. 19. —ἐν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ) Num. xiv. 29, lxx., ἐν τῇ ἐρήμῳ ταῦτα πεσέτω τὰ κῶλα ὑπὸν. This appellation, δραμ, κῶλα, carcases, mere bodies, subject to decay, always indicates indignation. κῶλα, limbs, properly feet, according to Eustathius. If the forty years be resolved into days, and the average number of those that died daily be computed, every day had forty deaths of men. A great cause for writing the 90th Psalm!

19. οὐκ ἦδωνήθεσαν, they were not able) though they afterwards had wished it.

CHAPTER IV.

1. Φοβηθῶμεν, let us fear) Since many have fallen, there is cause for fear.—καταλειπομένης ἐπαγγελίας) Since a promise has been left and reserved for us, after the others have neglected it. The same word is found, in the same sense, Rom. xi. 4. A kindred verb is ἀπολείπεται, is left, remains, ver. 6, 9, ch. x. 26. This expression, interwoven with the exhortation, is a proposition which is proved, ver. 3. The verb ἐπαγγέλλω, I promise, is very often found in this epistle, as well as the noun, ἐπαγγελία, a promise. In this chapter the apostle is speaking of the rest of eternal life; for to-day still continues, when (since) there remains the danger of falling, if we give way to hardness of heart. To-day, well improved, terminates in rest. Rest is that which, once obtained, is not again lost. We now (comp. ch. ii. 5, note) are urged to look still further. Foretaste in this life is not denied: full rest is. All foretastes of rest are evidently small, when compared with things above.—δοκῇ πιστῇ ἡμᾶς πρὸς ἄλλα παραστάσεις ἐν μιᾷ παραστάσει, to show, ver. vi. 11, are conjugates: δεκα, pret. mid. δεκα, thence δεκα, and the ideas agree; for he who shows a desire does not seem to remain; he who seems to remain is an example of obstinacy.—ὑστερηκόμεθα, to have failed) to have come short.
The same word occurs, xii. 15. The examples, xii. 17; Num. xiv. 40; Luke xiii. 25: ὑστερεῖν ποιήσαι τὸ πάσχα, to fail to keep the passover, Num. ix. 13. ὑστερεῖν, with Plato, at the beginning of the Gorgias, is to come after the festival is ended.

2. τὰρ, for) This refers to φοβηθοῦμεν, let us fear.—ὑπ'γελεισμένον, to us was the Gospel preached [we have had the Gospel preached to us]) We should think that this expression is spoken especially to us, who are called Evangelical: ver. 6.—κάραίων [as well as they], as well as to them) The promise of the land of Canaan had been proclaimed to those men of old, ver. 6.—οίκ ὠφιλήσων, did not profit) There is less said here than is intended (Meiosis). On the contrary [so far was it from profiting them], the unbelievers incurred the greatest guilt and punishment. Supply, nor will it be profitable to us without faith.—μὴ συγκεκραμένος, not being mixed with) The word is entirely mixed with and sinuated into the believing soul; and when it is thus mingled, it makes its way wonderfully, as a health-giving draught, and something more powerful even than that, ver. 12, 13.—τὰς πίστεις, with faith, the dative.—τοῖς ἀκόλουθοι) So far as concerns them that heard it. Comp. Rom. iv. 12, note. To these are opposed οἱ πιστεύσαντες, those who believed, in the following verse.

3. τὰς) This word refers to the expression, a promise being left, ver. 1.—καθὼς, as) Unbelief alone acts as a hinderance.—καίνων, although) The Protasis is, although the works were finished from the beginning of the world. The Apodosis is, yet He said, I have sworn. But because the Apodosis in the text comes first, yet is omitted. The proposition is, a rest remains to us. This proposition, ver. 3–11, is proved thus. Rest is mentioned in the psalm; and yet there it does not signify, I. the rest of God from creation; for this was long before the times of Moses. Therefore another rest was to be expected in the times of Moses, of which those during the same period, who had heard, evidently came short. Nor yet, II., does that rest which they obtained by Joshua, support the title to this rest; for it was not until afterwards that the Psalmist sung of it. Therefore, III., he sung of a rest more recent than all these kinds of rest, viz. a rest which would be enjoyed in heaven.—τῶν ἐργῶν ἀπὸ καταβολῆς κάσμου γενν-θείτων) The genitive absolute, i.e. although the works of the Creator were finished and perfected from the foundation of the world.
4. Ἐφεξεν, He said) viz. GOD, who also speaks in ver. 5, 7.—ιδθῶμεν) viz. ημέρας.—καὶ κατέπαυσαν ο Θεός ἐν τῇ, κ.τ.λ.) Gen. ii. 2, LXX., καὶ κατέπαυσαν τῇ ημέρᾳ τῇ ιδθῶμεν ἀπὸ πάντων τῶν έργων αὐτοῦ, διὶ ἐπανο. He rested, He withdrew Himself, so to speak, to His eternal tranquillity. It is remarkable that Moses has mentioned the end of the former days, but not of the seventh: Heb. from His work. It was one work, comprehending many works. The single term κατέπαυσαν corresponds to the Heb. הָתֹם and חָנָן, by most suitably connecting the two passages Ps. xcv. and Gen. ii.

5. ἐν τούτῳ in this, viz. saying of the psalm. So ἐν ἰτηρῷ, in another, ch. v. 6.

6. ἔστιν ἐώς, seeing therefore) GOD does not wish that His rest should be empty (not filled with guests): Luke xiv. 23.—πρότερον, first) in the time of Moses.—εὐαγγέλια ἑδέντες) A rare use of the word applied to the men of old. He is no doubt speaking of the promise of the land of Canaan, but with a view to the Gospel-preaching of eternal life.

7. πάλαι, again) Who would have thought that there is a sermon so important and so solemn in the 95th Psalm? Let us highly value the words of GOD; comp. ch. x. 8, note.—ὁρίζει, He limits) viz. GOD.—ἡμέραν, a day) This is deduced from the quotation, σήμερον, to-day, which is presently brought forward. See how beautifully he lays stress on the word, έν, a day, and single words in the same manner often, ch. ii. 8, 11, 12, vii. 11, 21, viii. 13, x. 9, xii. 5, 27: the day, viz. that of striving for the heavenly rest: ver. 8.—ἐν, in) So ch. i. 1.—τοσούτων χρόνων) so long a time, more than four hundred years from Moses and Joshua to David, who sung this psalm.—καθὼς προείρηται, as it was before said) The apostle refers his hearers to the whole text, as repeated above from the psalm.

8. ἡ σοιδί) Joshua.—ὡς καὶ) There is a similar mode of reasoning, ch. vii. 11, viii. 4, 7, xi. 15.—περὶ ἄλλης ἡμέρας, of another day) By observing which an access would be opened also to another rest.

9. "Αρα, therefore) For this reason, because He speaks of another day.σαββάτωμα, sabbatism, rest) The word is changed for κατέπαυσαν, rest; comp. the following verse. In time there are many sabbaths; but then, there will be a sabbatism, the
enjoyment of rest, one, perfect, eternal. The verbal noun is extremely emphatic: it is not met with in the LXX. There will be no elementary sabbath in heaven; because earthly labour shall have passed away: but the rest will be perpetual, which, however, itself will again have its own various modes (ways, divisions), according to the different state of the priests and of the rest of the blessed in their resurrection bodies (carnis beatæ), and according to the intervals of the heavenly times to which the new moons and Jewish Sabbath corresponded: Isa. lxvi. 21, 23.—τῷ λαῷ τοῦ Θεοῦ, to the people of GOD) He had said absolutely, of the people, ch. ii. 17, when he was treating of reconciliation: but now, when he is treating of eternal rest, he says, to the people of God, that is, to the Israel of God, as Paul speaks, Gal. vi. 16. He therefore specially intends the Israelites (inasmuch as he is writing to the Hebrews), and them, too, believers.

10. ἡκρ, for) Verse 9 is proved thus: He who has entered into the rest of God, rests from his labours; but the people of GOD do not yet rest: therefore they have not yet entered in. It remains, that they enter in.—ἀπὸ τῶν ἔργων αὐτῶν) from his works, even from those that were good and suitable to the time of doing work. Labour precedes rest; and that would have doubtless been the case, even in paradise, Gen. ii. 15.—ὁστερ, as) The work and rest of GOD are that archetype to which we ought to be conformed.

11. 'Εξείνην, that) future, great.—ἐν τῷ αὐτῷ) in, or after the same, as those men of former times.—ὑποδείγματι, example) The same word is found at viii. 5, ix. 23. He who falls through unbelief, is an example to others, who then say, Behold, ὁ δειών, that man, has in like manner fallen.—πέτα) fall, with the soul, not merely with the body: ch. iii. 17. Moses speaks without reference to the ruin of souls, when he recounts the destruction of the people in the wilderness.

12. ζῶν γὰρ, for quick, lively) The efficacy of the word of GOD and the omniscience of GOD Himself is described as saving to those in the case of whom the word of GOD is mixed with faith on their part [ver. 2], but as terrible to those who are obstinate: comp. 2 Cor. ii. 15.—ὁ λόγος τοῦ Θεοῦ) the word of GOD that is preached, ver. 2, and which is the Gospel-
word, ib., and is joined with threatening, ver. 3. For Christ, the hypostatic Word, is not said to be a sword, but to have a sword (comp. Jos. v. 13, to which passage this passage, relating to Joshua, ver. 8, seems also to refer); nor is He called κριτικὸς, judicial, but κρίτης, the Judge. The appellation of Sword, given to God, Deut. xxxiii. 29, is suitable to the song, not to the ordinary style of epistolary writing.—τομωτέρος) more cutting, sharper.—διυνομένος ἄχρι μερικοῦ, piercing even to the dividing) Its parallel presently, κριτικὸς, judicial, judging, discerning.—ψυχην τε καὶ πνεῦματος, of soul and spirit) Hence it is evident that soul and spirit are not synonymous, but the spirit is in the soul. Man, contemplated according to his nature, consists of soul and body, Matt. x. 28: but when he has in him the working of God's word, he consists of spirit, soul, and body. The inmost parts, and the recesses in the spirit, soul, and body of man, are called by Synecdoche1 ἄρμοι καὶ μυελοί, joints and marrow (marrows). Moses forms the soul, Christ the spirit, 2 Cor. iii. 6. The soul attracts (draws with it) the body, the spirit both, 1 Thess. v. 23. The spirit is divided from the soul by the efficacy of the word of God, when the former is claimed for God; the latter is left to itself, in so far as it either does not attain to, or does not follow the spirit. And as the joints are not only divided from the marrow, but the joints and marrow respectively are divided into their own parts: nor are the intentions only distinguished from the thoughts, but the intentions themselves, as well as the thoughts themselves, are discerned [decided upon]: so, not only is the soul divided from the spirit, but as it were a part of the spirit is divided from part of the spirit, a part of the soul from part of the soul: Luke ii. 35. Flesh and spirit are also separated: 1 Pet. iv. 6, note.—ἐνθημήσεως καὶ ἐννοίαν, of the intentions and thoughts) He comes from the greater parts as soul and spirit, and from the less as joints and marrow, to the faculties of the mind. Ἐνθημήσεις, intention, involves feeling; there follows by gradation ἐννοια, thought, which expresses something simpler, previously existing and internal. Both nourish and foster either good or evil. Θυμὸς from θύω, ὁρμᾶς νόσος from νέω, πνεῦμα.
13. \textit{κτίσεως, a creature} A word quite general: presently afterwards we find \textit{πάντα, all things}.—\textit{ἐνώπιον αὐτοῦ, in His sight} His, God's, ver. 12. The analysis of the statement will be easy, if both of its parts are put in the nominative case: It is God, whose word is quick or living: it is God, before whom there is no creature that is not manifest. So, in ch. xi. 23, the nominative case is to be understood: By faith the parents of Moses concealed Moses. Ibid., ver. 30: By faith the Israelites went round the walls of Jericho, that they might fall down. The omniscience of God is laid open to men by the word; and those who have not the word still feel that omniscient power in their consciences. A remarkable argument for the truth of religion from its efficacy.—\textit{τετραγλωμένα} \textit{τραγγλίζω, I throw one on his back}, is used in Greek and Latin for \textit{I lay open}. Bodies which lie on the belly are scarcely considered naked, for they cover themselves: those lying on their back are laid open to the view in all their noblest and most distinguishing parts. Show, O man, shame and fear towards thy God; for no veil, no twisting, bending, colouring, or disguise, can cover faithlessness.—\textit{αὐτοῦ, of Him} This again is to be referred to God.—\textit{πρὸς ὑμῖν ὁ λόγος, with whom we have to do} We have to do with Him, with God, with such a one as is described, ver. 12, 13, \textit{[whose face and judgment we cannot escape].—V. g.} We have therefore need of earnestness [ver. 11, \textit{σπουδάσωμεν}]. The relative \textit{ὅς, whom}, has the power of the demonstrative pronoun: \textit{λόγος, ὁς, concern, business.} So the LXX., Judg. xviii. 28, \textit{λόγος ὁ ἤστω ἀντίς ἀστῶσι μετὰ ἀνθρώπου, they had no business with any man}; 2 Kings ix. 5, \textit{λόγος μοι πρός σε}; comp. Acts xix. 38. There is the same expression in Chrysostom, \textit{τιμὶ ἱερῷ}, p. 336, \textit{ἀἱ θυγατέρες τῶν ἱερέων, αἱς οὐδεὶς πρὸς τὴν ἱερωσύνην λόγος, the daughters of the priests, who have nothing to do with the priesthood.}

14. \textit{Ἐχοντες, having} The exhortation begins in the same way, ch. x. 19, xii. 1.—\textit{ὅσω, therefore} He resumes the proposition which he had laid down, ch. ii. 17.—\textit{μέγας, great} for He is the Son of God, higher than the heavens. He is called absolutely in Hebrew phraseology, a \textit{High Priest}, ch. x. 21: but here the \textit{Great High Priest}, greater than the Levitical high priest.—\textit{διελθοῦσα} who has passed into, not merely has entered the heavens: ch. vii. 26.—\textit{κρατῶμεν, let us hold fast} From. ch. iii. 1
to ch. v. 3, there are four points explained by Chiasmus, inasmuch as they contain the doctrine and practical application, the practical application and the doctrine. Look back again, I request, at the summary view (Synopsis) of the epistle.

15. οὐ, not) The apostle institutes, by Chiasmus, a comparison between the Levitical high priest and Christ, 1) So far as qualities are concerned: 2) So far as calling is concerned. In the first there are an Apodosis and a Protasis; in the second, a Protasis and an Apodosis: ch. iv. 15, 16, v. 1, 2, 4, 5.—συμπαθέσας, to be touched with a fellow-feeling) He is touched with a fellow-feeling, as having suffered the same things, Is. 1. 6, 4: mercy is a cognate noun, ver. 16. The reference is to ch. ii. 17.—ταῖς ἀσθενεῖαις, with our infirmities) A suitable expression: ch. v. 2. The idea of sin, in respect of us, is included; in respect of Christ, is excluded. The words, without sin, presently after follow.—καθ ὡμοστατα, in the likeness) Inasmuch as He was made like us; ch. ii. 17.—χωρίς ἀμαρτίας, without sin) So ch. ix. 28: but how can one, tempted without sin, be capable of sympathising with those who are tempted with sin? With respect to the understanding, the mind of the Saviour much more acutely perceived the forms of temptation than we who are weak; with respect to the will, He as quickly repressed their assault as the fire represses a drop of water cast into it. He therefore experienced what power was necessary to overcome temptations. He is capable of sympathising, for He was both tempted without sin, and yet He was truly tempted.

16. προσεχήσωμεν, let us draw near) The same word occurs, ch. vii. 25, x. 1, 22, xi. 6, xii. 18, 22: in like manner, ἔγγίζων, ch. vii. 19: εἰσέρχομαι, ch. vi. 19: εἴσοδος, ch. x. 19. So Paul also, Rom. v. 2, προσαγωγή,—τῷ βρόντῳ, to the throne) ch. viii. 1, xii. 2; Is. xvi. 5.—τῆς χάριτος, of grace) This word is also of frequent occurrence in this epistle.—λάβωμεν, x. r. l.) The mercy of Christ being shown, is obtained (is taken, λάβωμεν): and further, the grace of God is found (εὑρωμεν). The appropriate verb is put before the one noun, and put after the other: Chiasmus.1—ἔλευν, mercy) This refers to touched with a fellow-feeling.—χάριν, grace) This refers to of grace.—εὐχαριστο, in the needful time, seasonable) Believers do not feel at once the pre-
preparations of grace made for a long time to come; but when the time comes, they find it present with them; and this seasonableness especially falls on the times of the New Testament, Rom. iii. 26, v. 6, and under it on the times of persecution (the cross).—βοήθειαν, help) ch. ii. 18.

CHAPTER V.

1. πᾶς) Every priest of the house of Levi. An antithesis to Christ; for the apostle is speaking of the Levitical priesthood, ver. 1–3: and the Apodosis is not added, because it is included (contained virtually) in the antecedent observations. But in ver. 4, there is a Protasis in a new part of the comparison with the Apodosis subsequently following it. This is the sum. Whatever is excellent in the Levitical priests, that is in Christ, and indeed in a more eminent degree; whatever is defective in them, that however is also in Christ.—ἐξ ἀνθρώπων λαμβανόμενος, taken from among men) A part of the predicate. Before they were taken, they were evidently of the same condition.—τὸ ἐπί, for) from among men, for men, an elegant (neat) expression.—καθίστασιν, is ordained) The present; is usually ordained.—τὰ τρὶς τῶν Ὑμῶν, in things pertaining to God) So the LXX., Deut. xxxi. 27.—δῶρα, gifts) referring to things without life.—θυσίας υπερ ἀμαρτιῶν, sacrifices for sin) consisting of animals.

2. μετρισμὸν, To have a feeling of moderation [have compassion]) Hesychius, μετρισμὸν, μικρὰ πάχαν η ἑσφαλμός καὶ ἑρμηνείας. Τὸ μέτρον, moderation is opposed to severity and rigour, which are shown towards none but the obstinate; ch. x. 28.—δυνάμενος, who is able) who does not please Himself; comp. Rom. xv. 3.—ἀγνοοῦσι καὶ πλανωμένοις, to the ignorant and them that are out of the way [in error]) those that sin through ignorance and error: ἡμῖν, LXX., ἀγνοοῦν, to be ignorant. Simple ignorance is merely want of attention and memory; but error (being out of

1 A supply of grace is in store for believers against all future needs: but believers are not permitted to know and feel it all at once, but only according as the need arises.—Ed.

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the way) interchanges [confounds] good and evil, truth and falsehood.—ἀσθενείαν, infirmity) which is sinful and to be expiated by sacrifices.

3. Διὰ τὰῦτην, on account of this) Supply infirmity: or τὰ ὑστεράς, this, is put for the neuter, as in Matt. xxi. 42.

4. Καί, and) The apostle here commences a discussion on the actual (very) priesthood of Christ.—τις, any) Levitical priest.—τὴν τιμὴν, honour) The priesthood is an honour. Its synonym is δύναμιν, glory, ver. 5.—Ἀρχιερεία, Aaron) received it by being called.

5. Ἀρχιερεία, High Priest) So Christ is often called; and yet at the same time often, and presently at ver. 6, He is termed a priest (simply). He is a priest absolutely, because He stands alone in that character without an equal. He is High Priest in respect of the Aaronic type, and in respect of us, whom He has made priests by His access to God and guidance of us.—ὁ λαλήσας τρόπος αὐτοῦ, He who spoke to Him) יְלַעֲנָא חָזִיר, Ps. ii. 7. —ウンς μου, my Son) The apostle does not mean that the Father conferred the honour of the priesthood on the Son at the time, when the Father said, Thou art my Son; for the generation of the Son is certainly prior to His priesthood: but declares, that the Son, who can do nothing of Himself, and who is always under the authority of the Father and does only what the Father wills, and receives only what the Father gives, has also received from the Father the honour of the priesthood, of which none but the Son Himself was capable. Hence the connection, σαβώς, as, in the following verse. In this manner David had (treated) his sons (as) priests [Engl. Vers., chief rulers], i.e. admitted to terms of closest intimacy. 2 Sam. viii. 18, with the Scholia of Michaelis: and the name of Son and Priest, quoted from the Psalms in ver. 5, 6, is presently afterwards repeated ver. 8, and ch. vii. 3, 28.

6. Ἔν οὕτως, in another) So Paul also, Acts xiii. 35.—ἡγησάθη, He says) God.—σοῦ) Ps. ex. 4, where the LXX. have it in as many words.—Μελχισεդεχ, Melchisedec) It is of no importance to know in other respects who Melchisedec was, beyond what is mentioned of him; nay, the very silence respecting the other parts of his history contains mysteries. He was certainly a king and priest at that time, and of the human race.
7. "ος, who) namely Christ, the Son of God, the Priest. This is not said, but who, with great significance in the relative pronoun; for the subsequent discourse corresponds to the names given in ver. 5, 6. A summary of those things, which are to be discussed in ch. vii. and the following chapters, is contained in ver. 7–10, and introduced with a remarkable anticipatory caution¹ and preparation, ver. 11, 12. And there is most exquisitely comprehended in this summary the onward progress of His passion, with its most secret (inmost) causes, from Gethsemane even to Golgotha, and the expressions used here are the same as those used by the evangelists: comp. also Ps. xxii. 3, 20, etc., 25, lxix. 4, 11, cix. 22.—ιν τάς ἡμέρας τῆς σαρκὸς αὐτοῦ, in the days of His flesh) in those days, the two especially, during which He suffered those things, and in order to suffer them, He assumed flesh like to that, which was sinful and mortal: ch. ii. 14, x. 20; Matt. xxvi. 41, at the end: when by reason of weakness He seemed to be a mere man, John xix. 5.—διήσεις τε καὶ ἱεραρχίαι, both prayers and also supplications) plural; for in Gethsemane He prayed thrice. The particle τε, both, indicates that the words are not mere synonyms in this passage: prayers refer to the mind; supplications, also to the body, as the origin of the word, ἱεραρχίας, I supplicate shows, in Eustathius. Regarding both see Matt. xxvi. 39.—πρὸς τὸν δυνάμενον σῶζειν αὐτὸν ἐκ δανάτων, to Him that was able to save Him from death) Abba Father, says He, all things are possible to Thee; let this cup pass from Me. Mark xiv. 36: comp. John xii. 27. This possibility of all things to God is opposed to the weakness of Christ’s flesh.—σῶζειν, to save) σῶζειν, and presently σωτηρίας, are conjugates, to save, salvation.—ιξ) Presently; afterwards ἀπὶ. The two words, in other respects, equivalent, agree here with the difference of the subject: out of death, from terror. He, however, in obedience to the will of the Father underwent the death, out of (ιξ) which the Father might have delivered Him, so that He should not have died: He was altogether delivered from (ἀπὶ) its horror, in that He was heard.—μετὰ πραγμάτων ἰσχυρῶς καὶ ὀνείρως, with strong crying and tears) On the cross, He is said to have cried, not to have shed tears. Both of these particulars, as

¹ See Append. on προδηρατία.
the series of the events shows, refer to Gethsemane.  ἔφα ἐκείνων and ἐρωτήσαν, in the LXX. correspond to the verbs ἐρώτησεν, and ἐπιθυμεῖ, and denote a cry from the depths of the soul, or vehement desire; ἐκτενεστέρας, more earnestly, Luke xxii. 44; with a most willing spirit, Matt. xxvi. 41, whatever may be the words uttered; these occur very often in the Psalms, as ἔρως, to speak, to say, signifies also thought. Indeed, the cry of the mind, while the lips are closed, is more suitable to tears and sorrow; and yet there is no doubt, that Jesus added to His prayers in Gethsemane an incitement by uttering at intervals short cries, as well as to His supplications by tears (observe the Chiasmus) which were drawn forth not only from the eyes, but from the whole face and body, during that extreme heat [agony]. See Luke as quoted above: comp. with Rev vii. 17, 16. χαιμα, ὀξεῖαν, heat, tears. The sweat and blood of Christ were poured out like water. During the whole of His passion He alternately cried and was silent. Matt. xxvi. 37, etc.; Ps. xxii. 2, 3, 15, lxix. 2, etc., cix. 21, etc., where silence is an intimation of a wounded heart.—καὶ εἰσαχοῦσαν, and being heard) ἔτη ἑξῆς I.X.X. εἰσαχοῦσαν, Ps. lv. 17; ηπ α in like manner, 2 Chron. xviii. 31: therefore in this passage σῶσαν and εἰσαχοῦσαν, to save, and to hearken to, are very nearly the same. The agony and its issue are here referred to, ἔφαξατο λυπεῖσθαι καὶ ἀθρομοῦν, He began to be sorrowful and very heavy.—ἔσται διανόω, unto death, Matt. xxvi. 37, 38.—ἐκδιαμβείκα, Mark xiv. 33: Luke xxii. 44 mentions the agony and sweat. When the cup was presented, there was also presented to the soul of the Saviour the horrible image of death, which was joined with sorrow, ignominy, and cursing, and was of a lingering nature, and He was moved to pray for the removal of the cup. But the purity of filial affection in the Saviour with the exercise of holy reason and moderation instantly softened that horror, and subsequently absorbed it completely, as the serenity of His mind returned. And He was heard, not that He should not drink the cup, but that He should now drink it without any horror; whence also He was strengthened by an angel. The fear was a something more horrible than death itself; when the feeling of horror was taken away before the coming of His enemies, He lays it down as a fixed principle, that the cup which he had wished conditionally not to drink, now cannot but be drunk.
John xviii. 11.—ἀφίεν) An abbreviated expression, εἰσαχανονθεὶς ἀπῆλθεν, as ἔφρασανεμοι ἀπῆλθεν, ch. x. 22. So Ps. cxviii. (cxvii.) 5, ἦν ἰδίως ἵππους μου εἰς πλατυμόρν.—ἀφίεν τῆς εὐλαβείας [not as Eng. Ver. in that He feared] from horror). The Greek word here has singular elegance and denotes something more subtle than if one were to say fear. No Latin word more suitable than horror occurs to us. Comp. εὐλαβηθεὶς, ch. xi. 7. He had lately used ἑαυτόν, without the article; now he has ἐν εὐλαβείᾳ with the article, of which the relative power indicates that the signification of εὐλαβείᾳ is included in the mention made of death, which was horrible in its assault.

8. Καίσερ ὃν ἡδίς, though He was a Son) This paragraph, in the days, etc. has two parts. The first is, in the days—obedience by the things which He suffered; the second, and being made perfect—of eternal. The first part speaks of things very humble; for death and to be in horror, and, although the horror of it be removed, to die, and to learn obedience from such suffering, may appear somewhat servile: wherefore, by this clause, although He was a Son, precaution is taken, that nothing said in that part, before and after, should be a stumbling-block to any. The second part is altogether joyful and glorious, and he insinuates (implies) that we must repeat from ver. 5, because He was the Son: comp. ch. vii. 28, at the end. In His agony in Gethsemane He so sweetly, so frequently, appealed to the Father, Matt. xxvi. 39, etc.: and from this fact we have the clearest confirmation of the truth that Jesus was not the Son of God merely because He rose from the dead, and not previously.—ἐμαθεν, He learned) The word learning put before the word suffering, elegantly points to Christ learning with the utmost readiness and willingness. He learned obedience whilst He began to suffer, whilst He set Himself to drink the cup. The word to learn implies a kind of beginning, and the making perfect corresponds to this beginning, of which we shall afterwards speak. There is a pleasant paronomasia1 in ἐμαθεν ἐφ᾽ ἑν ἐμαθεῖ. He also had experience of the adage, παθήματα μαθήματα [sufferings, the means of learning]. Christ alone fortified [secured] the path of obedience in a way consonant to the will of the Father. Obi-

1 See Append.
dience may be performed without prayers.\textsuperscript{1}—άφε των) So ὀμαθὴν ἀπί, Matt. xxiv. 32.—τὴν ὀπαξον, obedience) That kind of humble obedience which is shown in suffering and dying. Phil. ii. 8, note. He says to the Father, as Thou wilt.—εἰσαχωσθείς, and ὀπαξον, are conjugates. The Father hearkened to the Son, and the Son to the Father. In like manner Christ obeyed the Father;\textsuperscript{2} we obey Christ; see the following verse.

9. Καὶ τελευθείας, and being made perfect) by sufferings, ch. ii. 10.—τοῖς ὀπαξονωσαν αὐτῷ, to them that obey Him) 2 Cor. x. 5. We must obey likewise through sufferings and death [as Christ obeyed the Father.—V. g.] and chiefly by faith, ch. xi. 8.—πάνω, to all) Great power, ch. ii. 10, 11, 15.—αἰτίας σωτηρίας αἰώνιον, the author of eternal salvation) Dessen habe der liebe Herr Jesu Dank von uns in Ewigkeit. "For which the beloved Lord Jesus may have thanks from us in eternity.” E. Schmidius, piously. Moreover αἰτίας is a word extremely worthy of Him and (comp. 1 Sam. xxii. 22, αἰτίας ὑψώσων) one by which it is intimated, that Christ, being made perfect, pleads the cause of the brethren, from this circumstance, because it now evidently belongs to Him to accomplish [to make good] their salvation; for He is able: comp. ὄναμου, who was able, ver. 7, ch. vii. 25: and ought (it behoved Him) to do so, comp. ἀψιλώς, He ought, ch. ii. 17. [Der für Etwas stehet, an der man sich halten kann. He stands for something to which one can cling.—V. g.] We must also observe the epithet, eternal salvation, which is opposed to the shortness of the days of Jesus' flesh, and flows (is derived) from ver. 6, for ever. Concerning this salvation, look back to ch. ii. 10, 14, etc. The eternity of salvation is mentioned, Is. xlv. 17. Ἀρα ὁ Κυρίος σωτηρίαν ἀιώνιον, Israel is saved by the Lord with an eternal salvation.

10. Προσαγορευθεῖς) called. His name was the Son of God; His surname, His appellation was Priest: προσηγορία, His being called a priest, not only followed the perfecting of Jesus, but also preceded His passion at the period mentioned in Ps. ex. 4. The same word occurs 2 Macc. xiv. 37, where it is said that Razis was called (προσαγορευμένος) the father of the Jews.

\textsuperscript{1} But Christ joined both prayers and obedience: and this is the Father's will.—Ed.

\textsuperscript{2} Equivalent to hearkened to, so as to obey, obedio, Th. ob audio.—Ed.
11. Περὶ ός, of whom) ός, masc., comp. το, who, ver. 7. He now enters upon that very long anticipatory or precautionary\(^1\) preface or preparation, which consists of rebuke, admonition, exhortation, and consolation. The Rhetoricians call it the securing (Captatio) of the kindly feeling of the reader or hearer. The preparation of the heart [of the hearer by the teacher], to which the doctrine is committed, often requires greater exertion than the teaching of the doctrine itself.—τολέος ή, much, i.e. too much:\(^2\) comp. ch. xiii. 22.—ἡμν, to us) Paul includes, as usual, Timothy or others: comp. ch. vi. 1, 3, 9, 11, ii. 5, xiii. 18.—δουσμάνεταις, hard to interpret) not from any fault in the writer, but in yourselves.—λέγει) a correlative to ἀκοαίς. Λέγει is not redundant, speaking is opposed to writing, as ch. xiii. 22. Hard to be uttered, harder to be written, and yet the more necessary to be written on that account.—νοθηκό) ch. vi. 12. The root implies στέρησιν τοῦ θείω, the negation of running\(^3\) verlegen "to loiter" on the road.—γεγόνεται, ye have become) The state of the Jews needed to be noticed, as well in so far as it was good, as also in so far as it was bad, v. 12, vi. 10, x. 25, 32, 33, xii. 4, 5, 12.

12. Διδάσκαλω, teachers) A term not of office, but of ability in this passage. The antithesis is τοῦ διδάσκαλον ὑμᾶς, that one should teach you.—διὰ τιν ἥρων) by reason of the length of time. So Arist. l. 7, Polit. c. 9, uses this phrase. The antithesis is διὰ τιν ἥρων, by reason of the matured faculty [habitual use], ver. 14. Time or age is used here either in the abstract for years; or in the concrete for strength. Age either brings vigour with time, or is impeded by it.—πάλιν χρείαν ἐξετάστε, ye again have need) Γεγόνατε χρείαν ἐξοντες, ye have need, follows. The former has respect to the doctrinal articles of the Old Testament, the latter to those of New Testament.—τίνα) You must not only be taught the very elements, but also (τίνα) what they are. They are therefore enumerated, ch. vi. 1, 2.—στοιχεῖα) elements. A word used by Paul, Gal. iv. 9. And this passage to the end of the chapter plainly abounds in expressions peculiar to Paul. Letters, Buchstaben, elements, first (primary), simple. The

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\(^1\) See Append. on προθεματία.—Ed.

\(^2\) More than it would be expedient now to say.—Ed.

\(^3\) An improbable derivation. Rather akin to νοθος and νόθος.—Ed.
articles of the Old Testament are to the perfection of the doctrines of the New Testament, as letters are to further learning. But yet letters, Buchstaben, denote by a trope the principles of learning, which are called rudiments. So every kind of learning has its own elements, and the title elements is often given to a system by no means subtle. Comp. the end of the note on 2 Pet. iii. 10.—τῶν λόγων τοῦ Θεοῦ, of the oracles of God) Rom. iii. 2.—γάλακτος, of milk) Milk is here the doctrine brought from the Old Testament; 1 Cor. iii. 2.—καί) and so. To this refer γὰρ, for, in the following verse.

13. ὁ μετίζων, he that partakes) Even strong men feed on milk, but not on milk chiefly, much less on milk alone. Therefore they are intended in this passage, who, in short, either take or seek nothing but milk.—ἀπειρος, unskilful) not expert, without strength and practice.—γάλακτος διακοσμητικός, in the word of righteousness) άπαξ λόγον from δίαξα : comp. διάκρισιν, discernment, in the following verse. For διακοσμητικός, righteousness, is such perfection (ὁμοίως Jos. xxiv. 14, Lxx.) as after having put away evil from it, attains to the just (proper) degree of good : γεγυμνασμένα (ver. 14), exercised, is in consonance with it; comp. xii. 11, where in like manner exercise and righteousness are joined. Such a word of righteousness is the doctrine of Christ in the New Testament. Righteousness of faith and of life is understood, and each on either side, according as circumstances have arisen.—ν πιος, a babe) The antithesis is τιλείων, of them that are perfect : comp. Eph. iv. 13, 14.

14. Τιλείων, of them that are perfect) τιλείωσις, perfection, ch. vi. 1, is the conjugate term. Τελειοί καὶ μανθάνοντες are opposed to each other, 1 Chron. xxv. 8, דְּרֵאָשׁ אֵלֶּעָמ) —יִשְׂרָאֵל, is [belongeth to]) They who are perfect both desire and take solid meat.—διὰ) by reason of.—ἡ περίκοπτη, habitual strength of understanding1 ['use']) The Lxx. use this word, Judg. xiv. 9; 1 Sam. xvi. 7; Dan. vii.

1 Latin habitum, Th. habeo: as έξει from έχω.—Ed.
It is said of a whole, in which the parts have themselves and are had in turn, hold and are held in turn; and here it denotes the strength of the faculty of perception (discernment) arising from the maturity of the spiritual age: not habit acquired by practice, ὅπερ τὴν ἐξήνδυσιν, because they are possessed of more habitual strength of understanding. Exercise follows habit (habitual faculty); and strength makes a man put his faculty in exercise with alacrity, dexterity, profit, without affectation or the perverse imitation of others.—τὰ αἰσθητήρια properly the organs of the senses, for example, the tongue, the organ of tasting: comp. αἰσθήσει, in perception, sense, Phil. i. 9, note.

CHAPTER VI.

1. διὸ, wherefore) It might be thought that we should say ὅπερ, but: but the particle διὸ, wherefore, is better fitted to rouse. So Paul also, Rom. ii. 1, note. 1—ἀφίνετε, leaving) in this discussion. In other respects these heads of doctrine are not thrown away, but are taken for granted. The apostle speaks, in his own name and in the name of the other teachers, in the plural number.—τὸν λόγον, the doctrine, the word) ch. v. 11 [ὁ λόγος].—τὰ ἄρχη τοῦ Χριστοῦ, of the principles of Christ) Three pairs of particulars (heads), which are enumerated in this and the following verse, were of that kind, that a Jew, well instructed among his countrymen out of the Old Testament, ought to have applied them for the most part to Christianity. Regarding repentance, the resurrection, and the judgment, the point is clear; for inasmuch as eternal life is only mentioned by implication among these, and expressly in the antithesis, ver. 5, it also agrees with the system of both testaments: as also the apostle speaks of faith toward God, not toward the Lord Jesus; comp. Acts xi. 21, note. He speaks of baptisms in the plural, of which the Jews had various kinds for the purpose of initiation; and the imposition of hands

1 The illative particle, as being the stronger, absorbs the transitive particle.—Ed.
(Num. xxvii. 18, 23) was very much practised among them. Whosoever was well acquainted with these two, quickly comprehended the doctrine of Christian baptism and of the imposition of hands by the apostles; and this is the very reason why these two particulars are interwoven with other points more fundamental; namely, because the gift of the Holy Spirit corresponds to these in the antithesis, of which each refers to perfection, not to initiation. Therefore these six particulars were the principles of the oracles of God, ch. v. 12; likewise the ἡ ἀρχὴ τοῦ Χριστοῦ, principles of the doctrine of Christ, viz. among those learning Christ; for Christ is often used by Paul, by Metonymy of the concrete for the abstract, for Christianity: Gal. iv. 19; Phil. i. 21, "my life, or abiding in the flesh, is Christ," that is, is the work of Christ. Add Col. iii. 11, note. These particulars had been, if we may say so, the Christian Catechism of the Old Testament; and such Jews, who had begun to recognise Jesus as the Christ immediately upon the new light being brought to bear (being shed) on these fundamental heads, were accounted as having the principle of the doctrine of Christ. Perfection—i.e. the perfect doctrine concerning Christ Himself—is opposed to this beginning principle (ἡ ἀρχή) [ver. 4, 5].—περάσω, let us go on, or be carried forward) A word implying active exertion. He properly puts this subjunctive before the indicative, ποιήσωμεν, we will do, ver. 3.—πάλιν, again) Again, ver. 6, accords with this.—ἀρχήν, foundation) A synonym of ἡ ἀρχή of the beginning principle.—καταβαλλόμενον, laying) An architectural term.—μετανοίας, z. ἡ, of repentance, etc.) He might have said, concerning God and faith in Him, concerning sin and repentance; or at least, concerning repentance from dead works, concerning faith in God; but he forthwith says, the foundation of repentance, etc. Therefore we ought not to delay in the consideration of sin, but to begin with active repentance. Therefore we ought to connect faith with the first mention of God. Therefore Theology is practical.—ἀπὸ νεκρῶν ἔργων, from dead works) So ch. ix. 14. This term implies a loathing of sin.

2. Βαπτισμῶν διδαχῆς) Kai is not put before Βαπτισμῶν; for three pairs of chief particulars (heads) are enumerated, and the second particular (head) in every pair has the conjunction; but only the third pair is similarly connected: from which it is also
evident, that βαπτισμῶν and δίδαξες must not be separated. 

But they were baptism (which were received by those who devoted themselves to the sacred doctrine of the Jews; therefore, by the addition of δίδαξες, they are distinguished from the other Levitical washings; ch. ix. 10.—κρύματος αἰωνίου) of eternal judgment. See Mark iii. 29, note.

3. Τώστα, this) The reference is to γερώμεθα, let us go on.—ἐὰν τιπά, if indeed) For, in the following verse, refers to this. Without the Divine blessing, the cultivation of the ground does not succeed; ver. 7.

4. Ἀδύνατον) it is impossible for men, however qualified.—ἀπεξ, once for all) The adverb does not extenuate the matter, but renders the expression precise.—ἐφωσιδέντας, enlightened) Christianity is the Whole, into which men get an entrance through the Gospel received by faith, and through baptism. There follow here the three parts in respect of the three principal benefits in the New Testament, proceeding from the Son of God, from the Holy Spirit, from God. So, enlightened (illuminated), ch. x. 32. Whence the use of this word is very frequent in the writings of the Fathers concerning baptism. Life and light are often mentioned conjointly; the one is often observed to be included in the notion of the other. Therefore, as regeneration is said to take place in baptism, so also enlightening. And this phrase is particularly suited to the Israelites, who had not been without life by faith, according to the Old Testament, when they abstained from dead works, ver. 1; but yet afterwards they were bathed in the new light of the New Testament.—γευσάμενος τε τῆς δωρεᾶς τῆς ἐσωραίνου, who have tasted the heavenly gift) The enjoyment of light is in vision: now to vision is added taste, by which believers, being allured, ought to be always retained. Ἡ δωρεὰ ἡ ἐσωραίνος, the heavenly gift, is the Son of God, as it is expressed, ver. 6,—Christ, who is tasted by faith, and also in His own sacred Supper; 1 Pet. ii. 3; and this taste involves more than repentance from dead works, and faith toward God. The participle, γευσάμενος, although the genitive [ver. 4] and accusative [ver. 5] are often used promiscuously, seems, however, in this passage to carry with it a difference in the

1 Bengel evidently understands these words, baptisms of or into doctrine, not as Engl. Vers., the doctrine of baptisms.—Ed.
cases. The one (Genitive) denotes a part; for we do not exhaust the tasting [enjoy the whole fulness, but only a part] of Christ, the heavenly gift, in this life: the other (Accusative) expresses more, inasmuch as the whole tasting of the Word of God preached belongs to this life, although the powers of the world to come are joined to this Word.—μετέχοντες, partakers) This partaking, as we have observed at ver. 1, involves more than the doctrines of baptism and the imposition of hands. In this clause the word taste is not used, because the Holy Spirit here is considered as rather producing the taste, than as its object.—Πνεύματος Αγίου, of the Holy Ghost) He is often mentioned in connection with Christ; Acts ii. 38.

5. Γευσάμενος, who have tasted) A new taste, likewise involving more than the knowledge of the resurrection of the dead and of eternal judgment.—καλώς ἑως, the good word) Jer. xxxiii. 14, ἀπὸ χαιρετοῦ Δατοῦ, the Gospel.—δυνάμεις, powers) of the most exquisite taste. The plural is highly significant. The same word occurs, ch. ii. 4; comp. xi. 34. Both passages show the emphasis of the word, δυνάμεις.—μέλλοντος αἰώνος, of the world to come) Eternal glory is principally intended; comp. ver. 2, at the end; as the city to come is spoken of, ch. xiii. 14; but the present time is not excluded under the New Testament, for in this sense things to come are also mentioned, ch. ix. 11, x. 1, ii. 5, note.

6. Καὶ παρατεθείσης, and who have fallen away) A word of weighty import, suddenly occurring, strikes us with just terror. It is thus the LXX. translate the Hebrew ישן. He does not merely speak of those relapsing into their former condition, but of those falling away (praeterlapsos, lapsing aside) from that entire state of highest glory, and at the same time from faith, hope, and love, into a new species of ruin, ver. 10, etc.; and that, too, of their own accord; ch. x. 26. A fall such as this may be separated from the blasphemy against the Holy Ghost, but yet the bitter state of their soul is nearly the same; comp. ch. x. 29, note. The apostle does not say, that they to whom he is writing are such as these, but he hints that they may become so. The egg which held and lost the stamina of the chicken is not even fit to be eaten: the man who has lost his faith is in a more deplorable condition than he who never believed.—
πάλιν ἀνακαμίζων, to form anew [renew] again) A renewal (a forming anew) had been already made; therefore πάλιν, again, is added, and it corresponds to the ἀπείκονισθεν, once, ver. 4. But we must particularly observe, that ἀνακαμίζων, to make anew or renew, is used in the active voice; it is impossible for men, not for God. Therefore the apostle undertook the doing of this which he is doing, on this very condition, if God permit; ver. 3, note; Matt. xix. 26. [There is a similar admonition, x. 26.—V. g.] Men, ministers, have already done for such persons what they could; Tit. iii. 11. Ministers have a certain measure, and those obstinate persons have gone beyond it in their opposition: it remains for ministers to leave them to God, and (whether they in the meantime admonish them more or less, and entertain hopes concerning them) to wait what God will give, 2 Tim. ii. 25, by means of special afflictions and operations. The Græco-Latin copy, Claromontanus, has in this place ἄδυνατον, 'difficile.'—εἰς μετανοιαν, unto repentance) He appropriately mentions that, which is first in the foundation, ver. 1. But the other things are left to be supplied, considered either by themselves or in their effect.—ἀνασταυρώντας, since they crucify afresh) He has described the subject by former participles: he now subjoins the reason (Etymology, Append.) of that impossibility. The preposition in ἀνασταυρώντας signifies upwards in Herodian, but in this passage again, for it is the echo of ἄνα in ἀνακαμίζων. Ἐαυτοῖς, to themselves, which is added, makes an antithesis to παραδειγματίζοντας, making an open showing, viz. to others: see σταυρός with the same case, Gal. vi. 14. From which it is manifest, that he is speaking of those who scoff at Christ from hatred and bitterness of spirit, for the sake of indulging their humour (deliberately and intentionally): truly, if these men had it in their power, they would do to Christ what the Jews did under Pontius Pilate. Those who deny the efficacy of the cross of Christ, which has been already endured, or think that He was justly crucified by the Jews, do the same as if they were to say, that He must still be crucified; Rom. x. 6, 7.

7. ἡ γη, the earth) This is figurative.—ποτάμιον, drinking) not merely on the surface.—ἰς ὧν ἔπφη, upon it) This is more signi-

1 Vulg. has "impossibile."—Eu.
ficant than if it had been ἵπτα τὸν ἄνθρωπον, over it; for it denotes the unceasing (continuous) bounty of heaven. —πώλικος, often) Hence the ἀπαξίζ, once, is softened, ver. 4.—ἐφόρυ, coming) spontaneously.—πῖκτος, which bringeth forth) by the regular mode of generating. The antithesis is ἐκφεύγεται, that which beareth, without law and order, in the following verse. The LXX. transl. also use ἐκφεύξιν in a good sense; but here the force of the particle δι, but, falls upon ἐκφεύγεται, that which beareth.—σῶστον, meet) The antithesis is ἀδόξιμος, rejected.—ὅδε( for the sake of whom.—καί, also) This particle gives an intensive power to the present tense of the verb γεωργεῖται, is constantly dressed: cultivation, blessing; cursing, burning, are opposed by Chiasmus (i.e. the first to the fourth, the second to the third).—μεταλαμβάνει, is partaker of) The antithesis is, nigh. The Divine blessing on good land is lasting: the Divine curse follows bad land. Concerning both, comp. Jer. xvii. 5, 7.—ἀστέρι τοῦ Ὑεωῦ, from God) It is not merely cultivated by men.

8. Ἐκφεύγεται, bearing) This also coheres with πιός, drinking. —ἀξιάνδας καί τριβάλοντος, thorns and briars) entirely, or at least chiefly.—ἀδόξιμος, rejected) so that it may be left uncultivated.—κατάρας ἐγγύς, nigh to cursing) so that it may be overwhelmed with all evil.—ἦν viz. γῆς, of which land.—ἐὶς καῦσιν, for burning) These words in this passage are expressive of great ἀποτομία, severity. Supply θλίψιν or ἐγγύται; comp. LXX., Prov. xiv. 12, 13, xvi. 25; or ἐστί, comp. LXX., Isa. xlv. 15, ἦν γῆ ἀνθρώπος εἰς καῦσιν. The same ellipse is found at ver. 16, πέρας εἰς βεβαιώσων. Fire is the punishment of the Jews, Matt. xxii. 7, and of their land. A prophetical stricture a very few years before that the city Jerusalem was burnt. Those of the Jews were the most desperate, who resisted the faith in the city and around it.

9. Πεπισκέψαμεν—ἀγαπητοί, we are persuaded—beloved) 1 Cor. xiii. 7. In this one place he calls them beloved, namely, for the sake of exhortation. For Paul often gives exhortations without this title, but he never uses it except for the purpose of exhortation. So in the epistle to the Romans, in like manner once, viz. ch. xii. 19, but oftener to the Corinthians and Philippians. —ὅδε, but) A remarkable Epitherapia and softening of what

1 See App. An after mitigation of what has been said.
might have appeared harsh.—περὶ ἵμων, of you) An antithesis, in the hypothesis, to those, who are stigmatized in the thesis, ver. 6, 7, 8.—τὰ κρείσσονα, better things) more consistent with godliness, ver. 10.—ἐχόμενα σωτηρίας, which [accompany] are near to salvation) An admirable expression. God, conferring upon us salvation, ἵμα, holds us: we, leaning upon Him by faith, are held, ἐχόμενα; in which way we say ἔχοντας ἀγάπας, to hold one's self resting on the anchor: comp. ver. 19. Salvation itself will retain [hold safe] good men.

10. ὃς γὰρ ἅδικος, for God is not unrighteous) i.e. He is entirely just and good.—ἀγάπης, of love) He is treating of hope, ver. 11: of faith, ver. 12: of love in this verse. So Paul, 1 Cor. xiii. 13, and elsewhere often; likewise below, ch. x. 22, 23, 24. He lays hold of their love, as an occasion for sharpening their faith and hope.—ἐνδείξασθι, you have shown) Even where hope is somewhat small, from whatever cause, in present circumstances, the past is often calculated to be of great advantage: Rev. iii. 10. Paul uses the same word, 2 Cor. viii. 24.—εἰς τὸ ἵμαμα αὐτοῦ, toward His name) In like manner the Hebrews use מָכֵי. Comp. 3 John 7; Matt. x. 41. The name of God excites true love.—διακονήσαντες τοῖς ἀγάποις, in that ye have ministered to the saints) This is the phraseology of Paul, Rom. xv. 25; 1 Cor. xvi. 15. It was to the poor saints at Jerusalem that the ministry of beneficence was afforded: it was the brethren in Greece and Asia who afforded it. See the passages quoted. It thus frequently happens with Paul, that although he be speaking to Jews and Gentiles indiscriminately, he nevertheless employs those motives which affected either party in particular.

11. Ἐπιθυμοῦμεν δὲ, moreover we desire) therefore we thus speak.—ἐκαστὸν, every one) not merely as you have hitherto done, in common [jointly, but also individually].—τὰν αὐτὴν) the same in hope and faith, as in love. This epistle rather held the necessity of urging faith; that of James, works: ch. x. 36, xiii. 7.—ἐνδείκνυσθαι, to show) The verb is repeated from ver. 10.—πρὸς i.e. as far as concerns.—τὰν πληροφορίαν τῆς ἐλπίδος, the full assurance of hope) Long-suffering is closely connected with it, ver. 12. So ἐν πληροφορίᾳ σάστωσι, in full assurance of faith, ch. x. 22: and Paul often, for example, Rom. iv. 21. πληροφορία, as it were, a full march, implies fulness either of employment,
2 Tim. iv. 5, 17, or [full persuasion] of the mind, 1 Thess. i. 5, and in this passage; Eccl. viii. 11, lxx.—ἀχρείον, even unto) Construed with ἐνδικανονοῦν, to show.

12. ἡωροῖ, slothful) There follows presently after the antithesis, διὰ πίστεως, by faith, etc. They were ἡωροῖ ταῖς ἄκοιαις, dull of hearing, ch. v. 11: he now cautions them, not to become slothful absolutely, viz. also in mind.—διὰ πίστεως καὶ μακρωθυμίας, through faith and patience) So Paul, 2 Tim. iii. 10, and James v. 8. There is the patience or long-suffering of love, 1 Cor. xiii. 4: there is also the long-suffering of faith, ver. 15.—καὶ προφοροῦντοι) The participle of the imperfect tense; comp. ver. 15: for Abraham is referred to.—ἐπαγγελίας, promises) By this very word their confidence is roused; and ἐπαγγελίαμενος, having promised, presently follows.

13. καὶ εὐδοκίας, by none) This epistle abounds in comparisons: here we are informed that no comparison [none to be compared with God] was to be found.—ὡμοῦς, He swore) He now affords consolation by the oath of God’s grace, to those whom, in ch. iii. and iv., he had admonished by the oath of God’s wrath, although indeed the oath of His wrath did not extend its force beyond the wilderness for ever; for David and Paul bring down nothing of that oath to their own times: but the oath of grace is in force for ever.

14. ἓν μὴν ἡ, Gen. xxi. 17, lxx. καὶ ἐμαυτοῦ ὡμοῦςα, λέγει Κύριος, ἡ μὴν εὐλογῶν εὐλογήσω σί, κ.τ.λ., “I have sworn by Myself, saith the Lord, that blessing I will bless thee,” etc. So ἓν μὴν, Gen. xlii. 16. Devarius, when he had collected examples of the particle ἓν μὴν, infers that this word is used merely by the way of ornament, when it is applied to a promise or an oath: it is quite different in simple affirmations, in which it is necessarily (not merely ornamentally) used. But it may be resolved thus: ᾧ, let there be, whatever shall happen, i.e. occur what may, μήν, yet this shall be done.

15. μακρωθυμίας, after he had patiently endured) This is evident from the life of Abraham.—ἐπέτυχε τῆς ἐπαγγελίας, he obtained the promise) he got what was promised; ver. 14.

16. κατὰ τοῦ μείζονος, by the greater) generally by God Himself.—καὶ, and) and so, on account of the authority of the greater, which is appealed to.—ἀντιλογίας τέρας εἰς βεβαιώσω, an end of contradiction, or strife, unto confirmation) by which a con-
troversy is terminated in the confirmation of the point in dispute, beyond all exception: Prov. xviii. 18, "ο νόμος, ἀντιλογίας ταῦτα κλαίρει.—ο ἄρχος, the oath) The last resource, which we ought not to use, so long as any other method of removing strife remains.

17. Ἐν Φ, in which) in which case.—περισσότερον) more abundantly than it might seem to have been done, had it been without an oath.—βεβαιόμενος—τὸς βεβαίως) are conjugates. The utmost benignity is here expressed.—ἱμεσίτευσεν) He came down into the midst of us: GOD [who might require of us to have the greatest faith in His mere word.—V. g.] drawing nearer to us with wonderful condescension by an oath, although He is the greatest, as it were acts as a Mediator, and comes in between Himself and us; as if He were less, while He swears, than Himself by whom He swears. Dost thou not yet believe, thou that nearest the promise?

18. Δύο, two) The one the promise, the other the oath.—ίν ὑπ' in which) This refers to δύο, two.—ἰσχυρὰς, strong) So as that it may swallow up all strife (contradiction) arising from distrust. Βεβαιὰς, firm, stedfast, follows, ver. 19. Both words are joined, ch. ix. 17. Ἰσχυρὰς implies that strength by which a man is able to inflict hard blows on his enemy: βεβαιὰς, that firmness by which he does not allow himself to be moved from the position which he occupies.—οἱ καταφυγόντες, who have fled for refuge) as from a shipwreck: ἅγχυρας, an anchor, follows.—προκυμώνες) set before us. The same word occurs, ch. xii. 1, 2.

19. Ἔνο) which hope. The following things are compared:—

A ship; The soul: A sure anchor; Hope, i.e. heavenly good things set before us by GOD, hoped for by us: in a complex sense.

The connection of the ship and The consolation through the anchor; the promise and oath of GOD.

—ἀσφαλῆ, sure) in respect of us.—βεβαιὰς, firm) in itself.—τοῦ καταπετάσματος, the veil) He gradually returns to the priesthood, ch. ix. 3, x. 20.

20. Προάρχομεν, forerunner) swift. A very significant word: a
forerunner has those who follow him. He is elsewhere called the first, the first fruits, the first-begotten.—κατὰ, according to) is put at the beginning of the clause for the sake of emphasis.

CHAPTER VII.

1. οὖν) The subject, namely, This man, who is mentioned ch. vi. 20 from the psalm, and the same who is mentioned in Genesis. The Predicate is, ver. 3, ἀπάτωρ—εἰς τὸ δινεῖς, without father—for ever. The summary of this chapter is: Christ, as is shown by the type Melchisedec, who was greater than Abraham himself, from whom Levi is descended, has a priesthood truly excellent, new, perfect, stedfast, everlasting.—βασιλεὺς—ἐρημός, king—priest) Christ is also both.—ἐρημός τοῦ θεοῦ υἱόστου) So the LXX., Gen. xiv. 18; that is, Priest of the Most High God.—ι ὁ συνάντησας Αβραάμ ὑποστρέφοντι ἀπὸ τῆς κοσῆς) The LXX., ibid. ver. 17, ἐζήλω, δὲ βασιλεὺς Σωδόμων εἰς συνάντησιν αὐτῷ μετὰ τὸ ὑποστρέψαι αὐτῶν ἀπὸ τῆς κοσῆς, κ.τ.λ. In the Ordo Temporum, p. 176, I have taken τὴν κοσῆν, in the strict sense, for the slaughter and destruction of the kings; but the meaning, flight, is also one consistent with the word ἡβασά (LXX. xos), Gen. xiv. 17; comp. ver. 15. Therefore this passage does not prevent us from believing that Arioch, king of Ellasar, lived and reigned after the disaster. There I did not venture to affirm that Arioch is the same as Arius, and I am less disposed to do so now. To such a degree is the antiquity of the Assyrians uncertain abroad, which L. Offerhaus speciously discusses in the second book of his Spicilegia.—ἐὔλογόνας) LXX. εὐλόγος.

2. Δεκάτην ἀπὸ πάντων—4. ἐδωκεν) LXX. ἐδωκεν αὐτῷ δεκάτην ἀπὸ πάντων.—πρῶτος, first) from his own name: ἐπιτῦχα, then, from the name of the place. There are often mysteries even in the proper names of men and places.—δικαιοσύνης εἰρήνης) So righteousness and peace are often mentioned together by Paul, Rom. v. 1.—δὲ καὶ) viz. οἶκος: for ὁ ἵνα corresponds to ἔρμηνευόμενος.

3. ἀπάτωρ, ἀμήτωρ, ἄγενεαλόγητος, without father, without mother, without genealogy [descent]) The parents, ancestors, children,
posterity of Melchisedec are not descended from Levi, as was required to be the case with the Levites, ver. 6, and they are not even mentioned by Moses; and this silence is full of mystery, which is immediately unfolded. There are even few of the Levitical priests whose mothers are mentioned in Scripture; but yet their Levitical sanctity (as to their wives) is universally enjoined, Lev. xxi. 13, 14; and, at all events, the wife of Aaron, from whom all the priests are descended, is mentioned, Ex. vi. 23: and Sarah, the wife of Abraham himself, Is. li. 2.—μάτις ἀρχήν, nor beginning) The eternity of the Son of God is intimated. —ἐκχων, having) with Moses, who nevertheless relates the death of Aaron.—ἡμερῶν, of days) It was not so suitable to say, the beginning of life or the end of days, ver. 16, where power is mentioned along with life.—ἅφαςομιμήνος δὲ τῷ Τιτῷ Θεοῦ, but made like to the Son of God) δὲ, but, properly has respect to the opposition between the negatives, which precede, and the positive, which follows, and takes the former for granted. The likeness of Melchisedec to the Son of God refers both to the former and the latter; but it is also more directly connected with the latter, because it has more reference to the purpose in hand. The Son of God is not said to be made like to Melchisedec, but the contrary (vice versa): for the Son of God is more ancient, and is the archetype; comp. viii. 5, [where in like manner heavenly things are set forth as more ancient than the things belonging to the Levitical priesthood.—V. g.]—μένει, remains) The positive for the negative in respect of Melchisedec: he remains and lives, ver. 8: i.e. nothing is mentioned of his decease or succession. But it holds good in its strict meaning from Christ.

4. Θεωρεῖτε) you see; comp. Acts xxv. 24, note; or rather see, consider. For Paul begins to teach in this passage, and at the same time excites our admiration: ὁ τεσσάρες, this man, accords with this view.—ὡς, to whom) as greater, and as a priest.—καί) even. The greatness of Melchisedec is described in all those things which precede and follow this clause; but the principal thing is receiving the tithes. For this is the privilege of a superior.—ἐκ τῶν ἀκροβηνίων) of the spoils, which had properly belonged to Abraham as the conqueror. Hesychius explains: ἀκροβηνίων, ἀπαρχὴ καρπῶν, ἡ σκύλα, λαφύρων ἀπαρχαῖ. ἀκροβηνίων, ἀπαρχὴ τῶν θειῶν, θείες δὲ εἰσίν οἱ σωροί τῶν πυρῶν ἡ κριθών. ἡ πᾶσα ἀπαρχὴ:
"ἀξιοθύλιον is first fruits, or arms, clothes, the first fruits of spoils: ἀξιοθύλιον, the first fruits of ἵνε, and ἵνε are heaps of wheat or barley; or any first fruits whatever." — ὁ πατριάρχης, the patriarch) He highly praises Abraham, that Melchisedec may be made the greater. The patriarch is even greater than a king, as being the progenitor of kings.

5. Τὸν λαόν, the people) An abbreviated expression, to be resolved into a subject and predicate consisting each of two members. The priests (and Levites) tithe (the Levites and) the people, Num. xviii. 21, 26; Neh. x. 38. So the style of Paul admits, Rom. v. 16, note.—ἐκ τῶν νόμων) according to or in the law, ch. ix. 19.—ἀπέλευσες, brethren) with whom they are of the same natural condition. To these, however, are preferred the Levites; to these latter, the priests; to these again, Abraham: to Abraham is preferred Melchisedec.

6. Ἐξ αὐτῶν, from them, as he was more ancient even than they. —καί, and) This verse has two propositions, of which the explanation precedes the first, follows the second: Chiasmus. And at the same time this second point—the superiority of Melchisedec to Abraham—namely, the blessing, is conveniently connected with the former point concerning tithes, because its description is afterwards completed.—τὸν ἔχωντα, who had) This both increases Abraham's dignity, and intimates that even the posterity, who had been then already promised to Abraham, would yield the superiority to Melchisedec.—τὰς ἤπαγγελίας, the promises) plural. Where Christ is the subject, it is called the promise: promises refer to other things. Already God had twice promised to Abraham, Gen. xii. 2, xiii. 15, before the blessing of Melchisedec. —ἐυλόγησε, blessed) The blessing which the priests pronounced on the people, is also by implication contained in the Protasis concerning the Levitical priests.

7. Ἐυλογίσας, receives the blessing) namely, if the blessing be given, for instance, with sacerdotal authority.

8. ἅρπυρώμανος) He of whom it is witnessed (Who was honoured with the testimony).—ὁ τινὶ ζῇ, that He liveth) The death of Melchisedec is not mentioned in the Old Testament. That circumstance is positively expressed by the term, life, for the sake of the Apodosis, respecting Christ.

9. ὁς ἐπος εἰσεῖ) When, in the explanation of any subject
something of the highest importance must be unexpectedly said after the other parts, which had been and might be treated of, where the particle *denique* is an apt expression in Latin, this courteous phrase, ὃς ἔτοσ εἰπέτι, or ὃς εἴπέτι, not to be met with elsewhere in the New Testament, has been generally used by the Greeks to avoid hyperbole and the prolixity of a somewhat precise discourse, or for the sake of anticipatory mitigation¹ and softening the expression, by which it was intimated that the matter can scarcely be told unless it be expressed in the present words, and yet that it must be told. See Not. ad Chrys. de Sacerd., p. 494.—Ἀπετό, Levi) the progenitor of the priests.—λαμβάνω, who receiveth) ver. 5.

10. "Er, still) He says, still, not already now. The offspring, after withdrawing from the power of the parent, become their own guardian; but while they are under the power of the parent, nay, in his loins, they follow his condition. It may be said, Was not Christ Himself, according to the flesh, as well as Levi, in the loins of Abraham? Comp. Acts ii. 30. Ans. Christ is expressly set forth by the psalm as a priest after the order of Melchisedec, and that too in such a way that Melchisedec is made like to the Son of God, not the Son of God to Melchisedec: nor is Christ subjected to Abraham, but stands in opposition to the sons of Levi. And Abraham, when Melchisedec blessed him, Gen. xiv. 19, already had the promises, Heb. vii. 6; namely, those in which were included both the blessing expressed more generally and the natural seed, and so also Levi, Gen. xii. 3, 7, xiii. 15, 16: but those promises under which Christ was comprehended, followed Abraham's meeting with Melchisedec, as well as the faith of Abraham, which was in the highest degree commended, Gen. xv. 1, etc., where we have the remarkable beginning, *After these things.*

11. *Εἰ μὲν οὖν, if then) Now, the apostle, by referring to the 110th Psalm, shows that the Levitical priesthood yields to the priesthood of Jesus Christ: because Melchisedec, according to whose order and likeness Jesus Christ is a priest, (1.) is opposed to Aaron, ver. 11–14; (2.) has no end of life, ver. 15–19.—τελείωσις, perfection) The LXX. put this word for the Hebrew

¹ Πασχαλία. Append.
the whole people of God. It at the same time shows why any one might perhaps ascribe perfection to the Levitical priesthood, and why it is necessary that that opinion should be confuted: comp. γὰρ, for, which is likewise subjoined to the word εἰ, if, ch. viii. 7, 8.—ἐστὶν αὐτῷ, under, or in connection with it) Under the Levitical priesthood. Ἐστὶ with the dative, on, upon, concerning, in the case of, etc., often denotes the object, and that too having the force either of cause or effect, ch. viii. 1, 6, ix. 10, 17, xi. 4. —νεόμολοττον, had received the law) The Pluperfect, because a time intervened before the 110th Psalm was given. As ἢρχον is νόμου, the law, ver. 12, so the LXX. translate the verb ἡρχον νομολοττον τινα, to instruct any one: Ps. xxv. 8, xxvii. 11, cxix. 33, 102. The people were only instructed about the Levitical priesthood, with which the whole law is occupied, and speaks of no other priesthood, ver. 5; but the 110th Psalm introduces a different system of instruction, namely, because God has changed the priesthood.—τις ἐστιν, what any longer now) This now any longer is very urgent.—χρεία, necessity) for God does nothing in vain. —οὕτως, another) Comp. the epithets, new, second, ch. viii. 13, x. 9.—αὐτοσαυτί, should arise anew, ver. 15. The antithesis is λέγεσθαι, should be called, according to the old form of instruction. —λέγεσθαι, should not be called) in the psalm, at the time of which Aaron, i.e. the order of Aaron, flourished.

12. Μετατιθέμενος, being transferred or changed) from order to order, from tribe to tribe.—γὰρ, for) He shows why, in ver. 11, he presses the words of the psalm concerning the order of Melchisedec, because it follows from this, that the law was also changed along with the priesthood, and that both are brought to Christ.—νόμου, of the law) ver. 5, 16, 19, 28; ch. viii. 4. τάξις, order (not νόμου), is the expression used of Christ.

13. Ἐνδικταν) He, respecting whom these things are spoken by the Psalmist.—μετέχετε, belonged to, had part in) We have
the same verb, ch. ii. 14.—τῷ δυσιστηρίῳ, at the altar) Levitical.

14. Πρόδηλον) it is manifest. Therefore, at that time the genealogy of Jesus Christ laboured under no difficulty; and this very circumstance entirely sweeps away the difficulties that afterwards arose. It is both evident and sufficient, that this point was formerly clear.—ἐξ Ἰουδα, from Judah) See Luke i. 27, 39, note, and ch. ii. 4, 5. For the Tribe is what is particularly referred to; not, however, to the exclusion of the city where our Lord was born, Bethlehem-Judah; nay, even there is reference to Hebron, a city of Judah, where Lightfoot says, in Chron. N. T. Part I. sect. 3 and 4, and in Harmon. evangel. on Luke i. 39, that it is very probable He was conceived. It is both evident and sufficient, that this point was formerly clear.

15. Κατάδηλοι ἱστοι) it is evident, namely, that which is asserted, ver. 11, [that there was no perfection realized by the Levitical priesthood—V. g.]—εἰ, if) An elegant particle for ὅτε, when, in reference to those to whom this point might seem to be either new or doubtful; as Acts xxvi. 23.—ὁμοίτητα, similitude) which is included in ῥάξι, order, and is called similitude, because here the discourse is designed to show the everlasting vigour and freshness of the priesthood in the following verse, from the phrase, εἰς τίν αἰώνα, for ever, ver. 17.

16. ὁς γέγονεν) who is made a priest. Κατὰ, according to, is construed with the word, priest.—νόμον ἔντολῆς σαρκικῆς, the law of a carnal commandment) Power is presently opposed to the law; life to commandment; endless to carnal. Commandment occurs again, ver. 18; law, ver. 19. Concerning the flesh, comp. ch. ix. 10.—δύναμιν ᾧς, the power of life) Both words occur again, ver. 25.

18. Ἀδενήσις, a disannulling) So ἀνιψεῖ, takes away, ch. x. 9. —γίνεσαι, takes place) in the psalm.—προαγοσθήσει ἐντολῆς, of the commandment going before) This commandment is denoted in the abstract, ver. 16, and in the concrete, in conjunction with men, ver. 28; in the same manner as the first testament or covenant, ch. viii. 7, 8.—ἀδενήσις καὶ ἀνωφέλεις, weakness and unprofitableness) So Paul uses the term, weak elements, Gal. iv.
9; and he also often desires and has regard to that which is 'profitable,' ch. xiii. 9; comp. Epistles to Timothy and Titus.

19. Οὕδεν ἐπελεύσθην ἡ νόμος, the law made nothing perfect) Paul speaks much in the same way of the powerlessness (τὸ ἀδύνατον) of the law, in that it was weak through the flesh, Rom. viii. 3.—ἐπισαγωγὴ) properly, the bringing in afterwards [superintroduction]. It is construed with γίνεται, takes place, ver. 18, [—in the psalm, to wit.—V. g.] The antithesis is manifest: a disannulling indeed, but the bringing in. ἐπισαγωγὴ is opposed to the τῶν τοῦτον, and is the same as ματα, after, ver. 28.—κρείστονος, of a better) that is, not weak and unprofitable. The epithet, κρείστων, often occurs in this epistle, as well as αἰώνιος, ἀλήθινος, δεύτερος, διαφορώτερος, ἕτερος, ᾐων, καινός, μέλλων, νέος, πρόσφατος, τέλειος.—ἐγγίζομεν, we draw near) This is true τελείως, perfection.

20. Καὶ διὸν, inasmuch as) Supply from what follows, He was made a priest. The Apothesis is in ver. 22, καὶ ἀποστόλου, by so much.—ἐρχόμενος) A magnificent compound.

21. Διὰ τοῦ λέγοντος πρὸς αὐτόν, by Him that said to Him) On other occasions, he who receives the office swears; here, He who conferred the priesthood swore. There is nothing about this oath in Moses, but in the psalm. See how great authority belongs even to the Psalms! ver. 28.—ἀμωμος Κύριος καὶ οὐ μεταμέλησεται, the Lord hath sworn and will not repent) So LXX. It is intimated by the oath itself that the decree is one ἀμεταμέλητον, not to be disannulled by any repentance.

22. Κρείστονος, of a better) testament or covenant, not to be repented of, eternal, ch. xiii. 20.—διαθήκης, testament) After this passage this word is of frequent occurrence, ch. viii., ix., x.; likewise ch. xii. 24, xiii. 20. Paul also uses it often in other places. It denotes a divine appointment, comprising the relations and bearings, partly of a covenant, partly of a testament. —ἐγγύος, surety) Hesychius, ἐγγύος, ἀνάδοχος. Its synonym is μεσιτός, mediator, ch. viii. 6.

23. Πλείονες, many) one after another.—παραμένειν) to remain together on earth. The antithesis is μένειν, to remain absolutely in heaven, ver. 24.

24. Μένειν, because that He continueth) in life and in the priesthood.—αὐτῶ) because He Himself continues: Χάρι, Thou
art a Priest, in the singular.—ἀπαράβατον, not passing away) into the hands of successors.

25. ὅτεν, whence) From this, that He remains.—καί, also) He not only remains, but also saves.—σώζειν, to save) by His own name, Jesus, ver. 22.—εἰς τὸ παντελές, to the uttermost) So Luke xiii. 11. The meaning of παντελῶς is, in all ways, 1, 2 Macc. often. It is construed with διώκω, He is able; as πάντοτε, always, with ζων, living.—τοὺς προσερχομένους, those that come near) by faith, ch. iv. 16, x. 22.—δι' αὐτοῦ, by Him) as by a priest.—τῷ Θεῷ, to GOD) ch. xi. 6, xii. 22, 23.—πάντοτε ζων, ever living) Because He always lives, therefore He is able to the uttermost. He is not prevented by death; comp. ver. 23.—εἰς, to) that is, even so as that He intercedes for them. The gradation may be compared in a passage of Paul’s very like this, Rom. viii. 34, and εἰς τὸ below, ch. xi. 3. There was but one offering, ver. 27; but ἐνευζώζη, intercession, for our salvation is continued in the heavens, ver. 26. Whence it results, that we can never be separated from the love of GOD in Christ. See again Rom. viii. 34, 38, 39.

26. Τωοῦτος, such) From what goes before, great exultation and holy boasting are diffused into this and the following verse.—ἐπρέπεν ἡμῖν, became us) who were by no means godly, etc. Thus the verb, became, renders the expression a paradox, such as Paul loves, when he kindles into applause. The same word occurs, ch. ii. 10.—δοσις, pious) with respect to GOD.—ἀκακος, harmless, without a fault) with respect to Himself. ἄκακος, LXX., ἀκακος. —ἀμαρτωλος) undefiled, deriving no stain from other men. The same word is found at ch. xiii. 4. All these predicates conjointly make the periphrasis of the word, ἅγιος, holy, and are illustrated by the preparation of the Levitical high priest for the feast of expiation, when he also was bound to remain in solitude, and in the high place [as Jesus was separate and made higher, ver. 26]. Our High Priest must be entirely free from sin, and, after He had tasted death once for all, also from death.—κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν) not only free from sin, but also separate from sinners. He was separated when He left the world. Examine the following clause, and John xvi. 10; 1 John ii. 1.—ὑψηλότερος τῶν ὕψων) higher than the heavens, and therefore than the inhabitants of the heavens. [He is therefore the true GOD:
comp. Job xxii. 12; Ps. lvii. 6; Prov. xxx. 4.—V. g.] Eph. i. 21, iv. 10.—γένομενος, made) Christ both was formerly higher than the heavens, and was made so afterwards; comp. γένομενος, being made, ch. i. 4. We have the same force in the participle, τετελειωμένον, made perfect, at ver. 28.

27. o, not) The Negation has a double force, and is thus to be explained: He has no necessity to offer, 1. daily: 2. for His own sins also. Not daily, for He has done that once for all. Not for His own sins, for He offered Himself, a holy sacrifice. There is besides in it an inverted Chiasmus. The first follows from the second, the second is confirmed by the 28th verse. Often in Scripture two positions (theses) are laid down, and are proved by the γάρ, for, twice following them.—καθ ἡμέραν, daily) κατ’ ἐναντίον, year by year, properly, ch. x. 3. The Hebrews speak of the day, instead of the day of expiation; whence some translate καθ ἡμέραν, on every day of expiation; but it retains here its usual meaning, so that there is as it were a kind of indignant hyperbole (such as at ch. x. 1, εἰς τὸ δινεξίς, for ever), intimating that the high priest was of no more avail by offering yearly on a stated day, than if he had offered daily with the common priests, ch. ix. 6, 7.—τοῖς this is simply to be referred to His offering, not to His offering also for Himself.—ἰφάπαξ, once) Rom. vi. 10, note; so below ch. ix. 12, x. 10.

28. ο νόμος γὰρ ὁ λόγος δὲ, for the law: but the word) The antithesis is very express, as the conjunction is put after the nouns. —ὁ λόγος, the word) rendered as strong as possible in consequence of the oath.—τοῖς μετὰ τίν νόμοι Not only the word, but the oath of God, is said to have been given after the law (comp. v. 18) in the time of David, and that too by David, as God very often swears by the mouth of the prophets. Comp. Acts ii. 30, where Peter speaks of the kingdom of Christ sanctioned by an oath in that same age. Paul is reasoning from the order of revelations, as Gal. iii. 17, note. Below, ch. x. 7, 16.—θιν) Son of God. The antithesis is, men having infirmity.—εἰς τὸν αἰῶνα, for ever) It is thus resolved: The Son (once made perfect) was constituted a priest for ever, ch. v. 9, 10, note. Absolute eternity is here intended. Jesus continues a priest for ever. His work being finished, His state remains.
CHAPTER VIII.

1. 

1. Καφαλαίων, the head, the sum) The Accusative absolute, which Paul uses, 1 Tim. ii. 6, note. The head, that is, the principal point.—ἐπὶ τοῖς λεγόμενοις) while these things are being spoken of, while we are treating of this object, while we are stating all these things concerning our High Priest, the sum of the whole discourse, as the arrangement so requires it, comes now to be mentioned: comp. ἐπὶ, ver. 6, ch. ix. 10, 15, 17, x. 28. The force of the Greek prepositions ought sometimes to be taken by itself, nor does it admit of an adequate Latin or German periphrasis. See note 3 on ver. 15, ch. ix. I did not quote that verse at ch. vii. 11, note 5; wherefore the words of this note 5 are not to be extended to ch. ix. 15. Ἐπὶ also applies to concomitancy, which is expressed by while.—τοῦτον, such) The capital proposition standing out very prominent. For, after having finished the explanation of the type in Melchisedec, he begins simply (without type) to discuss the excellence of the priesthood of Christ above the Levitical priesthood.—ἐκάθωσεν, sat down) after having presented His oblation. [This is the very sum of the whole discussion, says the Apostle, that Christ, sitting in heaven, performs His office of priest, ch. x. 12.—V. g.]—τῆς μεγαλωσύνης, of the majesty) i.e. τοῦ Θεοῦ, of God, ch. xii. 2, at the end.

2. Ἡγίων, of the holy things) the sanctuary, so called absolutely, the true, not made with hands, ch. ix. 8, 12, x. 19.—λειτουργῆς) namely, ὅν: so λειτουργία, ver. 6. We may say in Latin, but in a very solemn sense, officialis, officium.—τῆς σχημάτως, of the tabernacle) ch. ix. 11, note.—τῆς ἀληθείας, of the true) ch. ix. 24.—ἐπηζέν, pitched, fixed) firmly.—οὐκ ἀνθρωπος, not man) as Moses, ver. 5.

3. γὰρ, for) The reason why he called Him λειτουργῆς, ver. 2.—ἀναγκαίως, necessary) viz. was; for the aorist follows, προσενέγχυ, should offer.

4. γὰρ, for) The reason why he said ἐν τοῖς οὐρανοῖς, in the heavens, ver. 1: a Chiasmus: comp. ver. 2, 3.—ἐπὶ γῆς) If our Priest were a priest upon the earth, if His priesthood terminated
on the earth, He would not even be [in the true sense] a priest at all. Christ, whilst He discharged the duties of the priesthood, entered into heaven.—οὐτων inasmuch as there were already at the time priests existing.

5. ἵστοις i.αλλα καί συνέ) A Hendyadys. The latter is added, lest the former should be understood in too august a sense: each is repeated apart, chap. ix. 23, x. 1. But it is the ablative in this passage, after the example and shadow. So ἵστοις, ch. iv. 11.—λατρεῖον, serve) The same verb, ch. ix., often; x. 2, xiii. 10. He speaks in the present tense, as the temple was not yet destroyed, ch. ix. 6, xiii. 11.—τῶν ἱποτάσεων, of heavenly things) which are both more ancient in design and more far-reaching in the finishing. Comp. Rev. xi. 19. The mentioning of the mount accords with heaven.—κολλημένως he was commanded by God.

—ὅτα, γάρ ἐστιν, ποιήσαι πάντα κατὰ τῶν τύπων τῶν δειπάντα σοι ἐν τῷ ὑπέρι) Ex. xxv. 40, lxx., is the same as the above, with the exception of τῶν δειπάνταν instead of τῶν δειπάντα, and so ibid. ver. 9, xxvi. 30, xxvii. 8.

6. Νῦν, now) This is opposed to the ei, if, ver. 4.—τετευτέρευσα) The same phrase is found, 3 Mac. v. 32, βοηθείας τετευτέρευσα.—ὁσφρ. by how much) The character of the duty [of Christ as our mediating Priest] follows the nature of the testament, viz. that the promises, which it contains, may come to their accomplishment.—διαβάζεις μεσίτης—ἐπαγγελίαις νεομοδείκται) These are all Paul's expressions, 1 Tim. ii. 5; Rom. ix. 4.—ἐπαγγελίαις, on promises) which are enumerated, ver. 10, 11. The old promises, considered in precise strictness, referred to the things of this life, and they were exactly fulfilled, so that the people, being satiated with them, might then the more eagerly embrace the heavenly promises.—νεομοδείκται) By an elegant difference in the words it is said of the Old Testament, ὁ λαὸς νεομοδίκτητο, the people was established in the law, ch. vii. 11; but the New Testament itself νεομοδείκται, has been established on the law. Man violates it: God keeps it.2 The Greek word, νεομοδείκται, does not admit the particle, as if; and yet the meaning is durch ein Gesetz, or durch Gesetze, ver. 10, νῶμεν, a law, a thing established.

1 Διαβάζεις, more excellent) heavenly.—V. g.

2 This is the reason of the difference in the wording here and ch. vii. 11. —Ed.
7. 'H πρώτη, the first) A Metonymy; for blame (finding fault) does not fall upon a divine institution, but upon a real and personal object. Αὐτοῖς, with them, is said ver. 8; from which it is plain, that not only the New Testament itself was faultless, but also its people.—ιδοῖν, that) The pronoun adapted to a past event. —ιδοὺ τετείχον, should have been sought) A suitable expression: that first covenant would have anticipated all.

8. Μεμφόμανος) A choice expression, as ἁμεμπτός in the last verse. Ammonius: Μεμφϊς, ἁμεμπτός κατηγορία, Blame is an accusation against a careless person; and ἁμεμπτία, disregard, carelessness, was the fault of the ancient people. There was active (practical) carelessness or disregard, on the part of the people, which provoked God not to care for or regard them; ver. 9 (ἡμέλησα ἀυτῶν), note.—αὑτοῖς) finding fault with them who were under the Old Testament: μέμφομανι governs the dative.—ιδοῖν, behold) Jer. xxxi. 31—34. We shall point out where the LXX. differ.—λιγεῖ) LXX., φησί; and so ver. 9, 10: for the very solemn phrase, saith the Lord, is used thrice.—συντελέσω) LXX., διαβησόμαι, the Heb. ידיא; for which word the LXX. give συντελεῖν, Jer. xxxiv. 8, 15. The expression is suited to this passage, I will perfect; comp. with the antithesis at the end of ver. 9, and with the promise at the end of ver. 10.—ἐπὶ) LXX., τῷ ὕπῳ Ἰσραήλ, καὶ τῷ ὕπῳ Ἰούδα: Heb. דנ, with. The dative is retained, ver. 9, as to the Old Testament; but the preposition ἐπί, concerning, with respect to (super), is more significant in respect of the New Testament.—Ἰσραήλ—Ἰούδα, Israel—Judah) Therefore the Ten Tribes, as well as Judah, are partakers of this covenant.

9. Ἐποίησα, I made) LXX., διειμην, I have arranged or disposed. To perfect is more than to make and dispose.—ἡμέρης, in the day) Days, in the plural, are opposed to this one day, ver. 8. These many days are the days that intervened between the day of the Exodus and the New Testament.—ἐπιλεξαθομένου μοι τῆς χειρᾶς αὐτῶν, when I took them by the hand) Whilst their sense of the Divine help and power was recent, these men in old times obeyed; but they were wont soon to revolt and turn God from them. This was their custom; comp. presently after, they continued not. It was not merely one singular act.—ἐκ γῆς Αἰγύπτου, out of the land of Egypt) There are three periods:
1. That of the promise; 2. That of instruction (παραδόγματα); 3. That of fulfilment. The instruction (as children) began at the time of the departure from Egypt, with that which was destined to become old (ver. 13).—αὐτοὶ οὖν ἑκάστιν ἐν τῇ διαθήκῃ μου, κἀγὼ ἡμέρις αὐτῶν, they did not continue in My covenant, and I did not regard (care for) them) Correlatives, as ver. 10, from the opposite, I will be to them a God, and they shall be to Me a people; but the method of proceeding is now reversed: the people had begun first to put an end to the covenant: God both begins and perfects all things in the new covenant, ver. 10, 11.—κἀγὼ ἡμέρις αὐτῶν LXX., καὶ ἐγὼ ἡμέρις αὐτῶν, and I did not regard them. καὶ ἐγὼ ἡμέρις αὐτῶν, and I ruled over them; although some claim for the verb ἄριστον, the meaning disregard, from the Arabic idiom. God’s ruling and disregard may, in some measure, be reconciled in this view: I treated them as if they were not Mine; Hos. i. 9: nor was I propitious to their sins; Deut. xxix. 19, xxxi. 16, etc. They are not regarded over whom such lordly rule is exercised; they do not rejoice in (are not privileged with) that access, in which those who are in covenant or in friendship rejoice; John xv. 15: but they are treated as slaves; nor are they held in great consideration, whatever may befall them; Ezek. xxiv. 6, at the end; Jer. xv. 1, 2. The passages, Jer. iii. 14, Ezek. xx. 33, 37, express a somewhat similar idea: but in both places there is rather a promise than a threatening; nay, even in the present, Jer. xxxi. 32. The Hebrew Masters, as Surenhusius shows, in βιβλ. ψαλμ. αναγιγν., p. 628, understand the word ἵνα ἔχωμεν to apply to the dominion of love and good pleasure; and it is not, save by an error in writing, that they turn it into the contrary, ἵνα ἔχωμεν, I have disdained or disregarded (fastidivi). The LXX. seem evidently to have read μὴ ἄριστον Σιών ἀξίστη (ἵνα) ἡ πυρόχρυση οὐ; hath thy soul loathed Sion?

10. διαθήκη διαθήκης μου, LXX.—Ἰσραήλ, Israel) Here Judah is to be understood. A new union together of the people. There were two houses in the Old Testament, ver. 8: they become one house in the New.—διδοῦς) The participle for the verb; 2 Pet. i. 17: διδοῦς δόσω, LXX. So διδοῦς, Is. xl. 29. There are four sentences arranged by Chiasmus. The first, I will give
(put); the second, and I will be; the third, and not; the fourth, because (for) all. The second explains the first; the fourth, the third.—ῥέων μου Heb. ναόν, my law. We have the sum of these laws presently, I will be to them a GOD, and they shall be to Me a people.—ἐσεὶ διάνοιαν σὺν ἐν, into the midst of them, that they may obey willingly (from the heart).—ἰππὶ καρδίας Genitive, ch. x. 16.—ἐπιγράψω σὺν αὐτοῖς) LXX., γράψω αὐτοῖς, καὶ ἐγράψαι αὐτοῖς.

11. οὐ μὴ διδάξωσιν, they shall not teach) A Metonymy of the consequent for the antecedent: i.e. All will be taught by GOD Himself especially the love, which is the sum of the law. The exertions of brethren in teaching are not absolutely denied; for men must first be taught, whilst the covenant itself is being promulgated to them; Acts iii. 25; Is. ii. 3: then the instruction of brethren is plainly no longer necessary, at least to those who attain to the very power of the covenant in the remission of sins, and in the knowledge of the Lord. We have no need to write, nor you to be written to, says Paul, 1 Thess. iv. 9, v. 1. There will be a very full accomplishment of these promises when that which is perfect has come, even eternal life. But on the way to it every man should certainly teach and exhort himself and his brother; xiii. 22, Jude 3. In short, even the doctrine, which is either solid meat or milk for the strong and for the weak, both alike being godly, delights the godly; Heb. v. 12, 13, xiii. 7: nay, these very persons now at last, and not till now, fully comprehend doctrine (‘teaching’); 1 Cor. ii. 6, iii. 1; and the apostle himself, both here and in the whole of his office, teaches. That precept of highest importance, Know the Lord, is learned from the Lord. One proclaims to another every doctrine (every kind of teaching) that is agreeable to this one, which stands highest: and admonition has the principal place; 2 Pet. i. 12. In the mean time the doctrine is not difficult and forced, because grace renders all very teachable; for it is no longer the ministry of the letter, but of the spirit; 2 Cor. iii. 6, note. Nor does the firmness of believers depend on the authority of human teachers. This is also the reason why the scripture of the New Testament is shorter, and why some things are not so clearly decided. GOD Himself teaches His people. —τιν ἀδελφόν, his brother) This implies a closer relation than a
neighbour or fellow-citizen. 1—2 ἀπὸ μικρῶν, from a little one [the least]) He that is feeble among them shall be as David, Zech. xii. 8.

12. "οὗτος, because) The forgiveness of sins, the root of all benefits and of all knowledge of the Lord.—ταῖς ἁμαρτίαις αὐτῶν, to their unrighteousnesses) The abstract for the concrete: sin is abolished; sinners obtain grace or favour.—καὶ τῶν ἁμαρτών, and their iniquities) This is not found in the Hebrew nor in the LXX.; but the apostle adds it for the sake of giving to the discourse greater weight; ch. x. 17: comp. ibid. ver. 8, 5.—οὐ μὴ μνημονεύητε ἦτε, I will remember no more) Comp. x. 3.

13. οὗτος) in. The time is hereby denoted, wherein the prophecy was spoken by Jeremiah.—παλαιώσας, He hath made old) For place cannot be found at the same time for both. The employment of the preterite of the verb παλαιώσας implies that it was become old at the time when He spoke by Jeremiah. The New covenant was only once promised in the Old Testament under this very appellation. And yet the apostle urges this appellation very much: of so great importance are the very words of the prophets.—τὸ παλαιώμασθαι, that which is made old or antiquated) by the declaration of God. So also in 2 Cor. iii. 14, Paul calls it the old testament.—καὶ γεράσας, and that which becomes old) by the revolt of the people. Παλαιώσας and καυμένος are opposed: so also γέρων and νεός; thence διαδήκην νεόν, ch. xii. 24: for there is a new life, ch. x. 20; 2 Cor. v. 17, 15.—ηγοῦν, near) Jeremiah uttered these prophecies in the time of the Babylonish captivity, almost in the last age of the prophets, at a long interval [i.e. of 899 years.—V. g.] after the departure from Egypt, not very long [namely, about 627 years] before the coming of the Messiah, whose propinquity (nearness) was being proved by this very circumstance.

1 A citizen, he says: for the reading πολίτην is preferred to that of παλαιόν on the margin of both Ed., and is translated in the Germ. Vers. by the word Mitbürger.—E. B.

ABD (Δ), and almost all the oldest authorities, read πολίτην. But Vulg. reads, as Rec. Text, παλαιόν.—Ed.

2 Εἰδήσωμεν με, they shall know Me) from the utmost experience of My grace; Jer. ix. 24.—V. g.
CHAPTER IX.

1. Ἡ πρώτη, the first) Supply διαθήκη, testament or covenant; not σχόλιον, tabernacle. For the tabernacle itself was the worldly sanctuary, which we shall presently see. By a very elegant ellipsis, the word διαθήκη is left out, because it is rather appropriate to the New Testament; whence also, ver. 15, it is called διαθήκης κανόνις, the substantive being put before the adjective. [We have here an admirable description of Christ's entrance into the true sanctuary, as far as to ch. x. 18.—V. g.]-ἡ συνόρια, regular duties, or ordinances) those by which the duties of the sacred office were fulfilled [ver. 6]. The same word occurs, ver. 10.—λατρείας, of worship) external.—ἀγιον κοσμικόν, the worldly (mundane) sanctuary) An Oxymoron. That sanctuary was worldly (which word [mundane] of Sidonius is well fitted to express the idea 'material'), or mundane [mundanum] (as Paul speaks of the elements of the world, Gal. iv. 3), and carnal, ch. vii. 16. It consisted of precious materials, but still it was material. This verse may be thus divided: first, the duties are set before us (as the Proposition), then the sanctuary; there follows the discussion, first, concerning the sanctuary, ver. 2-5, next concerning the duties, ver. 6, etc. (Paul has a very similar Chiasmus, 1 Cor. ix. 1, note): the antithesis to both is in ver. 11, 12.

2. Ἡ πρώτη, the first) the anterior tabernacle.—ἡ τε λυχνία καὶ ἡ πράξες[α, the candlestick and the table) A type of light and life. —ἡ πρόθεσις τῶν ἄρτων, the setting forth of bread) A Metonymy of the abstract for the concrete, i.e. the loaves which were set forth. —ἀγια] The accent is on the first syllable;¹ and the feminine ἅγια, is no objection to this construction, for we have a similar phrase presently, ἡ λαμμόνια ἅγια ἅγιων. Τὰ ἅγια often in this epistle signifies the holy of holies; but here ἅγια without the article de-

¹ That is, in other words, the last syllable is short, and it is therefore the neuter plural: not long, which would make it feminine singular.—Ed.
notes the holy place or sanctuary, in antithesis to ἡγία ἡγίων, the holy of holies. Some have ἡγία in this place.¹

3. ἡ λεγομένη, which is called) So ver. 2, λέγεται, is called. The opposite is τῶν ἡγίων, of the true, ver. 24.

4. Ἑρυσσών, golden) The apostle uses such words as signify something precious and glorious, as δόξα, of glory, ver. 5.—θυματήριον) censer. So the LXX. express ἀνάβανσα, a censer for frankincense; not the altar of incense, which had no more need to be mentioned than the altar of whole burnt-offering, which is not mentioned. But the censer alone, along with the ark of the covenant, is named in this verse, because it was the principal part of the furniture which the high priest used on the day of expiation; and although it was on that day alone that he both carried in and again carried out the censer, yet the participle ἔχονσα, having, is consonant with the fact.² Further, this is put first, because a description of the ark follows at greater length.

--- in ἧ, in which) namely, κυβοτέρος, the ark; for to it also is to be referred αὐτῆς, over it, vér. 5.—στάμνος ἥρυσσα ἡγίων τὸ μάννα, the golden pot that had manna) μάννα, manna, has the article, not στάμνος, the pot; for the thing contained was of more importance than the golden vessel which contained it. Ex. xvi. 33, ἡ τοῦ μαννα; LXX. στάμνον ἥρυσσων ἡμα. Some suspect that this pot and rod of Aaron, two most remarkable memorials, which were furnished with a perpetual miracle, had been taken out of the ark before the building of the temple; others, that they were put in not until afterwards, because in 1 Kings viii. 9 mention is only made of the tables laid up in the ark. But in the same passage it is distinctly affirmed, that Solomon acted according to the example of Moses; and the apostle refers to the times of Moses, ver. 6, at the beginning; ch. viii. 5: comp. ch. xiii. 11, where there is no mention made of the city, as here none of the temple. What then shall we say? The tables were alone in the ark itself, but the pot and the rod ἱερεύνα ἤπει, before the testimony, and therefore before the ark, Ex. xvi. 34; Num. xvii. 25, in the Hebr., very

¹ Lachm. reads ἡγία ἡγίων, with AD(A) corrected f. B reads τά ἡγία; Vulg. sancta; Tisch. and Elzev. Rec. Text, ἡγία; but Stephens' Rec. Text άγία.—Ed.

² The Holy of Holies continually had the censer; though it was only on the day of atonement that the high priest used it.—Ed.
near the ark, as appendages to it; in the same way that the book of the law and the deposits of the Philistines [the five golden emerods and mice] were put on the side of the ark: Deut. xxxi. 26; 1 Sam. vi. 8. Therefore in this passage is used with some latitude, as Luke ix. 31, etc.—το μάννα, the manna) A memorial of God’s providential care of Israel.—η ράβδος, the rod) A memorial of a lawful priesthood, Num. xvii. 16, etc., in the Hebr.—αι πλάκες της διαθήκης, the tables of the covenant) Deut. ix. 9. These are put in the last place by gradation.

5. Χερουβίμ, the Cherubim) Ex. xxv. 20, xxxvii. 9.—δόξης, of glory) They were formed of the most precious materials, and represented the Glory of God riding upon the Cherubim; Ezek. x. 4.—νατασιιάζοντα) LXX., σωσιιάζοντα, in the passages quoted above.—περὶ δι, concerning which) The pronoun relates to the whole enumeration, from ver. 2.—οὐκ ἔστι νῦν λέγαν, we cannot now speak) The apostle had determined to treat, not so much of the sanctuary and its furniture, as of the sacrifices; and he does not say, we cannot afterwards, but we cannot now, implying, that each of these things also might be profitably discussed.

6. Εἰσίασαι) enter, in the present. So ver. 7, 13, 22, 25, ch. x. 1.

7. "Απο τοῦ ἱαυτοῦ) So LXX., Lev. xvi. 34, once every year; on one day of the year, and on that same day but once. See A. A. Hochstetteri Ex. de Ingressu Summi Pontificis in Sanctum Sanctorum, pp. 19–24.—ὑπὲρ ἰαυτοῦ) for himself. The Vulgate has pro sua, for his own, viz. error of ignorance; I do not think, however, that ὑπὲρ τοῦ ἱαυτοῦ was in the Greek copy from which it was translated. Although the priest was exempt from the errors or ignorance of the people, yet he was not without sin, and therefore stood in need of sacrifices, ch. vii. 27.—ἀγνομάτων, ignorance, errors) This term has a very extensive meaning, as, on the contrary, ἐπίγνωσις, knowledge. See Num. xv. 22–31.

8. Δηλοῦντος, signifying) as it were a thing which would have otherwise remained concealed from us; so δῆλον, showeth or signifies, ch. xii. 27.—πεφανερωθα, was made manifest) The same word occurs, ver. 26.—τῶν ἁγίων, the holy place or sanctuary) [viz. the heavenly sanctuary]. The plural in the Greek corresponds to the singular in the Hebrew. As the holy place was
to the holy of holies, so the whole Levitical tabernacle was to the heavenly sanctuary; then, as the holy place prevented the people from having access to the holy of holies, so the whole tabernacle prevented an entrance into the heavenly sanctuary. Therefore 

\[ \text{πρώτης, first, which immediately follows, has a parallel amphibology: if we understand it of place, it denotes the anterior part of the tabernacle, as opposed to the holy of holies; but if of time, it denotes the whole Levitical tabernacle, as opposed to heaven.} \]

\[ \text{—δόθη, the way) much less εἰσώδει, entrance; comp. ch. x. 19, 20.—ἐξωθένσι στάσιν, having as yet a standing} \]

A suitable phrase. 

\[ \text{πρώτης, first, which is a figure) ἓτις for ἐ, before the feminine, παραβολή. This relative has regard to the three preceding verses.—ἐνστάσιστα) present, in respect of that standing.} \]

The standing, emphatically as such, now no longer existed, although ἤ σκηνή, the tabernacle, was not yet destroyed; but still it had no standing (or status) any longer, from the time that the veil had been rent; and when its standing was broken up, the tabernacle itself soon after was utterly destroyed.

9. 'Ἡτίς παραβολή, which is a figure) ἓτις for ἐ, before the feminine, παραβολή. This relative has regard to the three preceding verses.—ἐνστάσιστα) present, in respect of that standing. The standing, emphatically as such, now no longer existed, although ἤ σκηνή, the tabernacle, was not yet destroyed, was not yet razed to the foundation. The antithesis is, μελέτων, of things to come, ver. 11.—δόθα τε καὶ θυσίαν μὴ δωματίας, νατ. ... gifts and sacrifices not able, etc.) The victims (sacrifices) might seem to be more efficacious than the other gifts: therefore with great elegance the efficacy is more expressly withheld from the sacrifices [by δωματίας being made agree with θυσίας, not δόθα].—συνείδησιν, conscience) The same word occurs, ch. x. 2, 22. The antithesis is σαρκίς, of the flesh, ver. 10, as ver. 13, 14 [1 Pet. iii. 21].—τὸν λατρεύοντα, him that did the service) the priest, who offered for himself; or the Israelite, for whom the priest offered.

10. Μόνον, only) The commandments concerning meats are as it were an appendage to the commandments concerning sacrifices; and this particle lessens the weight of that appendage. Sacrifices do not purge the conscience; meats have respect to the flesh. Concerning both, comp. ch. xiii. 9, etc. Paul often puts μόνον, only, absolutely; 1 Cor. vii. 39; Gal. ii. 10, v. 13; Phil. i. 27; 2 Thess. ii. 7.—ἐτί, ou) ἐτί, with the Dative, implies something concurrent, as we have already remarked.
regarding the appendage; comp. ver. 15, 17, 26. Sacrifices concur in public worship, and meats also in daily life; while the same ceremonial law treats of both, and is wholly occupied with these and similar matters.—βρῶμας, in meats) of which some have never been allowed to any, others not to all, and not always, nor everywhere.—πώμας, in drinks) Lev. xi. 34; Num. vi. 3.—διαφόροις βυτισμοίς, in different washings) These were manifold, of the priests, of the Levites, of other men.—δικαιώματα) The apposition of the nominative and an oblique case, as Luke xxii. 20, where see the note.—διωρθώσεως, of reformation) Ἰησοῦς, LXX., διορθών, Jer. vii. 3, 5; therefore the verbal διωρθώσεως, reformation, corresponds to the adjective κρείττων, better, ver. 23.—ἐπιστίκευμα, imposed, lying upon) as a burden, without intermission.

11. ἔχοντες—ἀρχιερεύς, Christ—High Priest) So Lev. iv. 5, ὁ ἀρχιερεύς ὁ ἔχοντας, the priest that is anointed. Paul also here has respect to Christ as the Priest, but with Moses ἔχοντας, anointed, is an epithet.—παραγενώμενος, being made present, being come) He then said suddenly, Withdraw, ye sons of Levi, ch. x. 5, 7.—τῶν μελιόντων ἄγαθῶν, of good things to come) So ch. x. 1. Those good things are described at the end of ver. 15.—διδ, by) Construed with εἰσήλθεν, entered, ver. 12.—μείζονος) which was greater and more noble. So, πλείον, a more excellent, ch. xi. 4.—σαχνίζω, tabernacle) That was His own Body, ch. x. 5, 20; comp. John ii. 21. His body is opposed to the tabernacle, as His blood to the blood of goats, etc., ver. 12. Schomerus says correctly, in exig. on this passage, p. 33, the tabernacle is here taken for the way to the inner sanctuary. For the subsequent appellation, κτίσιμος, of this institution or building, proves an abstract notion of that sort; so that, not the Tabernacle itself is denoted, but the building or institution, die Anstalt (establishment or arrangement). Therefore the Body, or Flesh (for flesh is inseparable from the body), is the veil, and the sanctuary is Heaven. Thus, as I hope, the matter is distinctly explained.—ὁ χειροτοίκιον, not made with hands) Therefore this was greater, ver. 24. So, Paul, Col. ii. 11.—ὁ τὰκτες, not of that) The Tabernacle, through which Christ entered, was not of that workmanship or structure.

12. Τρῆγων καὶ μόσχων, of goats and calves) One goat and one
bullock was sacrificed at one time, Lev. xvi. 9, 3: but that particular animal was not by itself better than all the animals of the same species; therefore it is here put in the plural number. An additional reason besides, for the plural, was the annual repetition of the sacrifices. τῶν, LXX., μίσοσας, Lev. xvi. 9, 3, and elsewhere.—εἰς τὰ ἁγία, into the holy place) into heaven, ver. 24. αἰωνίαν, eternal) not merely for a day or a year.—εὑράμενον, having found or obtained) So, I have found a ransom, Job xxxiii. 24. The zeal of Him who has found or obtained, as also His fidelity and wisdom, are denoted: the newness and joyousness of the finding or thing found, ch. x. 20. The access of Christ to the Father was arduous; ch. v. 7. No one previously had trodden the way of life; Acts ii. 28; John iii. 13. Christ could not but find: but yet to seek was a matter of labour and difficulty.

13. ἔρχεται, for) He confirms the fact, that the power of the one sacrifice of Christ is as great as he intimated at ver. 12.—ταύνομαι καὶ πράγματα) of bulls and goats, which are mere brutes. Extenuation.1—διαμάλεις, of a heifer) which was to be red, Num. xix. Andr. Christ. Zellerus has enlarged the treatise of Maimonides on this subject, and compares with it this passage of the apostle, p. 504. It is a tradition among the Jews, that nine heifers of that sort were sacrificed from the time of Moses to the destruction of the second temple; see ibid., pp. 416, 417.—τοὺς κακωμομένους, those defiled or made unclean) A participle [defiled on some particular occasion]: less strong than χανόμενος, [habitually] common or defiled. Construe with ἁγιάζει, sanctifies; compare what follows.—καθαρίζεται, cleanliness or purifying) Purifying was performed by sprinkling, not by washing; but washing followed by inseparable connection: Num. xix. 19. This fact is exceedingly useful for making a distinction between justification and renewing.

14. τὸ ἁρμα) The blood, and death: see the following verses. —ὅτα Πνεύματος αἰωνίων, by the eternal Spirit) See Luke iv. 18: and comp. Rom. i. 4, xv. 16. The Spirit is opposed to the condition of irrational animals, ver. 13. The epithet eternal is understood from ver. 12, 15, ch. vii. 16, and is opposed to the heifer

1 See App. The same as Litotes. The blood of bulls, etc., a less forcible expression than is the meaning, viz. sacrifices.—Ed.
reduced to ashes [ashes of a heifer].—ἀμώμων, without spot) Superior as contrasted with every Levitical victim.—καθαρίζω, shall purge) It corresponds to καθαρότητα, purifying, ver. 13. So ver. 22, 23, ch. x. 23, i. 3. It is put in the future as an antithesis to the present, ἀγιάζω, sanctifies, Levitically, ver. 13.—ἀπί, to, from, to, denote things contrary.—νεκρῶν ἀγων, from dead works) Things dead most of all defile. The antithesis is ζωτί, living. The power of sin and death was abolished by the blood of Christ.—εἰς το λατρεύειν, to serve) for ever, in a manner most blessed and truly sacerdotal, [ver. 12; Rev. xxii. 3.—V. g.]

15. Διαθήκης καινής, of the new testament) Here the testament is rather urged, than the newness of the testament: comp. ver. 16.—θανάτου γενομένου, by means of death that took place) that is, at the time when the death had taken place. The moment of this (His) death properly divides the Old Testament from the New.—εἰς ἀπολύτρωσιν τῶν ἐκ τῆς πρώτης διαθήκης παραβάσεων, for the redemption of the transgressions, that were under the first testament) There is a passage of Paul very like this in Rom. iii. 24, 25. The preposition ἐκ, under, not merely denotes the time, but intimates that the first testament had no power of redemption, and that the people of old were more on account of it transgressors. ἀπολύτρωσις, the compound, occurs here: λύτρωσις, the simple word, occurs, ver. 12.—ἐπαγγελίαν, the promise) given to Abraham. —λάβων, might receive) for formerly they could not.—οἱ κηρυκμένοι) those called, named heirs (ch. iii. 1).—κηρυγμάτων, of the inheritance) An apposite appellation; for there is an allegory: testament, death, inheritance.

16. Διαθήκη) testament. This is the peculiar force of the Greek word, as compared with (above, præ) the Hebrew נָבָט. The article נ omitted agrees with the general sentiment expressed, as in Gal. iii. 15.—φέρεσθαι) be shown, or made good, fulfilled (præstari). The Greek words, φέρεσθαι, προφερεσθαι, ver. 14, allude to each other.—τὸ διαθεμένου, of the testator) Christ is the testator in respect of us. This agrees with the words of the Lord before His death; Luke xxii. 29.

17. ἐκτὸς νεκρῶν, over [super] the dead) briefly expressed, instead of this expression, over or upon the death of the testators. So LXX. Lev. xxi. 5, εἰς νεκρῶν, over the dead [upon the death of a
relative].—ἀλλα ποτε) This particle plainly implies an interrogation;¹ moreover, ἢτι, with an interrogation, has great force, Rom. iii. 6; 1 Cor. xiv. 16, xv. 29. See Not. ad Chrys. de Sacerd., p. 424.

18. ἄνευ, whence) The two words ναμ and διαβήκη differ; but yet they signify the same thing, in so far as both denote an agreement or an arrangement of that sort, which is ratified by blood. Where the agreement is ratified by the blood of another, viz. of animals, which cannot make a covenant, much less testify or make a testament, it is not properly διαβήκη, a testament; but yet ναμ, a covenant, is not very much different from the character (nature) of a testament, on account of the victims slain. Where the arrangement is ratified by the blood of him that makes the arrangement, i.e. by his death, it is properly διαβήκη, testament, which is also expressed by the Hebrew word ναμ, having (taken in) a wider signification. The particle ἄνευ, whence, ought not to be pressed too far, as if the Old Testament were also consecrated by the blood or death of the testator: but still it has its own proper force, in so far as it is intimated, that the New Testament, and therefore also the Old, needed to be dedicated with blood.—ἰγκαινιστα, was dedicated or initiated) So the lxx. express the Hebrew word ναμ. On the very day of initiation or dedication, the Old Testament most properly began, and it continued till the night and day when the Lord was betrayed and died.

19. Ἀληθείας, having been recited or spoken) Ex. xxiv. 16, etc.—τάου ἐντολῆς κατὰ νόμον, every precept according to the law) Moses had recited or read those commandments which occur in Ex. xx., and perhaps also those which occur in the following chapters. And the brief indication of the written book was tantamount to a recapitulation of all that was recited. —τῶν μόσχων καὶ τράγων, of calves and goats) In Ex. xxiv. 5 they are expressly called μοσχάρια, little calves: the word ὀλοκαυνώματα in that passage implies the τράγων, spoken of here.—μετὰ οὔθατος καὶ ἔριον κοχύλων καὶ ὄσσων, with water and scarlet wool and hyssop) These are not found in the passage quoted, but are taken for granted as already well known from other passages in the writings of Moses, Lev. xiv. 5, 6. The scarlet wool corre-

¹ So Lachm. rightly has an interrogation marked at ὅ διαβήκητος;—Ed.
sponds to the Hebrew נָּעֲשָׁה הָדָּה. The LXX translate κόκ-
κίνον, viz. κλωστὼν διπλοῖν, double spun (twined), from its form: the
apostle terms it from its material (wool); scarlet colour, viz. as
being like blood.—Βιβλίον Many, and the Latins too from the
Vulgate, construe this word with ἐπάντιος, he sprinkled; but it
should evidently be construed with λαβών, having taken, as Ex.
xxiv. 7, καὶ λαβὼν τὸ βιβλίον τῆς διαθήκης, and having taken the book
of the covenant. There is an elegance in the conjunction, τὸ αἷμα
αὐτὸ τὶ τὸ βιβλίον, as appears by comparing those words, τὸ τὸ
αἷμα τῆς διαθήκης; that in this ceremony the blood may be shown
by itself; the testament, by the showing of the book; and that
ἐγκαίνισμοις, the dedication, may be perfected by that double exhi-
bition (showing): αὐτῷ, itself, is added, because the testament
described in the book, was of more importance than that blood.
τὶ does not always refer to the following καὶ, ver. 1; John ii. 15,
where the τὶ connects the discourse rather with what goes before,
than with what follows: also the sheep and the oxen: comp.
moreover Acts xxvi. 11; wherefore it is not necessary here to
construe αὐτῷ τὶ τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐπάντιος. The other
things which are here mentioned by the apostle, and yet are not
found in the 24th chap. of Exod., may be derived from other
passages; but respecting the sprinkling of the book, which not-
withstanding, if true, would constitute a very large portion of
that ceremony, we find nothing in all the books of Moses.
Furthermore, if the book had been sprinkled, and if the apostle
had spoken of that sprinkling, he would have joined it, not with
the sprinkling of the people, but with the sprinkling of the taber-
nacle and the vessels, and therefore of the altar; comp. Van
HOEKE, p. 190. See, however, JUN. I. 1209, l. 54. But indeed it
was not befitting that the book itself should be even sprinkled, for
the book, containing the word of God, represented there God Him-
self, as Flacius in Gloss. says; where, however, he is of opinion that
the book was also sprinkled. No doubt the tabernacle along with
the vessels [the tabernacle being at that very time adapted to the
altar, Ex. xxiv. 6–8, xxv. 8.—V. g.] needed purification, ver. 21;
LEV. xvi. 16, 19, 20, 33; 2 CHRON. xxix. 21; but the book, or
the word of God, did not need it. And since these things are
so, yet καὶ before πάντα is not only no disadvantage, but has much
elegance. For the sentence is copulative: ΚΑΙ πάντα τὸν λαὸν
"Moses sprinkled all the people," on the one side; 

**HEBREWS IX. 20—24.**

ἐφόντος, "Moses sprinkled all the people," on the one side; **καὶ τὴν σκηνὴν δὲ—ἐφόντος (ver. 21), “and the tabernacle indeed—he the same sprinkled," on the other. The Latins say, *et, et vero, both, and indeed, or, non modo, verum etiam, not only, but also.* So *οὕτε—καὶ οὗ, Rev. ix. 20, 21.—πᾶντα τὸν λαόν ἐφόντος* LXX., κατεσκέδασε τὸν λα耧, in the place quoted above. But elsewhere they often put *παίνω, παντιζω, x.π.λ.*

20. ὁσὲ τὸ αἵμα τῆς διαθήκης, ὥς ἐνεστίλατο πρὸς ὑμᾶς ὁ Θεὸς) LXX., ὁδὸν τὸ αἵμα τῆς διαθήκης, ὥς διελέτο Κύριος πρὸς ὑμᾶς περὶ πάντων τῶν λόγων τοῦτων.—ἐνεστίλατο πρὸς ὑμᾶς) commanded me to bring to you.

21. ὅς σκέψῃ, *the vessels*) also the garments.—ἐφόντος) LXX., τὸ ἃμισο τοῦ αἵματος προσέχει πρὸς τὸ θυσιαστήριον.

22. ἡκινοι, almost) [*with blood for the most part.*] The force of this restrictive particle does not fall upon *πάντα, all things;* for it admits of no exception: but upon the next word, *with blood;* because other material things besides the blood were also used, ver. 19.—*χωρὶς αἰματεκχυσίας, οὗ γίνεται ἁμαρτία, there is no remission, without shedding of blood*) This axiom is found in so many words in Tr. Talmudico Joma. See especially Lev. xvii. 11.—*ἀμαρτία, remission* Levitical.

23. ὁυ, therefore) The particle intimates that the execution of those things which were mentioned at ver. 18 is comprehended in this passage.—*κρειττοσι δύσιας, with better victims or sacrifices*) The plural, corresponding to the Levitical plural, is used for the singular, on account of the excellence of the one sacrifice of Christ, which was perfect in all its parts. If a Jew asks, What are your sacrifices? We answer: Our sacrifices consist in the one matchless sacrifice of Him who was crucified. In this Apodosis, the word *καθαριζοῦσαν, to be purified,* which is to be supplied, makes a Hypallage; 1 for the *heavenly things* are pure in themselves, but we needed to be purified in order that we might enjoy them, ver. 14. So *ἀγιάζοιται, is sanctified, 1 Tim. iv. 5, 4, i.e. the use is rendered holy in respect of us. Comp. Lev. xvi. 16, 19; Num. xviii. 1.

24. οὗ, not) Jesus never went into the inmost recesses of the

1 See Append. A change, whereby a thing is attributed to one subject which ought to be attributed to another. Here purification is attributed to the *heavenly things,* which really applies to ourselves.—Ew.
temple at Jerusalem; never caused a sacrifice to be offered for Himself, during the whole period that elapsed between His baptism and the offering up of Himself.—ἀντίτυπα τῶν ἀληθῶν, the figures of the true) The true were the more ancient: those made with hands were imitations of them; viii. 5.—εἰς αὐτὸν τῶν οὐρανῶν, into heaven itself) and there is nothing beyond it.—νῦν, now) So ver. 26.—ἐμφανισθῶν, to present Himself, to appear) An appropriate word in respect to God: in respect to us, περιείρωται, He hath been manifested, ver. 26, and ἐφάνεται, He shall be seen, ver. 28 [The Engl. Vers. loses the distinction, translating all alike, appear].—τῷ προσώπῳ τοῦ Θεοῦ, before the face [in the presence] of God) More than Aaron in the tabernacle before the ark.

25. οὐδ’ ἦν) He did not enter for this purpose, viz. that.
26. ἐπεὶ ἦσα, for then it would have been necessary) Here it is taken for granted that Christ suffered for the sins committed from the beginning of the world: ver. 15. Christ in the beginning already was He who is according to the divine nature.¹ Philo shows that the high priest of the Hebrews offered sacrifices for the whole human race, de mon., p. 637.—παθεῖ, that He should often have suffered) Therefore the offering is not (there can be no oblation) without suffering.—ἀπαθεί, once) This once is absolute, being shadowed forth in the once, relative, which was Levitical: ver. 7.—ἐπὶ συντίλεια, at the consummation) when sin had reached its height; comp. note to John i. 10.—τῶν αἰώνων, of ages) The beginning of these ages is not to be computed from the time of Moses, but from the foundation of the world: comp. ch. i. 2, note: and therefore the consummation here is not the end of the Old Testament, but of the world. Η συντίλεια τοῦ αἰώνων, is the very consummation of the world or age (seculi), a phrase which we often find in Matthew: ἡ συντίλεια τῶν αἰώνων in this passage includes times nearer our own, as being in the plural number. The sacrifice of Christ divides the age of the world into two portions, of which the first is certainly not shorter than the second.—ἀμαρτίας, of sin) The singular,

¹ Beng. seems to mean, that Christ from the very beginning sustained His character as the Word of God, John i. 1—a title implying His divine nature, at the same time implying also His coming into the world, as sent by the Father, to be its Saviour.—Ed.
with great force.¹—περανερωται, has been manifested) in the world.

27. Καὶ ὅσον, inasmuch as) This expression has the force of comparison, and of giving intensity to the Apodosis.—ἀπείκωνας, it is appointed, it is reserved) by Divine sanction.—ἄπαξ, once) The once in the following verse is to be referred to this.—ἀποδάνηθα, to die) The verb for the noun; death and its condition.—μετὰ ὑμῖν τὸ ἀπότομον, and after this) Death and judgment are immediately conjoined, because the intermediate state of man is uniform.²—κρίσις, judgment) at the time when Christ shall be seen (appear); and comp. with this the same ver. (28), and also Matt. vii. 22, note.

28. οὕτως, so) i.e. Christ hath delivered us from death and judgment, notwithstanding that, as death, so also judgment remains, as far as the name is concerned.—προσευχήτεις εἰς τὸ ἀνειδήσχων, having been offered to bear) There is a difference between the words; comp. 1 Pet. ii. 24, τὰς ἀμαρτίας ἀνήγεγκαν, He bore our sins: Our sins were laid on Him by the Father: while therefore He was lifted up on the cross, He bore (took) up our sins along with Him. The LXX. use the same expression, Num. xiv. 33, ἀναίσχως τὴν πορνείαν ὑμῶν, they shall bear your whoredoms. In other places they are put indiscriminately: ch. vii. 27.—πολλῶν, of many) A pleasant antithesis: once; of many, who lived during so many ages. Isa. liii. 12, in the LXX. version, καὶ αὕτη ἀμαρτίας πολλῶν ἀνήγεγκα, and He bore the sins (sin, Heb.) of many. Thus the absolute power of the one sacrifice of Christ is very clearly evinced. The word again, John xiv. 3, accords with a second time, here. Both places treat of His coming, regarded as to itself (secundum se). But His coming, for the first time in the flesh, was in the strange form of a servant: His second coming is in His own glory. In the eyes of all, who had not formerly seen, [not only so] but had

¹ All the sins of all men of every age are regarded as one mass laid on Christ. Sin is here put in the abstract, to express that He destroyed sin itself; as well as atoned for actual sins.—Ed.

² Beng. probably does not mean to deny a difference in the intermediate state of bad and good: see Gnomon on Luke xvi. 23: but only that the term ᾧδος is applied to all alike in that state. The definite separation to heaven and hell (Gehenna) is not till after the judgment.—Ed.
not either acknowledged Him, He is at that time Coming (ὁ ἑρχόμενος, The Comer). Let us suppose the arrival of a guest, the intimate friend of the father of the family, but unknown to the family. The father of the family will think, A brother returns; whereas in the family it will be said, A guest is coming.—ὁφθήσεται, He will be seen) in His glory.—ἀπεισεξομένως, to them that look for Him) The dative of advantage. The unrighteous also will see Him, but not for salvation. To them that look for Him, He will be the Saviour, Phil. iii. 20.—εἰς σωτηρίαν, unto salvation) and therefore to set us free from condemnation.

CHAPTER X.

1. Σκιά, shadow) The antithesis is σιχώνα, image.—αὐτῆς τῆς σιχώνας, the very image) the archetype, the original and solid image, ch. ix. 24, note. The shadow,¹ although it was the prelude of future events, did not however precede, as in a picture, but followed a little after. See by all means ch. viii. 5.—κατ' οἰκονομίαν, yearly) This refers to the whole sentence to the end of the verse.—ταῖς αὐταῖς, with the same) the same, not in the number, but in the kind of sacrifices.—αὕτοις προσφέρουσιν εἰς τὸ διηκόνεις, which they offer continually) offer, viz. those who offer, who draw near and perform the service. They offer for ever; that is, they do not cease to offer, nor will they cease, unless they be compelled.—οὐδέποτε δύναται, never can) So. ver. 11.

2. Ἐπί) So, altogether, ἔπει, with an interrogation, in ch. ix. 17, note.

3. ἐν αὐταῖς, in those) sacrifices.—ἀνάμνησις, a remembrance) public; comp. ver. 17.—ἀμαρτίῶν, of sins) viz. those of the last year, and of all years. The day of expiation was not on that day on which Christ was crucified, but on the tenth day of Tisri, of which see Ord. Temp., p. 22. The forgetting [the “remembering no more”] of sins is opposed to this admonitory re-

¹ Used here of the first outline or sketch drawn, preparatory to a painting.—Ed.
membrane: ver. 17.—κατ’ ἐναυτὸν, yearly) An Epanalepsis;¹ comp. ver. 1. He is speaking chiefly of the solemn yearly sacrifices.

4. Ἀφαίρεθ, to take away) παραλείπω,² to remove entirely; ver. 11. In the writings of Moses, great effects are ascribed to these elementary ordinances of worship, in order that it might appear that it is not in themselves that these have so great efficacy.

5. Εἰσερχόμενος εἰς τὸν κόσμον, when He comes into the world) In the 40th Psalm, the entrance of the Messiah into the world is set before us. The tabernacle itself was part of the world, ch. ix. 1; and it is here called the world, because the sacrifice of the Messiah extends much more widely than the Levitical sacrifices, reaching, as through all times, so through all the world, which is claimed for Him as His, Ps. xl. 10, because He is its heir. The word, εἰσερχόμενος, entering, is elicited from ἐμώ, I am come, and is represented by it, ver. 7.—θυσίαι—οὐκ εὐδόκησας.—τοῦ τοιχίας, ο Θεός, τὸ θέλημά σου) LXX., in the psalm now quoted, θυσίαι—οὐκ ἔζητησας—τοῦ τοιχίας τὸ θέλημά σου, ο Θεός μου, ἤσούληθην, καὶ τοῦ νόμου σου ἐν μέσῳ τῆς καιλίας μου. The apostle joins those words, τοῦ τοιχίας, ο Θεός, τὸ θέλημά σου, which had been separated from those following, with those going before, which relate to the same thing, as the words, “forty years, in the wilderness,” ch. iii. 9.—σῶμα δὲ κατηρτίσω μοι) Heb., thou hast bored my ears (comp. Exod. xxi. 6), namely, that I may subserve Thy will with perfect love; comp. Is. l. 5. The slave, whose ears were bored, was claimed by the master whom he loved with his whole body as his property. Sam. Petitus, in var. lect. c. 28, ascribes the Greek translation of the Prophets and Psalms to the Essenes, and he ascribes to the Essenes this phrase, Thou hast fitted or prepared for me a body; for he says, that among the Essenes there was no slave, but that they had bodies or colleges, whose members served and obeyed one another. The favourers of liberty, however strong in that cause, might still retain the reading, ears; but the apostle maintains the proper

¹ See Append. The same word in beginning of the preceding and in the end of the following member: or antecedent repeated after a parenthesis. —Ed.

² Προιαίρεσις is to remove on every side (περι) and in every respect: prorsus tollere. Ἀφαίρεσις, to take off or away.—Ed.
(strict) acceptation of the term, body. The ears are a part: the body, as a whole, follows the example of their obedience. Thou hast prepared for me a body, viz. for the offering; ver. 10. The mention of the whole here is very suitable. There is an expression of Paul, concerning the body of Christ, very similar to this, Rom. vii. 4.

7. Τότε, then) We shall speak of this particle at ver. 8. The parallels are, then; I am come; in the book: and corresponding, I said; of Me; it has been written.—زيارة, I am here at hand, I am come) It corresponds to the Hebrew preterite, יְהַוא. The verb, יְהַוא, is treated of at Rev. ii. 25.—ин κεφαλίδι βιβλίου γέγραψαν τοίς εἴρων, in the volume of the book it is written of Me) הַנֵּלָכֶת. LXX., κεφαλίς βιβλίου here, and Ezek. ii. 9. יִנֵּלָךֶת is rendered by the same translators κεφαλίς, Ezek. iii. 1, 2, Ezra vi. 2. This phrase (nomenclature) cannot be understood of any particular part of the Pentateuch (for, except it, no other prophetical writings, to which the psalm might seem to refer, existed in the time of David), for many, nay, all the parts, treat of Christ; nor can it be understood of the whole Pentateuch, for although the whole volume of the law is often quoted, yet it never receives this appellation. Moreover, the sacrifices in this passage are called ποιεῖν τὸ πρῶτον, the first, ver. 9: wherefore the volume of the book does not denote the book which contained the very account also of the sacrifices herefore offered. Also, the Divine

1 I come, or rather, I have come, was the creed (symbolum), as it were, of the Lord Jesus. I am come, says He, to fulfil the law, Matt. v. 17: to preach, Mark i. 38: to call sinners to repentance, Luke v. 32: to send a sword, and to set men at variance, Matt. x. 34, 35: I have come down from heaven to do the will of Him that sent Me, John vi. 38, 39. These are the very words of the fortieth Psalm. I am sent to the lost sheep of the house of Israel, Matt. xv. 24: I am come into this world for judgment, John ix. 39: I have come that they may have life, and may have it more abundantly, John x. 10: to save what had been lost, Matt. xviii. 11: to save men's lives, Luke ix. 56: to send fire on the earth, Luke xii. 49: to minister, Matt. xx. 28: to seek and to save that which was lost, Luke xix. 10, comp. with 1 Tim. i. 15: I am come into the world the Light, John xii. 46, etc.: to bear witness to the truth, ch. xviii. 37. See, Reader, that thy Saviour obtain what He aimed at in thy case. But do thou, for thy part, say why thou art come here. Dost thou, then, also do the will of God? from what time? and in what way?—V. g.
rejection of sacrifices (Thou wouldest not), and the Messiah's exhibition of Himself to do the will of God, came after the perpetual offering of them, and not previously. What, then, is the volume of the book? We do not require to go far to learn; it is the very page on which this very psalm was written. There are these two parallels: I have said, lo! I come; and, in the volume of the book it is written ὑπ' ἐμοῦ, concerning Me, of Me: by this very writing I undertake to do Thy will. The Messiah places Himself as surety by both expressions; and hence the presence, in the highest degree, of the Spirit of prophecy is perceived. David had before his eyes, and in his hand, the book in which the psalm was written, and shows this very book as the written contract of the Messiah; comp. Neh. x. 1. From that very day when this psalm was written, it became incumbent on Christ, by some new way, to do the will of God. It is consistent with all this, that it is not said, in Thy book, or in the book of the Lord, as in Ps. cxxxix. 16, and Is. xxxiv. 16, but simply, in the book. Comp. note on the following verse. Augustine understands "the volume of the book," here, of the beginning of the book of Psalms; but at that time the Psalms had not yet been collected into one volume. Others have understood it of the whole Scripture; but even the writings of the Old Testament which then existed, had not been so collected into one, as to be called one book.—τὸ δὲ λέγων ἵνα, ἂν, Thy will) That God wills and has pleasure in something different from the legal sacrifices, was evident from this very fact, that the flesh of oxen and the blood of goats did not afford Him satisfaction; but what His will is, we deduce from the very preparing of the Messiah's body, by which, when it was offered, we were to be sanctified; ver. 10. Christ, in the Psalms, acknowledges and embraces this as the will of God.

8, 9. Ἀνώτερον λέγων—τότε ἐφηκεν, Above, when He said—then said He) Paul urges the order of the words of the psalm which depends on the particle, ἐκ, τότε, then, showing that it falls on that very time when the prophet sang the psalm in the character of Christ, and on that very point of time when, immediately after the words, ἐνσιάν, κ.π.λ., sacrifice, etc., placed ἀνώτερον, above, in the psalm, there sprang up the words, ἢδώ, ἵνα, lo! I come. Therefore ἐκ is altogether demonstrative of the present (comp. ἐκ, τότε, then, Ps. lxix. 5), with an antithesis between
the things concerned, from which the wisdom of the apostle in- 
fers the first and second, ἵνα, (ver. 9); comp. μετά, after, ch. vii. 
28, note. Let this ἵνα be the terminus (the point of boundary 
between the Old and New Testament). Paul also puts, in the 
first place, the general word of the ἱερόν, εἴπων, then one more 
significant, εἰρηνεύειν; whence it is evident, that λέγων, saying, is of 
the imperfect tense [when He said, or was saying]. But ob-
serve how great authority the Psalms possess. The oath of 
Jehovah was given at the very time when Ps. cx. was written. 
The solemn invitation was issued to the people when Psalm 
xcv. was written; ch. iv. 7; Heb. vii. 28, note. The declara-
tion of the Son was made when Ps. ii. was written; Acts 
xxiii. 33, note. So, the Messiah promised to God that He would 
do His will, at the time when Ps. xl. was written. This hand-
writing, which David executed, is opposed to the law written 
by Moses; ver. 8, at the end. Wherefore Christ always ap-
pealed with the greatest force to the Scriptures, and especially 
at the beginning of His passion —ναυτά τὸν νόμον, according to the 
law) The strong argument by which that very point which is 
asserted in ver. 1 is proved from the psalm.

9. ἵνα) A powerful particle; that He may forthwith and in 
consequence establish the second.—στήριγμα, may establish] with 
the highest authority, as it were, by His own hand-writing. 
From ἵστημι comes στάσις, ch. ix. 8, with the same idea.

10. ἐν οἷς ἐλεήμοναὶ) in or by which will of God, which has 
been accomplished and fully satisfied by Christ and His sacrifice. 
Does not this well deserve to be called a satisfaction or atone-
ment?—ἡγιασμένων, sanctified) The same word occurs, ver. 14, 29, 
ch. xiii. 12, ii. 11.—σώματος, of the body) ver. 5.

12. οὐτός) So ch. iii. 3. Others read αὐτὸς by an easy alliter-
ation.—μίαν, one) The antithesis is, the same sacrifices often, 
ver. 11.—εἰς τὸ δεσμεύεσθαι, continually) The offering of Christ, once 
for all made, will continue the one and only oblation for ever: 
no other will supersede it.—ἰνάθωσαν, sat down) The antithesis is

1 Ver. 11. τὰς ἱερεῖς, every priest) especially every high priest.—V. g. 
2 The older Ed. had preferred αὐτός, but the margin of the 2d Ed. and 
the Germ. Vers. agree with the Gnomon.—E. B. 

ACD(L) corrected f Vulg. read οὖτος: and so Lachm. Tisch., with no 
good authority, reads αὐτός, as Rec. Text.—Ed.
The sacrifice of the mass is inconsistent with sitting at the right hand of God: for the sacrifice of Christ is neither continued nor repeated in the mass. The apostle not only urges the identity, but also the word ἢστηκε, once, once for all, concerning the sacrifice of Christ, in antithesis to the Levitical sacrifices, often offered, although they were the same. A sacrifice which is often repeated, although it be the same, does not satisfy or make atonement to God. Not only is the body of Christ one, but also His offering is one, and that too inseparable from His passion: ch. ix. 26. Every later oblation shows that the former is of no value; every former one proves that the later one is superfluous: ch. x. 2, 18.

13. Ἐκδεξιόμενος, expecting) By this word the knowledge of our exalted Lord is not denied, Rev. i. 1: comp. Mark xiii. 32: but His subjection to the Father is intimated: Acts iii. 20. Sitting and at rest, He expects.—οἱ ἐξερευναὶ αὐτοῦ, His enemies) whose strength consists in sin.

14. Μὴ γὰρ προσφέρα, for, by one offering) Or should we rather read μὴ γὰρ προσφέρα, for one offering? For the language is framed (moves on) in the abstract also in ver. 11; and with the same verb τέλεσθαι, to perfect, which here sustains the Apodosis, it was similarly framed, ch. vii. 19, ix. 9, x. 1.—γὰρ, for) The assigning of a reason (Ætiology, Append.) is to be referred to (has reference to) ver. 12.—τῶν ἀγιασμένων, those who were sanctified) A participle of the imperfect tense. For this sanctification was accomplished in the very act of offering the sacrifice, ver. 10.

15. καὶ) also. There is added, not a testimony to the arguments; for the testimonies even preceded the latter; but μαρτυρῶν to μαρτυρῶντας [the Holy Ghost witnessing in addition to those who bear witness]. Paul had given the testimony of the Father to the priesthood of Christ, ch. v. 10, and of the Son, ch. x. 5; now also that of the Holy Spirit: the testimony of each everywhere carrying with it the same conclusion; ver. 18. Look back to the General View (Synopsis) of the epistle. And he presently afterwards repeats in his admonition this reference to the Holy Trinity, ver. 29, note.—μετὰ, after) The verb

1 The Germ. Vers., following the reasons assigned by the Gnomon, prefers this reading, which was considered of equal authority by the margin of both Ed.—E. B.
\[\varphi \sigma \iota \nu, \] says He, is swallowed up in the clause, \[\lambda \gamma \epsilon \iota \ K\varphi \iota \omega \zeta, \] saith the Lord, in the following verse. But this \[\mu \sigma \omega, \] after, shows that the forgiveness of sins belongs to the New Testament. Therefore the intermediate words of Jeremiah are not repeated here. The passage in Jer. is quoted Heb. viii., on account of the word \[\chi\alpha \nu \nu,\] and ch. x. on account of \[\alpha \phi \epsilon \sigma \omega.\] The appellation of the 
Spirit of grace is consonant with this: ver. 29.

16. \(\Lambda \gamma \tau \eta, \ [\text{this}]\) See ch. viii. 10, 12.

18. "\[\chi \varphi \sigma \omega \iota \zeta, \] forgiveness) This is evident from ver. 17.

19. "\[\chi \chi \omega \nu \tau \varepsilon \zeta, \] having) The exhortation is derived from those things which have been treated of from ch. v. 4, beginning at the recapitulation. — \[\epsilon \iota \sigma \omega \delta \omega, \] — \[\iota \rho \epsilon \iota \alpha \varsigma \alpha \varsigma \alpha \varsigma, \] entrance — High Priest) ver. 21. The apostle treated of the High Priest from ch. v. 4, 5; of the entrance from ch. ix. 1, 12. Now he makes mention (in reverse order), by Chiasmus, of the entrance in this verse, and of the High Priest, ver. 21, at the commencement of his exhortation. There is the same, both sentiment and figure, at ch. vi. 20: comp. the following chapters.

20. "\[\nu, \] namely, \[\epsilon \iota \sigma \omega \delta \omega, \] for there follows \[\iota \delta \delta \omega, \] which is as it were synonymous. They are not, however, simply synonymous, but in as far as \[\eta \ \iota \delta \delta \omega, \] the way, extends to (reaches) the goal, through the veil. — \[\epsilon \nu \chi \alpha \iota \omega \alpha \omega \sigma \zeta, \] hath consecrated) The same verb occurs, ch. ix. 18.

18. It is intimated by this verb, that it is our duty to follow in that way by which Christ has gone. — \[\pi \rho \sigma \varphi \alpha \tau \omega \nu, \] The LXX. often use this word. \[\pi \rho \sigma \varphi \alpha \tau \omega \nu \] is properly applied to an animal recently killed as a victim. — \[\pi \rho \sigma \varphi \alpha \tau \omega \nu \ \chi \alpha \iota \ \zeta \omega \omega \alpha \nu, \] new and living) The way, as being secured by the shed blood and death of Christ, is a new, and it is a living way. It is opposed to a thing old and lifeless. Life is ascribed to the way by personification, from the very life of Christ, who is the way. It denotes the vigour of the New Testament as a living hope. It stands in opposition to dead works. It is as it were an Oxymoron, because \[\pi \rho \sigma \varphi \alpha \tau \omega \nu \] (recently killed) and living are conjoined. As soon as Christ had passed the point of death, unmixed power and life were at hand. — \[\tau \theta \epsilon \varsigma \varsigma \alpha \rho \chi \varsigma \delta \alpha \nu \tau \varsigma, \] His flesh) which was likewise rent like the veil.

21. \(\iota \rho \epsilon \iota \alpha \varsigma \mu \gamma \alpha \iota \nu, \) the High Priest) ch. vii. — \[\iota \tau \iota \nu \ \delta \chi \nu \ \tau \iota \nu \ \Theta \omega \nu, \] over the house of God) ch. iii. 6.

22. \[\pi \rho \sigma \varphi \chi \omega \mu \epsilon \sigma \varsigma, \] let us draw near) by that way. — \[\alpha \lambda \gamma \theta \iota \nu \nu \zeta, \] which (heart) has thoroughly imbibed the truth, ver. 26. — \[\pi \sigma-\]
Faith and hope often stand on the same footing (have the same aspect or relation): wherefore they are here also closely united, and coalesce in the following passages: ch. xi. 1 [xii. 18, xiii. 1], etc.—ἐρμαντισμίνα, being sprinkled) So ch. xii. 24, ix. 13, 19, 21; 1 Pet. i. 2.—τὰς καρδίας, hearts) Both the hearts and the body, ver. 23, are cleansed. It is not necessary to supply κατὰ; for as it is said, διδάσκω τὸν ζῶν, I teach my son, so, διδάσκομαι τὸν ζῶν, I take care that my son should be taught, and so μαντιζομαι τὴν καρδίαν, λοφομαι τὸ σῶμα, I take care that my body be sprinkled and my body washed.—ἀπό, from) An abbreviated expression, to which the necessary word is easily supplied, sprinkled and (supply) delivered from an evil conscience.—συνειδόσεως, conscience) ch. ix. 9, note.

23. καὶ λελομένων, and being washed) Single verbs and single participles cohere in ver. 22-24, and the particle καὶ, and, divides the members of the sentence. But the order is, verb, participle; participle, verb; verb, participle, by Chiasmus.—τὸ σῶμα, the body) The allusion is to the Levitical washings; and yet he does not say the flesh, but the body, by which the whole substance of the man is denoted by Synecdoche. The body also had been formerly polluted by sin, but it is washed, that it may be fitted, after the holy body of Christ, ver. 10, for an oblation: Rom. xii. 1; 1 Cor. vi. 13, 20.—οἴσατι καθαρῷ, with pure water) Ezek. xxxvi. 25; John xix. 34; 1 Cor. vi. 11; Tit. iii. 5; 1 John v. 6.—τὴν ὁμολογίαν, confession) Confession was taken up at baptism, and ought to be retained [held fast].

24. Κατανακρίμεν, let us consider) So ἐπισκοπῶντες, looking diligently, ch. xii. 15.—εἰς) to.—παρατίθεμεν ἡγάστες, to provoke unto love) to which the contrary is, to provoke to hatred.

25. τὴν ἐπισκοπὴν ἑαυτῶν, the assembling of ourselves together) The modern Greek version interprets ἐπισκοπῆν, συγκοινωνίαν; but the apostle alludes to the Jewish synagogue, while the preposition, ἐπί, somewhat changes the signification of the word. The meaning is: you ought not only to frequent the synagogue (synagogam) as Jews, which you willingly do, but also the ad-

1 Beng. thus makes καὶ, in ver. 23, join προσεχόμεθα and κατίχωμεν, not ἐρμαντισμίνα and λελομένων.—Ed.

Καθαρέω—τὰς ἐλευθοῖς, with clean—of hope) In like manner cleansing is joined with hope, 1 John iii. 3.—V. g.
ditional assembly (episynagogam) as Christians: and yet we are not to understand this expression as if it exclusively applied to assembling in one place, or to associating for promoting one faith; but it should be taken in a middle sense, as the mutual meeting together in love, and as the public and private interchange of Christian duties, in which brother does not withdraw himself from brother, but one stimulates the other, and is stimulated by the other. For even spiritual warmth and ardour separate things that are heterogeneous, and bring together those that are homogeneous. This interpretation affords all that seems necessary for the order of the discourse, in which, next to faith towards God, love to the saints is commended; and all that is necessary for explaining the verbal substantive ἐπισυναγω-νή, and the fact that it is in the singular number; and for explaining the pronoun, which is ἵνα, of ourselves, not our; and for explaining the complaint, as the manner of some is; and for explaining the antithesis, exhorting.—τοια, some) who were perhaps afraid of the Jews.—ταραξακάλωτες, exhorting) The power of exhorting, which is required, includes the peculiar ardour of every individual.—καὶ τοσοῦτοι μᾶλλον, and so much the more) This refers to the whole exhortation from ver. 22: comp. ver. 37.—βλέπετε, ye see) from the signs of the times, and from the very sacrifice for sin having been perfected: ver. 13.—τὴν ἡμέραν, the day) the day of Christ. After Christ had come in the flesh, who was the object of expectation during so many ages of the world, His glorious coming is thought to be now immediately at hand; comp. ver. 27, 30, 35, etc.

26. ἔκνοσίας, wilfully) For after the truth has been acknowledged, the excuse of ignorance is taken away.—ἀμφατραγὸν, if we sin) To sin here means entire revolt or apostasy from God, ver. 29, ch. iii. 12, 2 Kings xxi. 16; and the violation, not of the law, ver. 28, but of the whole economy of the New Testament, ver. 29. Comp. ἀδετήσας, rejected, despised, ver. 28, note.—μετὰ τὸ λαβεῖν, after we have received) This does not so much refer to individuals as to the state of believers of the New Testament: whence, however, the conclusion holds good to individuals, ver. 29.—τὴν ἀληθείας, of the truth) The truth, here, and grace, ver. 29, are expressions applied to the New Testament. The Spirit of grace, ibid., is called the Spirit of truth in John
xiv. 17. — ὁ λείπον, no more) The fruit of the sacrifice of Christ is always evident to them who do not reject it, but those who reject it have nothing else.—τερι ἀμαρτίων, for sins) refers to ἀμαρτήσεως, if we sin.

27. Φοβερά, fearful) A very bad hope.—ἐκδιψάεις, looking for) quite different from what is described, ver. 13.—ἰππος—τοὺς ἐπικατηγορούσας) Is. lxiv. 1 (rather 2), LXX., κατακαβαθήσεται ὑπὲρ ἐπικατηγορούσας, fire will consume the adversaries. We must not seek any particular meaning in ὑπὲρ, under, [as if the meaning were, under-hand enemies]: in Ex. xv. 7, ἐπικατηγορούσας is applied to the most open enemies.—ἰππος, of fire) Deut. xxxii. 22; comp. Ps. cvi. 18.—ξῆλος, zeal) indignation, Deut. xxix. 20.—ἰσθίεις, to devour) ch. xii. 29; Is. xxvi. 11.

28. Ἀπειτήσας, he that despised) not by any slight error, but by an enormous violation, in opposition to the whole law—a delinquency to be punished with death. Few so violated the law, as to be capitally punished.—χωρις ἀκτιμαμῶν, without mercy) without any mitigation or delay of the prescribed punishment.

29. καιρον) which is worse and more horrible than any punishment of the body.—ὁ) i.e. he who most atrociously sins against God, whose Son is the Priest, ch. v. 5, and against the Son, whose own blood is the blood of the New Testament, and against the Holy Spirit, who is the Spirit of grace. A man of this sort retracts the whole form and confession of his baptism, and rejects the whole economy of the New Testament; comp. vi. 6, note.—καταπατήσας, who has trodden) whereas he ought to adore. But he who sins spontaneously, treads under foot, as it is described at ver. 26.—τὰς διαδήξεις) of the testament, that is, the better testament or covenant which God has made.—κατάνυμ, common) as if it were the blood of a mere man, common or even guilty. The antithesis is, he was sanctified.—ἡγησάµενος, and has counted) without discernment; comp. 1 Cor. xi. 29.—ἐπὶ ἐγιάσµην, by which he was sanctified) Therefore Christ died even for such a man as this. The same word is used concerning the redeemed, ver. 10, 14, ch. ii. 11 (where they are distinguished from the Redeemer, who sanctifies); ch. xiii. 12, where mention is likewise made of the blood.—τὰς γάρ τις, of grace) See note on ver. 26.—ἐν θρίας, and has treated insultingly, [and hath done despite to]] by repelling Him. Insult or despite is done by
deeds; blasphemy is vented by words: comp. 1 Tim. i. 13, note. Where blasphemy is added, the guilt is in the very worst degree aggravated; Mark iii. 29.

30. τὸν εἰσῆλθαν, Him, who hath said) GOD, who does not threaten in vain.—εἰσηλθεν, to me) See Rom. xii. 19, note, from Deut. xxxii. 35.—πάλην, again) after a few words intervening in the same song of Moses.—Κύριος κρινεῖ τὸν λαὸν αὐτοῦ, the Lord will judge His people) Deut. xxxii. 36, LXX., κρινεῖ Κύριος τὸν λαὸν αὐτοῦ. This epistle has very often a reference to the song of Moses and to Deuteronomy, a book which is well explained by it. He will judge, in grace and in anger, according as He shall find each individual.

31. Τὸ ἔφεσθαι, to fall) It is a good thing to fall into God’s hands with faith, 2 Sam. xxiv. 14: it is a terrible thing to fall rashly into His hands, ver. 27; comp. Sir. viii. 1.

32. Ἀναμμηνήσαςθει, remember) The Imperative. He subjoins consolation.—φωτιζόμενος, being enlightened) i.e. immediately after φωτισθοῦν, i.e. Christian baptism, ch. vi. 4. In baptism, Christ is put on: Christ is the light; therefore the light is put on in baptism. Enlightening denotes that further accession to the force and power of the Spirit, pre-existing for us from the Old Testament, which is gained from the vigour of the New, in the case of those who were baptized. This was the first entrance into Christianity: baptism was the means of salvation in the case of those who were properly fitted for it. I am of opinion, that these divine ordinances, even in theory, are not so highly esteemed as they ought to be. In the very baptism of Christ, His holy human nature was magnificently enlightened. He was previously the Son of God; and yet the power of the Divine testimony to His Sonship, at His baptism, long affected Him in a lively manner. But, as man consists of body and soul, so divine ordinances have this double relation. We must, therefore, make no separation [between the ordinances and the grace], nor [on the other hand] is the glass to be taken for the liquor which it contains, nor should the sheath be grasped instead of the sword.

33. Τὸτε τῶτο) A pronoun with an adverbial meaning. Two heads are set before us, which are explained in inverse order by Chiasmus, ver. 34.
34. Δεσμοίς, those in bonds) The persons in bonds are mentioned at ch. xiii. 3: and Timothy had been also among them, ibid. ver. 23: wherefore Paul is speaking not of himself, or at least not of himself alone; comp. ch. vi. 10. Some, however, have δισμοῖς, and moreover δεσμοίς μου,¹ a reading that arose from the rhythm ὑπιδίσμοις (ver. 33), or from the frequent mention of Paul's bonds in other places.—ὑπαρχόντων, of goods) The word ὑπαρχέν, substance, among the Greeks, is the conjugate word.—προσδέχασθε, ye welcomed, ye took) An elegant Oxymoron, as is seen by comparing the word spoiling or plunder with it.—γνώσκοντες, knowing) determining with confidence.—ἐξει ἑαυτοῖς, that ye have to (for) yourselves²) The Dative signifying property, as ch. v. 4, to take to himself. So the Latins say, tibi habe. The goods peculiarly our property are described, Luke xvi. 12 (xii. 33).—πρειττονα, a better) viz. heavenly; comp. ch. xi. 16. —καὶ μένωναν) exposed to no spoiling.

35. μὴ ἀποθάλαστε, cast not away) Liberty of speech, boldness, confidence, where once it finds a place, only withdraws, when it is driven out; but it is driven out and cast away, as if it were something vile, by those who do not persevere.—ἐξεὶ, has) The 37th verse is to be referred [has reference] to this present.—μισασκοδοσίαν, a recompense of reward) So ch. ii. 2, xi. 26; and μισασκοδοσίαν, he who bestows the reward, ibid. ver. 6.

36. ἡ ἀπομονωσίς) The apostle, from this to ver. 38, gradually brings in the prophet, Hab. ii. 3, 4, where the LXX. have ἑάν (ὁμοιὸς) ὑστερήσῃ, ἡ θωμαινον ἀυτῶν, "if (the vision) larry, wait for it," ὅτι ἐρχόμενος ἦ γι' καὶ ὦ μὴ ἔχουσίς εἶν ὑποστειλθαι, οὐκ εἰδόκει ἡ σοφία μου ἐν αὐτῷ ὃ δὲ δίκαιος μου ἐκ τίσεως ἂν θεταί. —τὸ δὲλπμα, the will) ch. xiii. 21.—ποιάσαντες) that wherever you have done the will of God hitherto, ver. 32, 33, you now also may show patience, and therefore obtain the promised reward of obedience. Comp. ch. vi. 10—12. We must both do and suffer,

¹ But the margin of the 2d Ed. has raised the reading δεσμοῖς, formerly on an equal footing with the other, to the mark β, and hence the Germ. Vers. interprets it, mit den Gebundenen.—E. B.
² Τιστ(Α) corrected Vulg. Memph. and both Syr. Versions read δεσμοῖς. Orig. 1,303b reads δεσμοῖς. Rec. Text adds μου. β adds το εορυμ.'—Ed.
1 Pet. iv. 19. The apostle evidently takes his arguments from the past, and recounts the proofs of their having done the will of God, ver. 32, 33. Nevertheless, doing the will of God for the present and future is not excluded. This doing of the will of God is taken for granted in all the virtues of believers, which are reckoned up in the 11th chapter: otherwise the things which there receive praise, for example, ver. 33, would have been vain; comp. Matt. vii. 21, etc.—κομίσοντι, ye may carry off, obtain, receive) the promise, i.e. life eternal, which believers of the Old and New Testament will conjointly receive at the coming of Christ. See the following verse. The promise, life eternal, is found at ch. iv. 1, ix. 15, xi. 13, xii. 26. Individual blessedness is judicially refused to none, but the great consummation, as yet future, is difficult. There will be a great βελτίωσις, amelioration, in the future day, which ought to be esteemed much more highly than it is. Even the present flourishing condition of faith, which many so largely experience, cannot be compared with it.—τὴν ἐπαγγελίαν, the promise) ἡ, Hab., quoted above.

37. μικρὸν ὅσον ὅσον) yet a little while. So LXX., Is. xxvi. 20. The word μικρὸν, with the addition of ὅσον ὅσον, takes the diminutive, but at the same time the indefinite form, and therefore accords very well with this passage: see Gen. xxvii. 30: ἦν, ἐγένετο ὅσον ἐξῆλθεν, was only just gone out.—ὁ ἐρχόμενος, He that cometh) The apostle, by the addition of the article, elegantly turns the words of the prophet to Christ.—ἐξελευθήσεται will come.

38. ὅ δὲ) The apostle transposes the halves of the verse, and so, by adding the following verse, makes a very suitable Chiasmus. For the things opposed to each other are repeated: faith unto life, drawing back: drawing back, faith unto life, ver. 38, 39. The particle δὲ, but, forms an antithesis to the slothful.—δικαιοῖς, just) See Rom. i. 17, note.—ἐν πίστεις, by faith) LXX., εἰ πίστεως μοι, or in the same sense, μοι ἐν πίστεως; by my faith. Comp. the pronoun in like manner prefixed, 1 Cor. xi. 24; John vi. 54, ix. 10; Heb. in the faith of Him, namely, who was Seen, i.e. of Christ, who will not fail (disappoint1): an elegant antithesis. I refer the text of the New Testament to the Heb.

1 Referring to the Ἐὰν ὑστερήσῃ, said of the vision in Hab. ii. 3, 4. —Ed.
as far as it can be done.—καὶ) and; for but. Elegantly: for both halves of the verse flow from the same holy affection (feeling).—ἐὰν ὑποστηληται) The Heb., I think, may be thus interpreted: Lo, if a soul draw itself back, the soul of that man (of him, namely, who draws himself back) is not right (nor pleasing) with regard to Him (namely, who was seen [the subject of the prophet’s vision] or promised); but the just, in the faith of that (viz. promise), shall live. Comp. Mark xvi. 16. The word ὅσσον is a metaphor, taken from those who hide themselves in dark caves. See Sam. Petiti var. lect., c. 13.

39. οὐκ ἐσμέν, we are not) A polite expression, according to the style of Paul, Rom. viii. 12, note.—ὑποστηλὲς) corresponds to ὑποστηληται, ver. 38.—εἰς ἀπώλειαν, unto destruction) They perish, who do not approve their souls unto God.—εἰς περιστεῖον ζωῆς, unto the saving of the soul) It corresponds to, shall live, ver. 38.

CHAPTER XI.

1. "Εστὶ δὲ πίστις, now faith is) This is resumed from ch. x. 39. And the apostle gives in this passage that definition of faith, which is most suitable to his purpose of confirming the minds of the brethren.—ἐκ τούτων ὑπόστασις, πραγματῶν ἔλεγχος οὐ βλέπωμένων, the substance of those things which are hoped for, the proof of things which are not seen) Things which are hoped for, are the species; things which are not seen, are the genus: for the former are merely future and pleasant to us; the latter also are past or present, and either pleasant or painful to ourselves or others, ver. 3, 7, 8, 27, 29. Whence the two clauses of this verse, in which there is an Asyndeton (absence of the copulative conjunction), have a gradation. Moreover, as the things which are not seen are to the things which are hoped for, so is the proof of the things to the substance; and therefore faith is the substance by which the future things, that are hoped for, are represented (vividly realized), or are set before us as present: and the same (faith) is the proof of the things, by which those
things which are not seen are set before us as solid realities (πράγματα). That which is absent is opposed to substance; a non-entity, a dream, is opposed to the proof or evidence of things. Whence it is clear how closely the two words πραγμάτων ἔλεγχος cohere, so that they form, as it were, a compound word, πραγ-
μάτων-ἔλεγχος; and why the word, things, is put in the last, and not also in the first clause. 'Ὑπόστασις, substance, is opposed to τὴν ὑποσταλὴν, drawing back, which was lately repudiated, ch. x., at the end; for the metaphor is taken from a pillar standing under a heavy weight, and denotes patience and constancy, καρτερίαν; comp. ver. 27. 'Ὑπόστασις in the Vulgate is translated substantia, which is correct; for substance is opposed to opinion, l. 10, § 1, Digest. de diversis temporalibus prescriptioibus, et de accessionibus possessionum, and elsewhere. Substance then has reference to a thing which is certain, and therefore also to a thing which is present. Things future are represented (vividly realized) by faith: ἔλεγχος is evidence or proof also in the peculiar language of philosophers. 'Ὑπόστασις, substance, is put first; and then πραγμάτων ἔλεγχος, the proof, or evidence of things; but the examples, which follow, relate in the first instance to the proof of the things, ver. 3, etc., and in the second place, to the substance of those things which are hoped for, ver. 6, etc.

Chiasmus.

2. Ἐν τῷ θρόνῳ, in it) in faith, i.e. by faith, in the following verses: κατὰ πίστιν, according to (in) faith; διὰ πίστιν, through faith, ver. 13, 33.—γὰρ, for) Paul shows the nature of faith from the examples of men in the times of old. Many things, which they hoped for and did not see, subsequently came to pass and were conspicuously seen, the event confirming faith.—ἴμαρ-
ταρησάμως, obtained a good report) This word is very full of meaning. God not only gave His testimony concerning them, but also partly to them. They received the testimony, an equivalent to the things themselves; comp. ver. 4, 5, 39. From this circumstance, they also became witnesses; so that they themselves might testify to others, and that others might testify concerning them; ch. xii. 1.—οἱ πρεσβύτεροι) the elders, who lived both formerly and for a long time. He does not say, οἱ ἀρχαῖοι; the ancients, but the elders, as it were by personification, inasmuch as they still give their powerful testimony, as
if they were present; comp. ch. xii. 1. This is an excellent summary of the Old Testament, in which the apostle, by a remarkable gradation, comprehends the pursuits of those men of former times—their labours, journeyings, expectations, temptations, martyrdoms; and shows how we ought to seek, in all its fulness, under the veil of history, the substance of doctrine sometimes briefly indicated. Those of them who were earlier, had the exercise of their patience most chiefly during a long period of life; those who were later, in the midst of sharper afflictions.

3. ἡστιν, by faith) To a certain extent also without faith, Rom. i. 20; but much more by faith, which, for example, is put (has scope for exercise), in ch. i. of Genesis.—νοοῦμεν, we understand) The Elders, of whom mention is on that account previously made in the second verse, also understood it. Adam also, who was created after all the rest, understood what he did not see done, but believed to have been done; but concerning his faith, Moses maintains a very mysterious silence; and the apostle follows Moses, except that, in mentioning these things before the sacrifice of Abel, he virtually recognises the faith of those who were first created. Adam is only brought into view as the root of our misery; keeping out of view the other things which might have been said of him.—κατηρτίσωμεν, were framed) καταρτισμός, the framing (the putting together), consolidation of the whole world, includes the creation of single parts, and a continual providence throughout all ages, in wonderful harmony.—τῶν αἰώνων) the worlds, the ages. A grand plural, in which is intimated the course onward to the goal of the heaven and the earth, and all things which are in them, visible and invisible, and, subsequently, their everlasting condition when their course is terminated; and whatever change may at length take place, accompanying the termination. And as creation is the foundation and exhibition (a specimen) of the whole Divine economy, so faith in creation is the foundation and exhibition (a specimen) of all faith.—ῥήματι, by the word) by the command, by the power, without matter or instrument. This accords with what immediately follows.—εἰς τό) so that. Comp. εἰς τό, 2 Cor. vii. 3. οἱ αἰώνες, the ages, embrace many things which are not seen; and we may be less disposed to wonder at
our only understanding by faith, that they were produced by the word of God; but that the creation of these things which are seen was thus effected, we best understand by faith alone; —a fact which shows much more the wonderful power of faith. There is an amplification of το κατηγρισμα, were framed, by means of this clause.—μη ἐκ φανομένων τά βλέπομενα γεγονότα) The distinction of the words must be especially noticed. Φανομεν, I appear, begin to be seen, with the idea of commencement: βλέπομεν, I am seen, I am before the eyes. Τά βλέπομενα, the things which are seen, exist, and in our days are the light, the sky, the earth, the stars, etc.; but the same things were appearing, or beginning to be seen (φανομενα), at the time when they were made ἐξ ὁλών ὁντων, out of things not existing, 2 Macc. vii. 28, and were ordered to come forth: and so indeed it might be said, ἐκ φανομένων τὰ βλέπομενα γεγονότα, namely, as to (in) themselves; that is, that the things which are seen to-day, were appearing (commencing to be seen) at the beginning; they were not from eternity, but began to appear and to be conspicuous at some particular time, whereas they formerly did not exist; comp. ix, from, Rom. vi. 13. But in respect of us, the apostle, by putting not before it, expresses a different meaning, and declares μη ἐκ φανομένων, x.t.l., that the things which are seen were not made of the things which do appear [of things beginning to be seen, viz. by us, in the act of their creation]. For it was when the world was already produced, that both the first man was created and we are born. We were not spectators of the creation. Let that Question of the Creator, Job xxxviii. 4, etc., be considered. By faith, therefore, we perceive the creation; faith has, both backwards and forwards, scope for its exercise (materials on which it may be exercised). Hence it is evident, that the particles, μη ἐκ, not from, should be explained in their order; although sometimes ὁ or μη, not, with a proposition, is transposed for the sake of softening the expression [impartment ἡθος and courtesy to the language], without in general affecting the sense, as 1 Chron. xv. 13, ὁνὶ ἐν τῷ πρῶτον ὑμᾶς ἐται, in your not being formerly employed for this service, i.e. before you were employed.

4. πλείονα) a more excellent, preferable, and on that account more highly esteemed. Each of the brothers followed his own
mode of life in offering the sacrifice. But Abel conducted himself more righteously in the kind of sacrifice which he offered. The husbandman, Cain, brought an offering of the fruits of the earth: Abel, a pastor of sheep, brought of their firstlings and fat. Here, then, the latter took the best which he had, — a thing which the former is not said to have done. At the same time the offering of Cain merely implied a confession of obligation; the sacrifice (victim) of Abel, a confession of sin and a desire of atonement. This was quite consonant with faith.—παρὰ Κάιν, than Cain) who was defective in faith, and therefore without the Divine testimony.—δι′ ήτιον, by which) He obtained by faith both righteousness and the testimony of righteousness, ver. 7.—μαρτυροντις, testifying) For ἵστατον, God looked upon, had respect to, Gen. iv. 4, by a certain sign, which was also seen by Cain. —δι′ αὐτῆς, by it) faith; construed with ἀποδοῦν, being dead [having died in it. But Engl. Vers. construes it with speaketh]; comp. ver. 13; for διὰ has the same meaning as κατὰ or ἐν; 1 Tim. ii. 15.—λαλεῖν speaks) speaks of himself, and those like himself, against the followers of Cain; ch. xii. 24.

5. μεστηθή, was translated) Wherefore was he translated? Our faith waits for this. Gen. v. 22, 24, LXX., εὐκρίστησας δὲ Ἑνὼς τῷ Θεῷ—καὶ εὐκρίστησας Ἐνώς τῷ Θεῷ, καὶ εὐφρίσκετο, διὶ μεστῆθην αὐτῶν ὁ Θεὸς.—μὴ, not) He was therefore translated from mortality without death to immortality.—πρὶ, before) Construed with εὐκρίστησαν, to have pleased [He had the testimony that he pleased God before his translation].—εὐκρίστησαν, to have pleased) Instead of to walk with God, before God, the LXX. have εὐφριστήθην, also Gen. vi. 9, xvii. 1, xxiv. 40, xlviii. 15; Ps. cxvi. 9. Comp. Ps. xxxvi. 3, xxxv. 14 [Heb. I walked]. It not only signifies to please, in a passive sense, but implies the desire of pleasing. Therefore Gen. xxxix. 4, ἡμέρας is εὐφριστήθην: comp. ἁρέσει, Rom. viii. 8, notes.

6. χωρίς, without) He proves by the event the faith of Enoch. —εὐφριστήθαι) to please, to show one's self pleasing to. The parallel presently occurs, προσέχεθαι τῷ Θεῷ, to come to God, to walk with God. Therefore the apostle, with skilful design, joins the Hebrew and Greek text.—πιστεύσαι, believe) Enoch had been

1 This probably refers to the consuming of Abel's sacrifice by fire from heaven, which was not extended to Cain's.—Tr.
favoured with no divine appearance, as we may gather from this passage; so neither had Moses before he left Egypt, ver. 27. The position (thesis), that he is, etc., was strongly felt by Enoch, and is asserted from the faith of Enoch. The faith of Enoch, which is described in a manner so singular, seems to have had not very many perspicuous Data. Otherwise his faith would not be, as it is, reduced in Paul's description exclusively to this point.—δια, must) The inference which is found in this passage, is intended to be necessary and strong.—τῷ θεῷ, to God) inasmuch as He is invisible, ver. 27.—ὅτι ἐστὶν that He is. Hence ὁ Ἐβραῖος is used absolutely, Wisd. xiii. 1; comp. πραγμάτων, of things, note, ver. 1. He who walks with God, acknowledges Him to be God. This is opposed to antediluvian atheism.—καὶ) This word also depends on ὅτι.—τὸ δὲ) of them, not of others.—ἐν ζητοῦν, who earnestly seek) without seeing Him. A grand compound [seek out].—μισθωποδότης, rewarder) for example, of Enoch, whom He translated.—ὁ νυνια, that He will be) The future bestowing of the reward is intended. The reward is He himself, who is earnestly sought [sought out]. With God, says Moses, and signifies thereby communion (with God: "Enoch walked with God."

7. Χρηματισθείς, being warned by God) A prophetical revelation does not take away faith, ver. 20, etc.—εὐπρεπὲς of the deluge, that was to come; construed with the foregoing participle.—εὐλαβηθείς, moved with fear) The same participle occurs, Acts xxiii. 10. On the other hand, the world, not believing, did not fear, and did not use any means of repentance or escape. It despised and laughed in security.—κιβωτόν, an ark) The omission of the article is agreeable to that extraordinary building.—δι' ἥς by which, viz. faith, ver. 4.—κατιχρωμένος, condemned, by a remarkable testimony.—τὸν κόσμον, the world) which was very unlike Noah.—τίς κατὰ πίστιν δικαιοσύνης, of the righteousness which is according to faith) So Paul, Rom. i. 17: κατὰ is used in the same way, Tit. i. 1. Noah πρῶτος σὺν, ἀνέρωτος δικαιος, a righteous man, Gen. vi. 9; δικαιοσύνης πίστιν, a preacher of righteousness, 2 Pet. ii. 5.—καλοκαίριος, heir) in the succession of the patriarchs, of whom there was always some one at the head of them who believed the promise, and from whom they were sprung. The word is appropriate here, and therefore of frequent occurrence, ver. 8, 9, in
the same way as ἑπαγγελία, the promise, ver. 9, 11, 13, 17, 33, 39.

8. 'Αβραάμ, Abraham) Rom. iv. 1, 16, etc.—ὑπήκουσεν ἔγειρεν, καὶ ἔζησεν, obeyed so as that he should go out, and went out) A gradation [but Engl. Vers. joins ἔγειρεν with καλούμενος] ; comp. 2 Cor. viii. ver. 10, at the end, and ver. 11.—ἔμελλεν) A word adapted to future events. So ver. 20; with which comp. ver. 1.—μὴ ἑπιστάμενος, not knowing) Comp. Acts vii. 3, at the end.

9. Παρήκτης) He went to dwell as a stranger in, ver. 13, note. —τῆς ἑπαγγελίας, of the promise) It had been promised immediately, Gen. xii. 7.—ἐν σκηναῖς, in tabernacles) Gen. xii. 8: παρωκακοί, strangers (new-comers, sojourners) use tents. The antithesis is πόλις, a city, ver. 10.—μετὰ, with) The same mode of living, a proof of the same faith. It is construed with παρήκτης, was a stranger.—καὶ Ἰακώβ, and Jacob) He was fifteen years old at the death of Abraham.—τῶν συγχρονώμων, joint-heirs) In no other place are sons called joint-heirs with their parents, but merely heirs. Isaac did not acknowledge himself indebted for the inheritance to Abraham, nor Jacob to Isaac, but they received it severally from God Himself. This expression, the heirs of the promise, and ἑπιτυχεῖ θη ἑπαγγελίας, he obtained the promise, vi. 17, 12, 15, are said of the very thing promised; but both phrases in this chap. ver. 9, 33, the joint-heirs of the promise, and ἑπιτυχον ἑπαγγελίων (without the article τῶν), obtained promises, and in like manner, ver. 17, ὁ τὰς ἑπαγγελίας ἀναδεξάμενος, he who received the promises, are said of the promise of something future: and believers are said to receive, to obtain, ἐκμετάλειψεν, κομίζομα, the very thing promised, especially in this same chapter, ver. 13, 39. The difference of expressions is suitable to the different scope of ch. vi. and xi.; for in ch. vi. the condition itself of men in former times is commended, and proposed as an example; but in ch. xi. the condition of New Testament believers is celebrated above the other (viz. that of Old Testament believers).

10. Τῶν δειμελίων, the foundations) which the tents had not. Of these foundations, see Rev. xxi. 14.—πόλις, a city) which is not removed (as a tent is): v. 16.—τύχης, whose) which is worthy of God, its founder.—τεχνίτης καὶ δημιουργός, [builder and maker] contriver and founder) The synonymous terms intimate, that the
whole city was founded and completed by Him alone: He not only made it, but also found it [ch. ix. 12, ἐναρµένης].

11. καὶ αὐτῇ even herself; the weaker vessel.—σπέρµατος, seed) by her aged husband.—παρὰ καρῆν ἡλίαια, past age, past the time of life) Paul has a similar passage, Rom. iv. 19.—πιστῶν ἡγήσατο, she judged Him faithful) Otherwise she would not have laughed. The laughter argued a mixture of distrust; but yet more of faith, especially after the reproof.

12. Ἄρ ἵνα, from one) from Abraham, by Sarah.—ιενώθεσαν) sprung, namely, sons.

13. κατὰ πίστιν, according to or in faith) He does not say here, πιστῶν, by faith, for κατὰ πίστιν, in faith, accords better with the word, ἀστέων, they died. Comp. κατὰ, Matt. i. 20.—ἀστέων, died) Faith becomes very strong at the hour of death; ver. 20, etc.: and at that period hope with respect to things invisible and future is most resplendent.—οὗτοι, these) The pronoun is to be referred to the persons who are mentioned from ver. 8, being those who obtained more distinct promises.—τὰς εἰπωγγελίας, the promises) i.e. the things which had been promised, ver. 39: good, nay, heavenly things, ver. 13, at the end.—ιδὼντες καὶ ἀσπασάµενοι, having seen and embraced them) This expression makes an Oxymoron with παρὼναν, afar off, in which Paul delights; for Eustathius explains ἀσπάζων, to clasp or draw a person to one's self by grasping his hand, and to embrace him; and this is the custom of friends when they meet. The faith of the ancients is thus exquisitely described; and the passage seems plainly to refer to John viii. 56, Abraham saw Christ's day, and was glad.—ἐμωλογήσατε, having confessed) willingly. The confession of being strangers arises from their embracing heavenly things.—ξένοι καὶ παρετίθηκαν) Gen. xxiii. 4, πάροικος καὶ παρετίθηκες ἐνώ εἰμι: ibid. xlvii. 9, αἱ ἡµέραι αὖ παροικῶ—αὶ ἡµέραι παρφχησαν: παρὰ ἐν παρετίθηκα, diminishes the signification. Worldly men hold fast the world; believers scarcely cling to it in any part, either in deed, or at least with their heart.—ἐπὶ τῆς γῆς, upon the earth) An antithesis to ἐπωρανίω, heavenly, ver. 16.

14. Ἐμφανίζοντων, show) A remarkable word. Is. iii. 9, ἥλεν σὺ, they did not deny, they declared.—ἐπὶ ζητοῦν, they seek) Citizens of the world (Cosmopolitae) do not call themselves strangers in the world (Cosmoxeni).
15. Ἐμνημόνευον, they had remembered) They had forgotten, by faith.—καίρῳ, a time) an opportunity, during so many years.

16. οὖν ἐπαινεῖν (νεπω) God is not ashamed, although they are inhabitants of the earth, and strangers: He is not ashamed, because He has bestowed on them great blessedness, such as it becomes God to confer, and has fulfilled the promises which were made to them; therefore, not only is He not ashamed, but derives praise from it [glories in it]. A Meiosis. Or also, He is not ashamed, because they eagerly grasp at it (ὑπογονωμεν); provided that it does not seem (only it must not be thought) as if God’s good pleasure (in them) was the meritorious consequence of their obedience.—ἐπαινεῖν, ἄρα, to be called) [to have Himself called.] A verb in the middle voice. First, He called Himself, then they so called Him: the God of Abraham, etc.—πόλιν, a city) in which He Himself reigns. [How great may we suppose the splendour to be that must belong to it, since it is God Himself who shows it!—V. g.]

17. προσεπισκέψεις, offered) as far as it depended upon him.—πόλις μοιογενῆ, only-begotten) in respect of his wife Sarah, and of the promises. Abraham sent away his other sons.—ὁ This word augments the subject, as ὁ, ch. vii. 4.—Ἀναδεξάμενος, he who embraced) likewise by faith.

18. Προς ὅν, as to whom) The pronoun is to be referred to the only-begotten; nay, this verse gives a definition of the only-begotten. Προς, so far as concerns, has the force of limitation (determining the sense). The word had been spoken to Abraham, but referred to Isaac; comp. προς, unto, in reference to, Luke xix. 9.

19. Καὶ εἰ νεκρῶν ἐγέρσεν δύνατον, was able to raise him even from the dead) although no example had hitherto occurred of the dead being raised. In like manner Paul commends the faith of Abraham, Rom. iv. 17, 21. He reckoned (was firmly assured) that, if Isaac had been sacrificed, who had not yet wife nor children, he could notwithstanding be raised from the dead, and thus the promises would be fulfilled in him.—ὅτι, whence) [whencefore.] An illative particle [not, from which state, i.e. from the dead].—καὶ εἰ παραβόλη ἐκκομίσατο, also he in a parable [or figure] bore1 ['tulit ' him) εἰ παραβολή, namely, ὠν. There is an

1 Wahl explains ἐκκομίσατο the middle: He received his son recovered from death as a reward of his faith.—Ed.
expression very like this in Num. xxvi. 10, ἐγένηθησαν ἐν σημείῳ, they became a sign. Abraham not only bore [‘received’] his son, as he had previously conducted him to the mountain, but he also himself became a parable [figure], and so obtained a good report, ver. 2. For all posterity celebrates the faith of Abraham, who offered his only-begotten son: so παράβολή, Hab. ii. 6, and elsewhere often.

20–22. πίστις, by faith) There are more specimens of faith in Isaac, Jacob, and Joseph; but the apostle considers it enough to give a single instance, in the case of each of them, concerning things mostly future.—ὑλόγιαν, blessed) assigning to both his sons things future, as if they were present.

21. Ἀποθνῄσκων, when dying) near death; Gen. xlvii. 29.—τῶν ὑιῶν Ἰωσήφ, the sons of Joseph) He also blessed his own sons, Gen. xlix., and divided the land of Canaan among them, as if it had been already in their possession; but the blessing of the sons of Joseph, on both of whom he laid his hands, had many things extraordinary; for he knew his own sons long ago; whereas he could not distinguish the sons of Joseph by sight, and yet he distinguished them by faith, Gen. xlviii. 10; and, from being grand-children, he declared them to be his sons, when he had transferred the right of primogeniture to Joseph, and had adopted his two children.—καὶ προσεκύνησεν) and worshipped the Lord; Gen. xlvii. 31. The apostle has respect to that very thing which Moses mentioned as having been done by Israel, when the oath of Joseph gave him the assurance that he would be buried in the Land of Promise; comp. ver. 22: whence the mind and body of the godly old man were raised.

—ἐπὶ τὸ ἄχρον τῆς πάθους αὐτοῦ) So plainly the LXX., in the passage quoted above, on the top of his staff. They read ἀχρόνιον for that which is read in the Hebrew מָעָן, τῆς κλίνης, of the bed; as we find it also in the Chaldee Paraphrast, Aquila, and Symmachus. Jacob’s bed is also mentioned immediately after, Gen. xlviii. 2, and xlix. 33; and yet we may suppose that even then Jacob had a staff at his hand, for that is usual in the case of weak old men. Hombergkius compares Homer, who brings in his heroes speaking, and commonly uses the expression, σχῆπττῳ ἰκεῖσθαι, leaning on his staff or sceptre; but the same individual afterwards translates the word προσεκύνησεν, bent himself,
which weakens the sense. Moses does not mention Jacob speaking, much less standing, during that act of worship. There was greater reason for Moses mentioning both the bed and the head of the bed, than for his mentioning the rod and the top of the rod. For in like manner, in 1 Kings i. 47, King David worshipped on his bed: and Jacob, having slightly changed that position of body in which, reclining, he had received the oath of Joseph, sworn on his thigh [Gen. xlvii. 29], and having turned his face from the other part of the bed and towards the top, where the bolster is (Ἐκατέρω, the top of a mountain, of a wall, etc.), seems on his knees, and with collected strength to have worshipped, as in Gen. xlviii. 2. However he might on the bed itself support his side or arm with a staff. "Thus some writers of both the Old and New Testament are accustomed to supply what has been omitted by others, and, as opportunity offers, to insert some things from the tradition of their ancestors, which were not much known in the course of ages."—Surenhusius. Whether the apostle knew, from divine or human evidence, that the circumstance concerning the staff also was true, or considered that it made no difference in the main facts, he rightly retains the reading of the LXX., as afterwards at ver. 23.

22. Ἑωνυμόνως, [made mention of] remembered) He mentioned, what he had never forgotten, the promise made to their fathers, and as it were renewed it for the future.—τοῖς τῶν ἀπέρων, concerning his bones) so that even though dead he might leave Egypt, and come into the Land of Promise. Those who are without faith, either take no care, or a vain and foolish concern about their bones.

23. Πίστει, by faith) It is not the faith of Moses that is referred to in this verse, but that of his parents; as in ver. 30 it is not the faith of the citizens of Jericho, but that of the Israelites. —πατέρων, of his fathers) In Exod. ii. 2, the LXX. relate the fact as follows: and seeing that he was a goodly (ἀπέρων) child, they [not she, as in the Hebrew] hid him three months; and when they could no longer hide him, the mother took to him an ark or wicker-basket. In the Hebrew, the whole is ascribed to the mother; by the apostle, to the fathers. By the term, fathers, the Syrians understand father and mother; but we can scarcely prove that this was the case
among the Hebrews and Greeks. Chrys. on this passage remarks, ἐρχόμεναι ἀπὸ τῶν γονέων τοῦ Μωϋσέως, ἀσήμων τινῶν ΑΝ∆ΡΩΝ: he begins with the parents (γονέων) of Moses, some undistinguished Men. Hesychius explains πατέρες as πλούσιοι ἢ πρόγονοι, wealthy [men of note], or ancestors. So πατέρες, i. 1, iii. 9, viii. 9; Eph. vi. 4, note. The LXX. never use γονέων for γονεῖς, nor will it be found in the New Testament that πατέρες can be appropriately substituted for the word γονεῖς, which so often occurs. Moses was concealed by his fathers, that is, by his father (Amram) and by his grandfather; not the maternal grandfather, who was Levi himself, but by the paternal grandfather, who was (Kohath) Kahath. Therefore Kahath (Kohath) was alive when Moses was born. We find great advantage in the right explanation of this passage with respect to sacred chronology. See Ord. Temp., p. 68 [Ed. ii. p. 58].—εἶδον, they saw) with a kind of presage of great events.—ἀστιίν, beautiful) Acts vii. 20, note. —οὐχ ἰδοθέναι, they were not afraid) The mental feeling is put for the effect, ver. 27, note.

24. Πίστις Μωϋσέως, by faith, Moses) So far from faith being opposed to Moses, he was an eminent example of it. The name of Moses is repeated, because in ver. 23 the apostle is speaking of the faith of his parents, here of his own. Concerning the use of this observation, look, if you are at leisure, at the Apparatus, p. 725 [Ed. ii. p. 418].—μέγας γενόμενος) So the LXX., Ex. ii. 11.—ἡρῴσατο, refused) An instance of great self-denial.

25. ἐλώμενος) Resolve it into, and he chose; but ἡρῴσαμεν, because he esteemed, ver. 26.—συγκακονείδοια, to suffer affliction with) The people had been oppressed. The antithesis is ἀπόλαυσις, enjoyment.—πρόσκαιρον, for a season) It is opposed to faith expecting future things: it is therefore put emphatically before ἔχειν, to have.—ἀμαρτίας, of sin) in which he would have been involved in the court of Egypt, which was given to idolatry. At the same time the concrete, sinners, i.e. Egyptian sinners, is intended by the abstract. The antithesis is τοῦ Ὑποῦ, of God.

26. τῶν ἱνείδασιν τοῦ Χριστοῦ, the reproach of Christ) So ch. xiii. 13. The expectation of Christ, which Moses had in so great a degree, was the centre of all the things on account of which both the Egyptians and all the Gentiles despised Israel, especially circumcision, of which the opposite, uncircumcision, is
called the reproach of Egypt, where circumcision was unknown, Josh. v. 9: and yet Moses did not for that reason desert the people.—ἀπεβηλιστ) he looked far forward.—την μισδαπωσιαν, to the recompence of reward) which follows the reproach of Christ, is more magnificent than the treasures of Egypt, and to be expected by Moses and all the saints. A grand expression.

27. μὴ φοβηθεὶς, not dreading) He was indeed afraid, Ex. ii. 14; and yet he did not dread. Either of these is distinctly known by its effect. He was afraid, and fled: he did not dread, and entirely disregarded, the view which the king might take either of the slaughter of the Egyptian or of his own flight. This was the attribute of faith, which afterwards enabled him firmly to withstand the king.—τιν ἀφατον) the invisible One, GOD.—ἐκαρτήσας, he endured) steadily, with expectation, by the strength of faith. Hesychius: ἐκαραδόκουν, ἐκαρτέρουν, ἐπετήρουν.

28. προσχών, sprinkling) πρὴ is often translated by the LXX. by προξέω. In Ex. xii. that word is not found.—ὁ ὀλοθρευων, the Destroyer) So LXX., Ex. xii. 23. He was undoubtedly a good angel. Comp. Acts xii. 23, note.

29. Διαβῆσαν, they passed through) Moses and Israel.—ἰππήραν, red) The Sea of Edom: μᾶς, red.—πεῖραν λαβόντες, attempting) Rashness is denoted without faith. [By a daring not unlike this many rush into eternity.—V. g.] When two do the same thing, it is not the same thing. So far does the apostle draw his examples out of the writings of Moses, and his Genesis and Exodus: in what follows, examples are derived from the earlier and later prophets.

30. Κυκλωθεντα) compassed about, without machines, LXX., Josh. vi. 6 (7). The faith of Joshua is virtually praised in this passage; and yet the miraculous arresting of the sun in his course is not mentioned, because there was to be nothing else like it in any future period: Josh. x. 12, 14.—εἰτὶ εὔπτα ἡμέρας) for seven days. In other places many sieges lasted many years.

31. ἡ τορη, the harlot) ηνευς, LXX. γυνὴ τορη, a woman a harlot, Josh. ii. 1. This ground, on which Rahab was accustomed to receive strangers, even adds to our wonder that she was afterwards preserved.
32. Περὶ, concerning) Συναθροισμὸς and a remarkable congeries, first Subjects, then Predicates.—Γεώσων, x. τ. λ.) The order of time is Barak, Gideon, Jephthah, Samuel, David, the prophets; and the reason of the change may be gathered from the note on the following verse. The Greek orthography is the same as in the LXX., Παναπαντός, Ἴφθας, κ.κ. as in Ν.κ.—Σαμουη, Samuel The mention of the prophets is properly put after Samuel. David was also a prophet; but Samuel was a prophet, not a king.—τῶν προφητῶν, of the prophets) Elijah, Isaiah, etc. Other believers are also intended, who were in any way connected with the prophets.

33, 34. οἱ—ἀλλεπὼν, who—of aliens) After he had just enumerated seven Subjects, he adds nine Predicates, and the verbs weightily (forcibly) begin the clauses. For it is of David especially that those words are used, κατηγορισάντο βασιλείας, they subdued kingdoms; 2 Sam. viii. 1, etc. Of Samuel, εἰργάσαν δικαιοσύνην, they wrought righteousness; 1 Sam. viii. 9, xii. 3, etc., 23, xv. 33. Finally, of the prophets generally, ἐπέτυχον ἐπαγγελίαν, they obtained promises: for it was to them properly speaking that this was vouchsafed, that the promises, afterwards to be fulfilled in Christ, were put forth by them: for example, Dan. ix. 21. Here the meaning of the phrase agrees with the word, prophets. So we say in the present day, to obtain a diploma: comp. note on ver. 9. It is likewise said of the prophets, ἐφράζαν σώματα λεοντῶν, ἐσβάσαν δύναμιν πυρός, they shut the mouths of lions, quenched the violence of fire, Dan. vi. 22 (where the LXX. have the same phrase), iii. 27: which are the last miracles mentioned in the Old Testament, and that too in the Hagiographa. And in this passage, what is ascribed to God and His angel in the passage quoted, is predicated of believers themselves. In short, to these examples, from which faith more manifestly shines forth, those more ancient examples are subjoined which receive evidence from them, by the figure Chiasmus (such as we find at Matt. xxii. 46: comp. ver. 41, 29), and in retrograde order; for it is

1 Congeries, when several words, signifying things differing in species, are brought together in one heap or accumulation. See Append. on Symerasna.—Ed.

2 The critical notes [App. Crit. Ed. ii., P. iv., N. xiv., p. 918] show this order according to the following plan:—
said especially of Jephthah, ἐπευέν τῶν στόμων μαχαίρας, they escaped the edge of the sword, Judg. xii. 3: of Samson, ἐνδυναμώθησαν ἀπὸ ἀσθενείας, out of weakness were made strong, Judg. xv. 19, xvi. 28, 29: of Barak, ἐγενήθησαν ἵσχυροι ἐν πολέμῳ, became valiant in fight, Judg. iv. 14, 15: of Gideon, παρεμβολὰς ἐκλιναν ἀλλητρίων, turned to flight the armies (the camp) of the aliens, Judg. vii. 21: so that these four predicates, comp. ver. 32, correspond individually (severally, respectively) to as many subjects in retrograde order, including the gradation. Thus faith animates the greatest, nay, heroic deeds, both civil and military. Finally, observe that the authority of the earlier and later prophets is summarily approved by this group (congeries) of subjects and predicates.

34. "Εκλιναν, drove back) by putting the enemy to flight, and by their slaughter of one another.—ἀλλητρίων, of aliens) i.e. of enemies.

35. "Ελαβον, women received) They as it were snatched them (rescued them).—γυναῖκες, women) that were believers, naturally weak.—ἐκ ἀναστάσεως, out of or from the resurrection) He says, from, not by. They anticipated a future resurrection.—νεκροί) dead sons, 1 Kings xvii. 22; 2 Kings iv. 35.—ἀλλοι ὑἰοί, and others) He comes from them that act to them that suffer (although Abel, ver. 4, was already long ago an example of one both acting and suffering); and the particle ὑιοί, but, makes an emphatic addition (Epitasis). The ἀλλοι, others, distinguishes these genera; the word ἵστιοι, others, ver. 36, distinguishes the species of sufferers. Paul observes the same distinction, 1 Cor. xii. 8, 9. —ἐτυμπανίδησαν) τόμπανον, a drum-stick, then a cudgel with which men were beaten to death; French, bastonnade; ἐτυμπανίδησαν, they were beaten with clubs. Hesychius: ἐτυμπανίδησαν, ἐκρεμάσθησαν, ἰσφαρίσθησαν. The Vulgate, they were distended (distanti sunt): for as in a drum the parchment or skin is distended, so in this kind of punishment the bodies were distended, that they

1. Ποδεῖων . . . παρεμβολαὶς ἐκλιναν ἀλλητρίων.
2. Βαράκ . . . ἐγενήθησαν ἵσχυροι ἐν πολέμῳ.
3. Σαμύσων . . . ἐνδυναμώθησαν ἀπὸ ἀσθενείας.
4. Ίσχθας . . . ἐφυγον στόμα μαχαίρας.
5. Δανίδ . . . κατηγωνίσατο μεσαίας.
6. Σαμονᾶ . . . ἰσφαρίσθησαν ἰσφαρίσθησαν.
7. Προφητῶν . . . ἐκπείναν ἐκπαγγέλιαν,

might more readily receive the blow. The apostle refers to Eleazar in the persecution of Antiochus, 2 Macc. vi., of whom at ver. 20 we have the following account: he came of his own accord to the torture (ἵπτε τῷ τύμπανῳ); again at ver. 28: and at ver. 30, but when he was at the point of death by the blows, he groaned, and said, It is manifest to the Lord, who has the holy knowledge, that though I might have been delivered (ἀπολυθηναι) from death, I endure these severe pains in my body, being beaten, etc. Furthermore, as τυμπανίζειν is to beat with clubs, so ἀποτυμπανίζειν, is to kill with clubs; and the apostle uses the simple verb, because after τυμπάνων πείραν (comp. ver. 36), after they had made trial of this species of torture, they might, if they were disposed to break their faith, have even still accepted of deliverance (ἀπολυθρώσων). See Suicer’s Thesaurus, which also proves the fact from Gataker, that this word is frequently used to express any violent death. I fancy the reason is, because clubs are a kind of arms most generally met with in all tumults and in a concourse of people: at least in this very passage the apostle seems to point to all kinds of death caused by tumults and inflicted by clubs (in which is included the mode adopted by Antiochus [the tympanum], and mentioned as surpassing the other instruments of torture), and in the following verse he comes to more exquisite punishments [punishments more refined in cruelty]. But the passive form has the middle signification: They suffered themselves to be beaten with clubs. So also ver. 37, comp. ver. 36.—τὴν ἀπολυθρώσων, deliverance) Eleazar, as we have already seen, used the word ἀπολυθηναι. The writer of the second book of Maccabees took care to make it appear, that he stood in need of some indulgence; he pleads his excuse, ii. 24—31—33: but yet the history of the Jewish people from the building of the second temple to the beginning of the New Testament is exceedingly valuable.—καρτίττονος, better) This resurrection is better than that which restores mortal life. There is a reference to the beginning of this verse. The antithesis is plain: Women received their dead and recovered them from the resurrection (resuscitation) to a temporal life; [in antithesis to]: Martyrs, who were subjected to death, set before their minds a better resurrection, not to temporal but to eternal life. Comp. 2 Macc. vii. 9, 11, 14, 29, 36.
36. Ἐμπαύγμοναὶ καὶ μαστίγων) The same words occur, 2 Macc. vii. 7, 1.—τείχαν ἐλαμβάνων, had trial) This phrase increases the praise of constancy. The bitterness of experience showed many their weakness, who thought themselves strong. The same form of expression occurs at Deut. xxviii. 56. The delicate and refined (the prosperous) are unacquainted with this experience, only let them not (it is well if they do not) flee from it.—ἐτι δὲ, yea, moreover) An increment in force (ἀνάξασαι, advancing from weaker to stronger expressions); comp. Luke xiv. 26.—διημῶν, κ.τ.λ., of bonds, etc.) The apostle here seems to descend to recent examples, although these are also found in the canonical books.

37. Ἐπιφάνειας) The Jews have an unquestioned tradition, that Isaiah was sawn asunder, by command of Manasseh, with a wooden saw; whence the most of our Christian writers apply the phrase, were sawn asunder, which is used in the Epistle to the Hebrews concerning the sufferings of the saints, to the suffering of Isaiah; Jerome, lib. xv., comm. on Isaiah. If the story told of Isaiah be fabulous, as Tostatus and others think, it really happened to other persons.—ἐπιφάνειας, they were tempted) The passage has four parts: the first is various, of mockings, etc.; the second various, they were stoned, they were sawn asunder; the third simple, they were tempted; the fourth simple, they were slain by the sword. The third corresponds to the first (τείχαν, ἐπιφάνειας, trial or temptation, they were tempted), the fourth to the second, and the murders are alternately mixed with tortures: they were tempted, in every way (the same word occurs, ver. 17, ch. ii. 18), with threatenings, reproaches, tortures, of which the variety and novelty exceeds our vocabulary; again, with caresses (1 Thess. iii. 3, note), which are often not less harassing (disturbing to faith), and by promises and benefits; comp. once more 2 Macc. vi. 21, 22, vii. 24.—ἐν φονῇ μακαίρᾳ ὁπίσθιαν, they were slain with the sword) ἄμμος ὅμβ, which the LXX. not in one place alone translate, ἐν φονῇ μακαίρᾳ. The sword is the last of the punishments mentioned by Paul, Rom. viii. 35, note. —ἐν μηδωματίας, in sheep’s skins) as Elijah, LXX., 1 Kings xix. 13. Nevertheless, false prophets imitated Elijah in his external dress; Zech. xiii. 4.

38. ὁ δὲ ἤν ἠδρος ἠπομοίωσεν αὐτῷ, of whom the world was not worthy)
The saints, although few and wretched, are of more value than all the world besides. So Prov. viii. 11, τὰν τίμιαν οὖν ἄξιον αὐτῆς ἵστατι, no precious thing is to be compared with it (wisdom). The clause is construed with they went about; and yet it is in this passage in particular that it is put, on account of the anti-
thesis between the spacious world and the dens and caves of the earth.—σαλαμώμενοι, wandering) shut out by wicked men.—σπη-
λαίας, caves 1 Kings xviii. 4, 13.—καὶ ταῖς) The article makes an emphatic addition (Epitasis), and so therefore; comp. annot.
on Chrysost. de Sacerd. p. 493.

39. καὶ οὕτω πάντες, and all these) A pathetic Symperasma (Summary. See Append.)—μαρτυρώντες, having obtained a good report) ver. 2, note.—τῶν ἐπαγγελιαν, the promise) i.e. the pro-
mise of the heavenly inheritance, ch. x. 36, note. Flacius says: “It is probable, that some degree, so to speak, or accumulation of blessedness was added to holy souls, when Christ came and fulfilled all things; even as at His burial the evangelists testify that many rose from the dead, who beyond all doubt ascended into heaven with Him.” Even Christ Himself was altogether made perfect in the death of Christ, ch. ii. 10; and the living and the dead have obtained this perfection, ch. x. 14, and the perfecting of individual believers takes place at their death, ch. xiii. 23; but the universal and final perfecting of believers will take place at the coming of the Lord, of which the passage here speaks.

40. Κρείττων τι, some better thing) This better thing is the clearer revelation of the promised salvation; its confirmation on higher testimony; a nearer expectation, by Christ having been ex-
hibited to us; and at last salvation itself and glory.—προβλεψα-μένην, having provided) A word of exquisite meaning. God provides (foresees) what faith does not yet see; Gen. xxii. 8, 14; John vi. 6. From this provision (foresight) flowed the whole economy of ages, and the testimony of God to the men of old.—χωρίς ἡμῶν, without us) Meiosis: not only not without us were they perfected, but they are rather perfected with us, than we with them. He does not say, that we not without them, but that they not without us. We should carefully hold this fast: for not merely is our being gathered to them intimated, but our condition superior to theirs, who were waiting for His appearance.
CHAPTER XII.

1. περικείμενον] properly, lying around. The Greeks often use the verb, κείμαι, and its compounds, as presently at ver. 2, and in various senses; wherefore the word, lie, here, must not be too closely pressed. But the preposition, περί, very emphatically implies a cloud almost surrounding us, pressing close upon us: περί in εὐπερίστατον, on the opposite side, accords with it.—νέφος) The word, cloud, is used on account of the great multitude, and the holy velocity with which they go upwards. Clemens Alex. has called it, νέφος άγιον και άγίνετος, a holy and pellucid cloud, lib. iv. Strom.—μαρτύρων of witnesses) ch. xi. 39, note.—ὁγκον] ὡγκος (from ὡγκω, ἐνγκω), weight; and when it is applied to the mind, haughtiness, pride. Themistius, Or. iv., says, αὐτοὶ μὲν μέτριοι φύσει εἰσίν, ἤγω δὲ αὐτοῖς ὡγκον ἐμπίπτειμι καὶ χαμάς, “They are naturally modest, but I fill them with pride and vain conceit.” Hesychius: ὡγκος, φύσιμα, ὑπερηφανία, ἑπαρφος, μέγες. Such ὡγκος as this is most unfavourable to spiritual moderation, and is very nearly allied to madness.—τὴν εὐπερίστατον) περίστασις, τὸ περιστυχεῖς; thence, by Synecdoche of the species, τὸ ὄψωλον, danger, disadvantage: hence εὐπερίστατος. Hesychius: τὴν εὐπερίστατον, τὴν ἔνκολον, i.e. very easily putting difficulties in the way, and placing in danger. ἡγούμενος ἡλικία, Gen. iv. 7, Sin is around thee (lieth at the door). On the other hand, ἑπερίστατον ἐλαχις; in Galen, an ulcer unattended with danger: ἡ ἄμαρτία, sin, the genus; ἡ εὐπερίστατος ἄμαρτία, unbelief, the species, because its danger is immediate, and because this sin, if it be committed, incurs the greatest risk of destruction; ch. iiii. 12, etc.; Neh. vi. 13.—δι᾽ ὑπομονῆς, with patience) This refers to ch. x. 36. To this patience ὡγκος is opposed in respect to excess; and ὡ εὐπερίστατος ἄμαρτία, in respect to defect. Both of these spiritual diseases are characteristic of the Jews. Ἄλλας, to despise, corresponds to the former; ἐπιλέσθαι, to faint, to the latter; ver. 5, note.—τρέχωςμεν, let us run) let us finish the race, in which we are contesting for the prize. So Paul, 1 Cor. ix. 24, 25.
2. ἀποκόγνος) ἀπὸ, as in ἀπῆβλετος, ch. xi. 26. 
He says the apostle, sits at the right hand of the throne of God.  
—εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν, to the prince and finisher of our faith.  
By this appellation Jesus is distinguished from all those who are enumerated in ch. xi. He Himself is the only matchless example, the only rule and standard of our faith. He is called the Prince and Finisher of faith, because He Himself showed faith in the Father from the beginning to the end: ch. ii. 13. Our faith, first and last, has respect to Him: it is drawn from Him to its necessary consequence (following Him), and is confirmed: believers, from the first to the last, have looked and still look to Him: ch. xi. 26, xiii. 8.—ἀντί, for) The faith of Jesus is hereby denoted. For the joy set before Him, namely, that joy which He was presently to experience, Acts ii. 28. With equal willingness, He meanwhile endured the cross.  
[— — —  
For the joy, i.e. that He might obtain the joy.—V. g.] Christ had not such a mind as that the cross should not seem to be a matter of joy; comp. ver. 11. Thus προσέμεινον and προσεμένης correspond to one another.—σταυρόν, the cross) Now at last, Paul, after he had strengthened the faith of those to whom he is writing, expresses the name of the cross, which was hateful to many. —ἀισχύνης, the shame) which was very great in connection with the cross.  
Comp. xiii. 13; 1 Pet. ii. 24, note; Matt. xxvii. 35.  
—κατασκονόντας, despising) although it was a source of pain and grief: Ps. lxix. 20, 21.—ἐν δεξιᾷ τοῦ, and at the right hand) after He was made perfect. At that Right hand there is joy, Ps. xvi. 11, and glory. Joy and the cross are opposed to each other, and so also are ignominy ("the shame") and sitting at the right hand of the throne of God.  
3. Ἀναλογίσασθαι) consider, by instituting a comparison. The Lord has suffered so much; how much more should His servants encounter some suffering? It is, so to speak, a modal expression (an appeal to their feeling); for it very rarely happens that γὰρ is added to the imperative;—it is the same as if he had said: for the Lord has endured so great contradiction, and you ought to remember it. The force of the Αἰτιολογία (assigning of the reason by γὰρ) falls upon the other verb, which is put beside it; comp. ἐπιμελήσεσθαι, here, and also ἐπιμένειν, ver. 2.—ὑπὸ τῶν ἀμαρτωλῶν, by sinners) It is said of us, against sin, ver. 4: comp.
ver. 1. Sin itself, by which others are led away and we are
 tempted, assails us; not sin, but sinners, contradicted Christ.—
 antilologiiai) LXX. antilologia for ἀντιλογία, Ps. lxxx. 7: for ἀντιλογία, often. Contradiction involves striving against, John xix. 12; Acts
 xxviii. 19, and mostly denotes the natural disposition of infidelity
 or unbelief, as confession follows faith.—ἐνα μὴ κάμπτε ταῖς ἰσιναῖς
 ἴματι) LXX. γάμουν τῇ ἰσιναἰ μοι, Job x. 1. For in other places
 κάμνει refers to the body; but ἰσιναὶ is put absolutely, as ver.
 5.—ἰσιναὶ) ver. 5. He who ἰσιναὶ, actually fails or faints,
 κάμνει, is habitually wearied out.

4. οὕτω, not yet) A spirited Asyndeton.—μέχρις αἵματος, even
 unto blood) unto wounds and death. The writer goes from the
 race to the pugilistic contest, as Paul does in the passages for-
 merly quoted. You have, says he, spent your wealth, you have
 not shed your blood: x. 34. Set before your minds more im-
 portant trials, [namely, such as you have not hitherto experienced;
 1 Cor. x. 13.—V. g.]—ἀντικατέστητε, you have resisted) Because
 contradiction is taken in a bad sense, he uses the word, ἀντικατα-
 στήναι, to resist, in a good sense. See the LXX. in a passage which
 is presently to be quoted.—πρὸς Construed with ἀντικατέστητε.
 Deut. xxxi. 21, καὶ ἀντικαταστήσαται ἡ γιὰντι ἀγίων ΚΑΤΑ πρόσωπον
 αὑτῶν μαρτυρῶσα, and this song will answer against them as a wit-
 ness.—ἀνταγωνίζομαι, straining against) Sin excites a strife: it is
 our duty to strive against it.

5. καὶ) And nevertheless already.—ἰκλελπόθε, you have forgotten)
 You have dismissed from your memory and from your mind.
 So to remember is used both of the memory and of the mind
 generally.—τῆς παρακλήσεως, the exhortation) An illustrious testi-
 mony to the authority of the books of Solomon. Comp. 1 Pet.
 iii. 6, iv. 8, 18, notes; and ch. v. 5; 2 Pet. ii. 22. This exhor-
 tation should have more influence with you, than all the words
 of exhorters with those who are striving in the world.—ὡς νῦν, as
to sons) For it is said, νῦν μου, my son, most affectionately.—
 νῦν μου, my son) Prov. iii. 11, 12, LXX. νῦν; the rest, as far as
 παραδίεσται, in the same words: and they usually translate νῦν, νῦν.
 For thus Solomon frequently calls him, whom in the Proverbs
 he instructs in the name of GΩD.—μὴ ὀλιγώρει] ἄμη ἡχ (comp.

1 ὀλιγώρει—ἰκλε ὁ) two extremes: ὀλιγώρει refers to a contumacious
 mind: ἰκλελποθαί, to one that is broken down and weak. The former is
Ευαγγελία, Is. viii. 6), i.e. do not despise with contumacious mind. Τοσούτο σαρκα, subjection, is enjoined, ver. 9, in respect of chastening or discipline (πατοῖσαι), which is of a gentler character.—μηδε ἐξάκου, ἵνα μην (comp. ἵνα, Is. vii. 16), do not flee back with a faint or weak mind. 'Τοσούτοις, patience, ver. 7, is commanded in respect ἐκγνωρίων, of rebuke, wherewith one is more severely rebuked.

6. Μαςτιγοῖς δὲ, and moreover scourgeth) Heb. בנה, and (supply the Lord רם, will chaste) as a father his son, whom He shall hold acceptable or pleasing to Him. The LXX. read בנה, μαστιγοῖς δὲ, and He scourges. The apostle retained it, although elsewhere it does not denote paternal chastisement. Blood is drawn by the lash, ver. 4. And he himself insinuates the meaning of the Hebrew reading in the following verses. It is the part of a prudent teacher, not openly to blame a version before a number, and yet to give a taste of the meaning of the originals to those who are ignorant.

7. Εἰ, if) The necessity of discipline is asserted here, and in the following verse; but the duty of those who receive discipline at ver. 9, etc. Therefore in ver. 7, discipline is rather regarded than patience. In ver. 7 and 9, discipline at the same time comprehends rebuke; but in ver. 5, discipline is distinguished from rebuke.—υιοὶς) not merely τέκναις. The condition of sons is most glorious.—προσφέρεται shows Himself in the very act of chastising.—τίς γὰρ, for who) It is taken for granted, that all need chastisement for a fault.

8. Εἰ δὲ χωρίς ἐστι {3563} If ye are and wish to be, etc.; χωρίς, without, a melancholy particle.—μέτοχοι, partakers) A favourable word.—πάντες, all) all sons, ver. 7: all the witnesses, ver. 1.—ἀρα, νόοι ἐστὶ καὶ οὐκ ὑπερείσ, in that case ye are bastards and not sons) An Enthymeme (covert Syllogism), in which this may be understood: but we do not wish to be bastards but sons; therefore we shall receive the discipline.

9. Εἴπα) then. A particle, which follows the argument that had been laid down, and urges still further the hearer. See note on Chrysost. τερε ἱερων, p. 462.—τοὺς μὲν τῆς σαρκὸς ήμῶν πατέρας, the fathers indeed of our flesh) An antithesis to τῷ πατρὶ called ἄγνοια, ver. 1; the latter ἡ ἀμαρτία, not in general, but ἡ εὐπερίστατος ἀμαρτία in particular, i.e. ἀπιστία, ch. iii. 12.—Not. Crit.
τῶν πνευμάτων, to the Father of spirits. Generation by men is carnal; by God, is spiritual. Here the propagation of the soul by parents is not denied, even as by mentioning spirits it is not denied that our flesh, i.e. our nature, is formed by God.—εἰ ἐπιστολοβεβηκαμεν we had, we endured with equanimity, in early life.—καὶ ἐντρέπεται—μέδα The fruit of discipline is to be turned to virtue and practice. Eustathius observes in Homer, ἐντρέπεσθαι, τὸ ἐντρέπεσθαι, μεταβάλλεσθαι; but also the LXX. have ἐντρέπεσθαι for ὑπάρχει, 2 Chron. vii. 14, xii. 7, xxx. 11, xxxvi. 12, etc.—τῷ Πατρὶ τῶν πνευμάτων, to the Father of spirits) An exquisite title; comp. πνεύματι, to the spirits, ver. 23. So LXX. Κύριος καὶ Θεὸς τῶν πνευμάτων, the Lord God of the spirits, Num. xxvii. 16, also Num. xvi. 22.—καὶ ζήσομεν, and we shall live) in the spiritual and everlasting life. This is explained in the following verse. Often spirit and life are mentioned together: καὶ, and, has the consecutive (consequent) power (and therefore, and so), as just before καὶ ἐντρέπεται, and we reverenced.

10. Πρὶς ὀλίγας ἡμέρας] for a few days, of which our life consists in the flesh. Those days are not only denoted, during which the discipline lasts, but those [viz. all the days of the present life] to which the fruit of discipline appertains. The εἰς corresponds to this πρὶς at the end of the verse: comp. ch. ix. 13, 14. In like manner Paul joins these prepositions, Eph. iv. 12, where see note.—κατὰ τὸ δοξῶν αὐτῶν, as they themselves thought fit) Such is indeed the case. Our fathers of the flesh commit great faults in respect of discipline, both in indulgence and in severity; nor do they so much chastise, as think that they chastise us. But the Father of our spirits altogether chastens us for our advantage: αὐτῶν, to themselves, includes an antithesis to those who are chastened by the fathers of the flesh. So δοξῶν and δοξῆν, in the following verse, correspond.—εἰς τῷ μεταλαβέων τῆς ἁγιότητος αὐτῶν, that we may become partakers of His holiness) ἁγιωσύνη, sanctimony: ἁγιασμός, sanctification: ver. 14; but ἁγιότης, sanctity or holiness.1 The holiness of God: i.e. God, who is holy, whom men do not attain to unless they be sanctified; and they who attain to Him, shall obtain the enjoyment of the spiritual life for ever. [It is a religious obligation to pursue

1 See note, Rom. i. 4, on this distinction.
this Holiness with filial reverence; and yet we are not allowed to come near to it.—V. g.] An abstract appellation, as ἡ μεγαλω- 
σν της ουσιας, Majesty, i. 3; ἡ δόξα αὐτοῦ, His glory, Jude, ver. 24; ἡ 
μεγαλοπρεπὴς δόξα, the excellent glory, 2 Pet. i. 17. And this ex-
pression, ἵνα γίνησι θέσει κανονιῶν φύσεως, that you become par-
takers of the Divine nature, i.e. of God, 2 Pet. i. 4, accords in a 
singular manner with the passage before us.

11. πᾶσα, all) which is applied by both fathers of the flesh and the Father of spirits.—δὲ, but) This is the figure 
Occupatio. 1—δοξις, seems) For a feeling of pain and sorrow often 
presents a sound judgment.—λύπης, a matter of grief) Those 
who chasten, seem to have for their object the grief or pain of 
those who are chastened; but this is not the case: 2 Cor. i. 24, 
vii. 8.—εἰρηνικῶν—δικαιοσύνης) LXX., καὶ ἔσται τὰ ἔργα τῆς 
δικαιοσύνης εἰρήνης, Is. xxxii. 17. Εἰρηνικῶν, peaceful, Heb. ὑστ., LXX. εἰρηνικῶς, 
Gen. xxxvii. 4, etc.: an antithesis to δοξις, seems. He who 
chastens, shows that he has acted faithfully: he who is chas-
tened, acknowledges that, and feels grateful; and hence peace. —
γεγυμνασμένως, to those who are exercised) Such as these have 
both a lighter burden, and whatever burden they have, they 
bear it with greater ease. They acquire experience by exercise. 
—ἀνοσίδωσι) yields, viz. the fruit, which had been formerly kept 
back.—δικαιοσύνης, of righteousness) This explanation, after the 
language (the sentence) had kept the reader in suspense, is 
sweetly added at the end: the peaceable fruit, namely, of 
righteousness, with which a man being endued, approaches with 
joy to the Holiness of God.

12. ἄνω, wherefore) The exhortation is resumed from ver. 1.—
tὰς παρεμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε) Is. 
xxxv. 3, LXX., ἵσαστε χεῖρες ἀνιμέναι καὶ γόνατα παραλελυμένα. 
The same also at Deut. xxxii. 36, εἶδα γὰρ αὐτοὺς, κ.τ.λ. So Sir. 
xxv. 25. This exhortation has three parts, as it has respect to 
ourselves, to others, and to God; and Paul has often reference 
to this threefold division, for example, 1 Cor. vi. 11. The first 
part begins with τὰς παρεμένας, that hang down; the second with 
εἰρήνης, peace; the third with καὶ τὸν ἀγιασμόν, and holiness: and 
the first is referred to by these words, μὴ τις ὑπερεῖν, lest any one

1 See App. Anticipation and refutation of an objection which may be
raised.

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fail (ver. 15); the second is referred to by the words, \( \mu \eta \tau i\zeta \pi i\zeta \pi o\iota \gamma i, \) lest there be any root of bitterness; the third is referred to by \( \mu \eta \tau i\zeta \pi o\iota \gamma i, \) lest there be any fornicator or profane person (ver. 16). The Anaphora\(^1\) proves this by putting \( \mu \eta \tau i\zeta, \) lest any one, thrice.—\( \chi i\pi\alpha\iota \gamma i, \) hands) your, comp. ver. 13, and the hands of the brethren, ver. 15; Is. xxxv. 4: and so \( \gamma \omega n\alpha\sigma, \) knees, and \( \pi o\iota \gamma i, \) feet, [have of you and of the brethren understood.]

13. \( \kappa a i \tau o\chi i\alpha\zeta \) paths, tracks, which are conspicuous. A Hexamer verse, very appropriate. Prov. iv. 26, \( \delta \rho \nu\alpha\varsigma \tau o\chi i\alpha\zeta \pi o\iota \epsilon o\varsigma \; \pi o\iota \gamma i, \) make straight paths for thy feet.—\( 2\pi o\iota \xi, \) for the feet) The dative suitably answering to the Hebrew genitive in Prov., quoted above. The feet, because they are lame, require help, not less than the hands and knees.—\( \tau o \chi o\lambda\iota \) This, in the case of the feet, is what \( \pi \alpha \rho e\iota \gamma i, \) hanging down, is in the case of the hands. Cease to halt between Judaism and Christianity. Comp. 1 Kings xviii. 21, and Is. already quoted, ver. 6.—\( \epsilon x\tau r\rho a\tau i\varsigma, \) be turned out of the way) to the right or left hand from the straight path; Prov. already quoted, ver. 27. \( \tau o \epsilon x\tau r\rho \epsilon \iota \theta \sigma o\iota \iota \) adds a new defect to lameness.—\( i\alpha o\gamma i, \) be healed\) Proper exercise of itself contributes to health.

14. \( \mu \sigma \tau a, \) with) Constrained with \( \iota \rho \eta n\nu, \) peace; comp. \( \sigma \lambda \lambda \omega i, \) many, ver. 15.—\( \kappa a i \tau o\nu \) The article makes an emphatic addition (Epitasis), ch. xi. 38.—\( \alpha \gamma i\mu \alpha \sigma \mu \iota, \) sanctification) of which the principal parts are chastity and sobriety: comp. ver. 16.—\( \omega \delta \iota e i s \; \theta \xi e\tau a, \) no one shall see) as a priest; Rev. xxii. 3, 4, or as a son; comp. 2 Sam. xiv. 24.—\( \tau o\nu \kappa \iota \rho \iota \nu, \) the Lord) Who is holy, pure.

15. \( \mu \eta \tau i\zeta \; \upsilon \tau e\pi\rho \iota \nu, \) lest any one should fail) through sloth in running.—\( \mu \eta \tau i\zeta \; \pi i\zeta \pi o\iota \gamma i, \) ò\nu \; \phi o\varsigma \sigma \mu a, \) ò\nu \gamma i, \) lest any root of bitterness springing above [upwards] trouble you) Deut. xxix. 18, LXX., lest any root of bitterness be in you, springing up in gall and bitterness. But the apostle wrote for \( \iota \nu \chi o\lambda \iota \) (in gall), ò\nu \gamma i, in exactly as many letters (though transposed). '\( \E o\nu \gamma i, \) may even formerly have been introduced in the LXX. : or the apostle first may have thus written. At all events, the expression has been thus appropriately inflected, to the recommendation

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\(^1\) The repetition of the same words at beginnings.

\(^2\) '\( \sigma \eta \nu\alpha\varsigma, \) straight) leading by a straight road to joy and grace, ver. 1, 2, 15.—V. g.
of the study of peace. The apostle did not write ἐν Χολῆ, as the transposition of the πικρίας [ῥίζα πικρίας, instead of ῥίζα—ἐν—πικρία in Deut.] shows. In the Hebrew, the man who thinks very wickedly is himself called ἄρτως, a root, which also agrees with the context of the apostle. Sweet peace is utterly destroyed by bitterness. The adverb above (upwards) is opposed to root, which is below; comp. Is. xxxvii. 31.—πολλοὶ, many) Deut. xxix. 19, "to add the drunken to (with) the thirsty," namely, soil or ground, [answering to root, which is metaphorical. Wet and thirsty land answers to drunkenness and thirst.]

16. Πόρος, fornicator) ch. xiii. 4; 1 Cor. x. 8.—ὅ, or) Lust and intemperance in eating are closely connected.—βίβλιος, profane) casting away a spiritual privilege for the enjoyments of the palate; see Gen. xxv. 34: Esau both ate and drank, and rose and went away. A graphic representation of a profane mind.—ως Ὅσαυ, as Esau) An example well fitted to excite horror, which was needed to be struck into the sons of Jacob according to the flesh.—μιᾶς, one) This increases the fault, does not deserve (so far is it from being a ground for claiming) mercy; comp. Gen. iii. 6. Sometimes one single action has the greatest force on both sides (for good or for evil). This is also evident from the example of Reuben and Saul; and again, on the other hand, of Abraham and Phinehas, etc.—τὰ γραπτά, the rights of the first-born) which were very precious. The right of primogeniture belonged also to the Hebrews, to whom he is writing, before the Gentiles, ver. 23, note.—αὕτω, his) He had therefore really possessed it. Holy sobriety and temperance become those who partake of spiritual primogeniture.

17. ἢς γὰρ, for ye know) The reason of the admonition from Gen. xxvii. 30, etc.—καὶ μιτίππυτα, even afterwards) He who has not, loses, Luke viii. 18.—ὅτε, when he would) Rom. ix. 16.—ἀπεδοξημάσθη, was rejected) He did not fall from every blessing, ch. xi. 20: but only from that which would have followed primogeniture.—μετανοιας τῶν, a place for repentance) There is said to have been no μετανοια, repentance; which is not with respect to Isaac; not that the case itself (the circumstances) opposes this explanation, for in fact to such a degree did he not change his opinion, that he said of Jacob, I have blessed him, and he shall be blessed, Gen. xxvii. 33, but because with the LXX. and others
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τὸ μετάνοια, or even μετάνοια, means repentance, by which a man changes any opinion, whatever it be,—in short, a change of mind: whereas in the New Testament it always implies that by which the sinner entirely repents. Nor is it said, that no repentance was in the power of Esau; who, although he no doubt gave up the rights of the first-born, yet never the blessing, will not be said to have sought a change of purpose (if even μετάνοια ever so much denoted this). What remains is, that distress (anxiety or labour) of mind in Esau demanding the blessing afterwards (anew, back again), is called μετάνοια; the term referring to the Apodosis [i.e. to the spiritual Esau, rather than to Esau himself literally] (comp. notes on Matt. xviii. 13; Gal. iv. 29) concerning profane despisers, who spontaneously cast away grace, ver. 15, 16. They will indeed seek repentance afterwards (hereafter), but in vain, ch. vi. 6; Matt. xxv. 10, 11. The same expression occurs, Wisd. xii. 10, κρίνω δὲ καταβραχώ, ἵδιος τῶν μετανοιῶν, but executing judgment upon them by little and little, thou gavest a place for repentance. Μετάνοια is put as it were impersonally, as θελημα, will, 1 Cor. xvi. 12. Es wollte bey Esau nicht mehr seym. Esau would have it no more. The nature of the thing did not admit of it.—μετὰ δακρύων, with tears) He might have had it formerly without tears; afterwards, though weeping, he was rejected. [Tears sometimes spring from the eyes of men of the hardest nature, 1 Sam. xxiv. 17. Things which are not done at the time, are done with difficulty afterwards.—V. g.] Let us improve the time! Luke xiii. 28.—αὐτήν, it) the blessing. It has been thus expressly written, Gen. xxvii. 38. And the Synonyms here are, when he would have inherited, though he earnestly sought.

18. οὐ γὰρ) The reason why they ought to obey this whole exhortation, which has been derived from the priesthood of Christ, because the salvation is more immediately at hand and the vengeance is more nearly at hand. Comp. ch. ii. 1, etc.—προσελκυσθεὶς) Deut. iv. 11, LXX., καὶ προσήλυτε καὶ ἐστήτε ὑπὸ τὸ ὄρος, καὶ τὸ ὄρος ἐκαίνη τυφὶ ἑως τοῦ οὐρανοῦ. σκύτος, γνώσος, θυελλα.—ψηλαφωμένως which was touched, by God, so that the whole was put in commotion (was shaken by an earthquake), ver. 26; Ps. civ. 32, cxliv. 5, and was to be touched meanwhile by no man or brute, ver. 20. So ψηλαφι, to touch, is used in Judg. xvi.
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26. The mountain was touched at that one time; but God's eternal habitation is described in ver. 22.—ὄρει, to the mount) The name of Sinai is elegantly passed over in silence, whereas Sion is mentioned.—κεκαυμένῳ πυρὶ, to the fire which burned) [But Engl. Vers., that burned with fire].—καὶ γνόφῳ καὶ σκότῳ, and to mist [blackness and darkness) Ephraim Syrus, f. 85, ed. Oxon., says, "There is no light without fire, nor darkness (σκότος) without blackness or mist (γνόφος)." Whence the strict meaning of the words is evident. We have already seen that the LXX. use the same expressions: ζώφος is a synonym of γνόφος.

19. Καὶ σάλπιγγος ἡχῷ, and the sound of the trumpet) Ex. xix. 16, LXX., φωνὴ τῆς σάλπιγγος ἡχεὶ μέγα. The trumpet rouses hearers to listen to what is said.—καὶ φωνὴ ῥημάτων, and to the voice of words) So the LXX., Deut. iv. 12: moreover the ten commandments are intended. The Decalogue, ib. ver. 13, pronounced with a loud voice, ib. ch. v. 19 (22).—ἡ Construed with ἄκοσαντες.—παρρησαντε) implored, that not a word more should be spoken, Ex. xx. 16 (19).—μὴ προσεθήναι, that there should be no more added) Deut. v. 19 (22), in LXX., These words the Lord spake—and He added (προσέθηκε) no more: for the rest were subsequently committed to Moses.

20. Τὸ διαστελλόμενον, the interdict, that which was forbidden) that very command, Even if a beast, etc. The participle for the noun, as in the following verse.—κἂν θηρίον θῆρα τοῦ ὄρους, λεπισκοπόθησαν, if a beast should touch the mountain, he shall be stoned) The full text of Moses concerning the mountain is, "There shall not a hand touch it, for he shall surely be stoned or shot through with a dart; whether it be man or beast, he shall not live," Ex. xix. 13. Here we have a twofold proclamation, that the beast is to be put to death by a dart, man by stoning. The apostle, studying brevity, expresses the subject out of the one sentence, the predicate out of the other, and leaves the rest to be supplied from these very words which are expressed. The expression is elliptical almost in the same way as at ch. vii. 5; Acts vii. 16,

1 Γνόφος is the Germ. dunkelheit, gloom, or mist. It is related to σκότος, darkness, Germ. finsterniss, as fire is to the light. Γνόφος or ζώφος, mist, is the cause or embodiment of the σκότος. So ζώφος τοῦ σκότους; mist of darkness, 2 Pet. ii. 17.—Ed.
notes. It may be called a Semiduplex Oratio, of which there are many examples in the Ordo tempor., p. 83, 88, 213 [Ed. ii. p. 73, 77, 187, 188]. The transcriber, not at all ancient, who added from the LXX. η βολίδι κατατεθεσταί, did not consider that with equal justice he might have added from the LXX., λίβας, with stones, which would correspond to a dart; but with greater justice he might have supplied των αδρομοσ, and if a man: for stoning was properly applicable to a man, when guilty, rather than to a beast: shooting with a dart was properly applicable to a beast, rather than to a man.

21. \(\tau\)ο \(\varepsilon\)\(\sigma\)\(\tau\)α\(\gamma\)\(\tau\)ου\(\nu\)ον, the sight) A most real sight is meant. Herodian, εἰτε \(\alpha\)λη\(\theta\)ός \(\varepsilon\)\(\sigma\)\(\tau\)α\(\tau\)α\(\sigma\)\(\eta\)ι \(\tau\)ια\(\iota\)ιν, \(\nu\), \(\kappa\).\(\tau\).\(l\)., whether it was really seen by some, or, etc.—Μω\(\omega\)ο\(\iota\), Moses) who however was the only one admitted very near, and therefore saw and felt more than the rest. He indeed acted as the messenger between God and the people; but while the very words of the Ten Commandments were pronounced, he stood by as one of the hearers; Ex. xix. 25, xx. 16 (19).—ἐ\(\kappa\)\(φ\)\(ρ\)\(β\)θεσ τιμι καὶ ἐ\(\nu\)τρομος) I am struck with fear of mind, and trembling of body. The words differ: 1 Cor. ii. 3, notes. In Deut. ix. 19, for ἡ\(\alpha\)ραι, “I was afraid,” the LXX. have ἐ\(\kappa\)\(φ\)\(ρ\)\(β\)θεσ τιμι, in the present. The apostle adopts that version, and supplies, καὶ ἐ\(\nu\)τρομος. Thereby Moses shows his fear and trembling for the anger of God, which had been kindled by the misconduct of the people after the giving of the law: but the sight itself presented to the eyes of Moses, who was previously also reckoned one of the people, Ex. xix. 23, in the word, ἄ\(\gamma\); ch. xxxiv. 27, rendered his fear the greater on account of the misconduct of the people, while the burning of the mountain still continued; Deut. ix. 15.

22. Ἀ\(\lambda\)λά, but) A sevenfold opposition. Let us see the several points:

I. The mountain which was Mount Zion.

II. The fire that burned: The city of the living God.

1 See App.

2 Not a single uncial MS. supports this addition. ACDf Vulg. have simply λιθο\(\beta\)\(ω\)λη\(\theta\)σται.—Ed.
III. Blackness or mist: Ten thousands (an innumerable company) of angels and of the first-born.

IV. Darkness: GOD, the Judge of all.

V. Tempest: The spirits of just men made perfect.

VI. The sound of a trumpet: Jesus, the Mediator of the New Testament

VII. The voice of words: The blood of sprinkling speaking what is very good.

In Articles I. and VII. there is an obvious opposition; there is no doubt but that there is an opposition also in the intermediate points, the number of which also the apostle adapts to one another. Access, in the Old Testament, was of that kind, that the people was kept back; in the access of the New Testament, all things are laid open [to all, people and ministers alike].—προσελθάρτες, ye have come, ye have access to) having received the faith of the New Testament. And from this beginning, they who partake of Christ more and more reap the benefit of this access, till their perfection at death, and till the judgment, and unto eternal life. For this is not spoken of the coming (access) to the church militant, since others came (added themselves) rather to Israel, than the Israelites to others; but there is described here the highly exalted state of believers under the New Testament, in consequence of communion with the Church made perfect, and with Christ and GOD Himself. This access, too, not less than the former, ver. 18, 19, was joined with the faculty of hearing, and that too in this life, ver. 24, etc., although our approach is much more obvious to heavenly eyes than to ours, that are still veiled; and brings along with it the best hopes for the future. The apostle here brings forward an excellent knowledge of the heavenly economy, worthy of what Paul heard and saw, when he was blessed by being caught up into the third heaven; 2 Cor. xii. 2, 4.—Σιων ὄρει, Mount Zion) This is the seat of the dispensation of Christ; [and therefore comprehends the spirits of just men made perfect.—V. g.] Rev. xiv. 1; John xii. 15; 1 Pet. ii. 6.—καὶ πόλει Θεοῦ ζωντος, and to the city of the living GOD) The seat of the dispensation of GOD, ver. 23,
[comprehending ten thousands of angels and of the first-born.—V. g.] For it is a Chiasmus: 1. Zion. 2. The city of God. 3. God the Judge. 4. Jesus the Mediator. The first and fourth, the second and third agree.—Περισσαλημ ἐπουρανίως, the heavenly Jerusalem) Rev. xxi. 2.—Μιριάσων, ten thousands) These are spoken of absolutely, as in the prophecy of Enoch, Jude 14: comp. Deut. xxxiii. 2; Dan. vii. 10.—ἀγγέλων, of angels) We cannot construe καὶ μυριάσων ἀγγέλων, τανηγύρων καὶ εἰκλησίας, v.t.l.: for both the polysyndeton must be retained, and the general assembly no doubt belongs to one party; the church to another; for who would join the synonyms, general assembly and Church? The church consists of the first-born; the general assembly, therefore, of angels. But the ten thousands consist not only of the general assembly of angels, but also of the church of the first-born. For the expression, ten thousands, is applicable to both, and the dative μυριάσων is suited to both. The things which are presently about to be mentioned, may be added. In the meantime we must here observe the Chiasmus of the genitive and dative [the genitives being first and fourth; the datives, second and third], ἀγγέλων τανηγύρων καὶ εἰκλησίας πρωτοτόκων,—τανηγύρων καὶ εἰκλησίας, general assembly) This word, and presently afterwards, church and Judge, indicate solemnity; which is even now in heaven, and will be at its height at the revelation of Jesus from heaven. Consider the expression—all angels, all nations, Matt. xxv. 31, 32.

23. Καὶ εἰκλησία πρωτοτόκων ἐν οὐρανοῖς ἀπογεγραμμένων, and to the church of the first-born that are written in heaven) The sons of God, of the ages that preceded the first coming of Christ, and the believing Israelites, come under the denomination of the first-born; Ex. iv. 22; Jer. xxxi. 9; Eph. i. 12; especially the patriarchs, Matt. viii. 11, and those who first attended Him who rose as the First-born from the dead, Matt. xxvii. 53, as well as also the rest, so to say, of the ordinary flock. The church or assembly consists of these, as the general assembly consists of the angels.¹ The first-born in the time of Moses were written (in a roll), Num. iii. 40; but these, of whom the apostle speaks, are written in heaven, because they are citizens of the heavenly city: comp. ἀπογεγραμμένα, to be enrolled (written in a roll), Luke

¹ Or else, For there is a church or assembly of them, as there is a general assembly of angels.—Ed.
ii. 1. Hence it is plain, that it does not follow on this account that they themselves are not in heaven, because they are written in heaven. They are, however, also written [as well as being actually in heaven], that their names may be at some future period publicly read over: Rev. xx. 12, xxi. 27. The antithesis, made perfect, is a sweet antithesis to these first-born; for the van of the host of the blessed is led by the one, the rear is brought up (is closed) by the other. Finally, it is remarkable that these first-born in the Gradation are more nearly connected with the mention of God, than the angels; comp. James i. 18.—καὶ κριὴν θεῶν, and to God the Judge of all) He is the God of all, Eph. iv. 6: your Judge, favourable to you, opposed to His enemies.—καὶ πνεύματε δικαίων πεπληρωμένων, and to the spirits of just men made perfect) In this last place, the apostle enumerates the things which more gently affect and refresh the eyes of travellers, dazzled with the splendour of the economy of God, and which are derived from the economy of Christ. The spirits, souls in the separate state, 1 Pet. iii. 19. The three young men [Ananias, Azarias, Misael], in their song, exclaim: "O ye spirits and souls of the righteous, bless ye the Lord." The just made perfect are New Testament believers, who enjoy, after their death, the full benefit of the perfection which was consummated by the death of Christ, and of the righteousness derived from it: comp. ch. xi. 40, note. The number of these was still imperfect; and for this reason also they have been separated from the ten thousands, and therefore from the first-born. Why the first-born, and the spirits of just men made perfect, are separated in the description, will be evident from the train of thought which will be presently unfolded. While Paul himself is alive, he declares that he is not perfect, Phil. iii. 12: for the verb, πεπληροῦμαι, has one reference, 2 Tim. iv. 7; the verb, πεπληροῦμαι, has another. The former refers to the office, the latter to the person. Πεπληροῦμαι does not apply so long as a man has yet even one step before him, although now (at this point) he may make no more progress in his internal perfection. Christ Himself was πεπληρωθεὶς, made perfect, at death: Heb. v. 9. In the 2d to Timothy, Paul congratulates himself on having finished his course. In the Epistle to the Philippians, he urges them to engage with alacrity in the race; and with that object before
him, he makes himself one who is yet far from the goal: comp. Heb. iii. 14, note.

24. \(\Delta \nu \alpha \theta \varepsilon \nu \zeta \nu \mu \zeta \nu \chi \zeta \), of the new covenant) It is elsewhere called \(\kappa \alpha \nu \zeta \), \(\nu \zeta \) here: \(\nu \zeta \) denotes the newness of that which is native or born, or even that which is living: comp. ch. viii. 13, note, and ch. x. 20; Is. xliii. 19.—\(\mu \varepsilon \sigma \tau \tau \), to the Mediator) Formerly Moses, himself the mediating messenger, feared and trembled: now access has been granted to the Mediator of the New Testament.—\(\alpha \mu \mu \alpha \tau \iota \varepsilon \pi \alpha \nu \tau \iota \sigma \mu \omega \), to the blood of sprinkling) A remarkable connection to Jesus the Mediator of the new covenant, and to the blood of sprinkling. The blood is looked upon in this passage, as it is in heaven, in the same way as the Mediator is looked upon, and God, and the ten thousands, etc. Attend, reader, to what is now to be said, by distinct positions.

§ 1. The blood of Jesus Christ was most abundantly shed in His suffering and after His death.

In the sacrifices of the Old Testament, \(\alpha \mu \mu \alpha \tau \iota \varepsilon \chi \zeta \omega \iota \alpha \), the shedding of blood, was requisite; and the blood was to be entirely poured out, so that nothing should remain in the veins and vessels of the bodies. This was accomplished also in the one oblation of the New Testament—the oblation of the body of Jesus. Shedding of this most precious blood in every way then took place: in the garden, by sweat; in the palace, by scourging; on the cross, by the nails; and after death, by the spear. Thus Christ was manifestly put to death in the flesh, 1 Pet. iii. 18. I do not know whether he who has duly weighed the words of Ps. xxii. 15, 16, can say, that even a drop of the whole mass of blood remained in His most holy body: I am poured out like water. My strength is dried up as a potsherd, and my tongue has cleaved to my jaws; and Thou hast brought me unto the dust of death. Truly the Lamb of God \(\iota \varepsilon \varphi \alpha \gamma \nu \), was sacrificed. It does not mean, that one part of His blood was shed, another part not shed: but, as His whole body was delivered up, so His whole blood was shed: Matt. xxvi. 28. The shedding of the

1 \(\nu \zeta \), the opposite of \(\gamma \iota \rho \iota \nu \); as \(\kappa \alpha \nu \zeta \) is of \(\pi \alpha \lambda \alpha \iota \zeta \). \(\nu \zeta \), recent or lately originated, young. \(\kappa \alpha \nu \zeta \), new, that which comes in place of what was formerly. So \(\kappa \alpha \nu \zeta \ \delta \iota \alpha \beta \iota \xi \chi \), the New Testament, as opposed to the Old covenant or Testament: but \(\nu \zeta \ \delta \iota \alpha \beta \iota \xi \chi \), the recently established covenant, of which the Jews were now partakers.—
blood and the death of Christ are concomitant: the one is not the cause of the other. He truly laid down His blood and His life; but not for natural causes, on account of which ordinarily they die, who perish by a violent death. This arises from the surpassing excellence of the Subject.

§ 2. The state of the shed blood followed the actual shedding of that blood.

The actual shedding of the blood was, while it was being shed; we call the state of the shed blood the whole period of its continuance out of the body of the Lord, whether that be short or long.

§ 3. That blood, even in its state of being shed, was free from all corruption.

We were redeemed not with corruptible things, such as silver or gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot; 1 Pet. i. 18, 19. The preciousness of that blood excludes all corruption. This remains firm and sure; nor do we in any way approve of the unworthy opinions of some respecting the shed blood of Christ, whom Hoepfner expressly confutes, especially in Tract. de S. C., p. 55.

§ 4. It cannot be affirmed, that the blood, which was shed, was again put into the veins of our Lord's body.

Human reason comprehends nothing but what refers to this life: wherefore we only put our trust in Scripture, which very often refers to the shedding of the blood and to the death of Jesus Christ; and it too does not less celebrate His resurrection and eternal life. But it gives no direct intimation of the putting of the blood again into the body; nor is that fact to be deduced from Scripture by fair inference. Certainly this mode of reasoning makes a large leap: The blood of Christ is incorruptible; therefore it returned into His veins. If the body without the blood, and the blood out of the body, were uncorrupted during the three days of His death, each of them remains also more uncorrupted, after death was fully accomplished, without the other. Let us hear what Scripture suggests.

§ 5. At the time of the ascension the blood separated from the body was carried into heaven.

The entrance of the Priest of the New Testament into the true
sanctuary was His Ascension into heaven; and indeed, at the death of Christ, the veil of the earthly temple was rent asunder, and then the true sanctuary, heaven, was opened; but the entrance itself was made by ascending into heaven. The resurrection took place on the third day after His death; His ascension, forty days after the resurrection. Moreover Christ entered into the sanctuary by His own blood; not merely after the blood was shed, and by the force of its being shed, nor with the blood taken back into the body, but by the blood: therefore this Priest Himself carried into the sanctuary His own blood separately from His body (Scherzerus, in Syst., p. 390), accuses one of rashness, who thought that the particles of Christ’s blood which adhered to the lash, to the crown of thorns, and to the nails, and the drops of blood shed, were miraculously preserved on the earth, and were multiplied in the Eucharist; and at the very time of His entrance or ascension Christ had His blood separate from His body. His body was bloodless; yet not lifeless, but alive. The blood in His body would not have agreed with the type of the priest under the Old Testament, who entered into the sanctuary with the blood of animals. See ch. ix. 7, 25, and especially ver. 12, where δι’ and δι’α entirely correspond to each other with the same meaning. Witsius, in Diss. de sacerdotio Aaronis et Christi, T. I. Misc., p. 510, where he treats of the passage Heb. xiii. 11, acknowledges, that the analogy between the type and the antitype should be preserved; but he at the same time interprets the blood of Christ to be His soul, not correctly: for blood, properly so called, is denoted, as in the type, so in the antitype. Comp. Exx. in Symb. ap., p. 171. Moreover there is a still weaker explanation given by Sibrandus Lubbertus, lib. ii. c. Socin. de J. C. Servatore, c. 21: “We read concerning the annual sacrifice, Lev. xvi., that its blood was carried into the most holy place; but there is a great difference between this blood and the blood of Christ. For the material blood, that was shed when the animal victim was slain, was carried into the sanctuary; but the material blood of Christ, which was shed when He was slain for us, was not carried into heaven. What then was done? As the priest under the law appeared in the Levitical sanctuary with the blood of the victim slain for himself and the people, so Christ appears for us in heaven, not with the material blood that
was shed, but by the power and efficacy of the blood shed for us.” The apostle does not say, the *power and efficacy* of the blood, but Christ’s *own* (proper) blood (ch. ix. 12), *by* which an entrance was made into the sanctuary: nor does he call it *material* blood, but the *blood* of Him, *who through the eternal Spirit offered Himself without spot unto God*. The discourses of excellent interpreters and commentators often imitate this emphasis, which is given to this subject by the apostle. Chrysost. Hom. 33, on Heb. xiii.: “The actual economy of the suffering was without—I say, without; but the blood was carried up into heaven. You observe, that we are partakers of the blood that was carried into the sanctuary—the true sanctuary—the blood of the sacrifice in which He alone, the High Priest, delighted.” Some refer certain words of this passage to one thing, others to another; but all agree in giving the same meaning to ἐν τῷ ἅγιῳ Χριστοῦ ἐν Θεῷ. The above translation is that which I am inclined to adopt. Conr. Pelicanus on Heb. ix.: “Christ brought the price of His blood for redeeming us to the Father, into heaven.” Calvin on Heb. x.: “Since the blood of cattle became soon corrupted, it could not long retain its efficacy; but the blood of Christ, which has no foul corruption, but always flows with untainted colour, will be sufficient for us to the end of the world. We cannot wonder, if the sacrifices of cattle that had been slain had no power to give life, as they were dead; but Christ, who rose from the dead, to confer life upon us, diffuses His own life into us. This consecration of the way is perpetual, because the blood of Christ is always in a manner dropping before the Father’s face for the purpose of bedewing heaven and earth.” And on ch. xiii.: “Christ carried His own blood into the heavenly sanctuary, to make atonement for the sins of the world.” Again: “The apostle (Heb. xiii. 20) seems to me to mean, that Christ so rose from the dead, that His death notwithstanding is not effaced, but retains eternal freshness and efficacy; as if he had said, God raised His Son, but in such a way, that the blood which He shed once for all in His death, for the ratification of the eternal covenant, still retains its efficacy (vigour) after the resurrection, and brings forth its own fruit, as if it were continually flowing.” Hunnius on Heb. xiii.: “Christ carried His own blood into the Holy of Holies.” Dorscheus, P. I.
Theol. Zach., p. 51, etc., says on Zech. ix. 11: "The blood is considered under that aspect of *profusion* and *effusion*, but not as it is in its natural state and within its ordinary vessels. 1. Because the manner (nature) of the type requires this: for the blood, under the Old Testament or Covenant, was considered as extravasated and shed, and by this very circumstance it was the shadow of the *profusion* and *effusion* of blood which was to take place under the New Testament. 2. Because the nature of the Divine covenant requires this, which demands *shedding of blood*. 3. Because in this aspect of the blood [*i.e. by the effusion of the blood*] an act of satisfactory obedience due to God for sin is performed, etc." Sal. Deylingius: "Christ having ascended into heaven, and sitting at the right hand of God, commits our affairs to God, and shows to the Father His blood that was shed for us, and His wounds." Again, quoting Rappoltus, he says: "He presents (shows) to His Father His own blood as the ransom and price of redemption for us, and teaches that by the shedding of it Divine justice has been satisfied." Observ. Miscell., pp. 571, 572. I do not maintain that these interpreters show the present condition of the blood that has been shed; but I say, that their statements, if such a condition be kept in mind, are more consistent with the texts of which they treat.

§ 6. The blood of Jesus Christ always remains blood shed.

If the return of the blood of Jesus Christ into His body ever could or should have happened, it could or should have happened at least at the very moment of the resurrection, and not later. But that this did not happen before the ascension is evident from the preceding section. Therefore it did not happen at the resurrection; and therefore no time can be found, to which we may ascribe that return. The condition of the blood shed is perpetual. Jesus Himself is in heaven, and His body is also there: so too is His blood in heaven; but His blood is not for that reason now in His body. I am not inclined to refer to this the *vision* in Rev. i. 14, concerning the *whiteness* of the head of Jesus Christ, as if it were bloodless; for it has respect to the *hair white as snow*; but the *face* is compared to the exceeding brightness of the sun in his greatest strength, ibid. v. 16. Nor do we allege what is found at Luke xxiv. 39, which has been alleged by Augustine, as bearing on this point; for the *blood*,
although it be in the body, is less felt and seen than the flesh and bones. There are other indications given of the blood being separate from the body. The sacred writings present the body and blood under the aspect of things divided, not only in the sufferings and death of our Lord, but also in the supper instituted in remembrance of His death. Examine ch. xiii. 9, etc., x. 10, 29; 1 Cor. xi. 24, 25. The mode of predicating follows the mode of existence; for this very reason the body and blood of Christ are considered as quite distinct, because there is a distinction or separation existing in respect (on the part) of the subject. Therefore the blood, as shed, is still in heaven before the eyes of God; it still speaks for us; it is still the blood of sprinkling: 1 Pet. i. 2. The blood of Abel, which the earth, having opened its mouth, drank from the hand of Cain, cried out apart from the body; so the blood of Jesus Christ speaks, likewise apart, in heaven, with greater power and benignity. For this reason mention is here properly made of the blood of sprinkling apart from Jesus Himself, as in ch. x. 19, 21, the entrance into the sanctuary in the blood of Jesus, and this same High Priest, are praised (spoken of) apart; and ch. xiii. 12, the blood of Jesus is considered apart from His body (comp. ver. 11); and ch. xiii. 20, the very raising of the great Shepherd of the sheep from the dead is said to have been accomplished through the blood of the eternal covenant. Comp. Rev. Riegeri. Hist. Frr. Boh., vol. ii., p. 68, etc., where, following the footsteps of Pfaffius, a very wide field of old and more recent opinions is so spread out before us, that this single opinion, which he skilfully states, comes forth without any of the disadvantages attending on the rest. The blood itself shed, not the shedding of the blood, is the ransom, the price of eternal redemption. That price, paid to God, remains paid, without being restored to the body of the Redeemer. The redemption is eternal; the value of the price is eternal, just as if the Redeemer hung on the cross daily and expired daily for us. In His death there was the power of a life that was not to be dissolved. In His life there is the value of His death, which is perpetual. The death of the Lord itself swept away the weakness of His life in the world, in which (weakness), for the sake of undergoing death, He became a partaker of flesh and blood, ch. ii. 14: and so the same death, as a
passage to a glorious life, had something forthwith suited to a glorious life. Comp. 1 Tim. iii. 16, note. Hence the annunciation ("showing forth") of the Lord's death comprises His whole history, even that of His burial and resurrection (with which latter the burial is closely connected, 1 Cor. xv. 4), that of His ascension, that of His sitting at the right hand of God until He come: 1 Cor. xi. 26. The great Shepherd of the sheep was brought from the dead, but the covenant, in the blood of which He was brought, is eternal, ch. xiii. 20. From this it is plain, that John has described with great propriety the Lamb, seen by him in His life and glory, as slain.

§ 7. This same fact was acknowledged by the ancient Doctors of the Church.

The fathers generally agreed, that the body of the Lord is now bloodless, nay, even aerial: see Magnif. Pfaffii diss. c. Roger, p. 50; and from this point some have descended even to too great subtlety. The author of the questions among the works of Athanasius, T. ii., f. 433, qu. 128, says, "The men of old themselves, and the ancient prophets, were baptized with that blood and water which flowed from the side of Christ. And how? Listen: Since the human body consists of four elements, it is again resolved into the same after death. So it happened also with Christ: because His holy side gave forth its blood and water, they were resolved, as those of the prophets were resolved, namely, into elements; and He thus baptized these (the elements of the prophets, etc.) when found, etc. Theodorus Abucaras has furnished a paraphrase to this philosophic observation, to whom alone Ittigius ascribes it in the Exercitation, in which he both publishes and refutes the little work of Abucaras. To be resolved into elements,—what is that, but to be subjected to corruption? But away with any thought of this kind concerning the blood of the Lord. These writers would not have fallen into this mistake, if they had learned from older authors, that the blood was put into His body when He rose from the dead. I know not whether this restoration of the blood was even acknowledged by the fathers (the proof [onus probandi] lies with him who maintains the acknowledgment), or at least that it is to be found brought forward before that communion in one kind (at length in the 13th and 14th cent.) began to prevail; to the de-
fenders of which dogma, the Schoolmen, the excuse of concomitancy was convenient. The restoration of the blood was not universally maintained even in the age of Gerson, as is evident from his sermons on the day of the Lord's circumcision, and from the Josephini, dist. 8. After the Reformation many admitted and propagated that opinion without any controversy, and therefore, as it happens usually, without any doubt. But the grounds on which they rest, evince that the blood of the Lord remained free from corruption, and that His remains (relics), accompanied with miracles, do not continue in the earth; both of which we heartily acknowledge; but by these same arguments it is not positively defined what is the present condition of that precious blood. Sec. I. Gerhard's dispp., p. 789, 1426, seq.; J. Meisneri. exam. catech. Pal., p. 596, etc. It will be thy duty, Christian reader, to compare together the several opinions on this subject, and decide on them according to the rule of sacred Scripture.

§ 8. The personal union and the state of the shed blood well agree (are quite compatible with one another).

These two are not at variance with each other during the three days of His death: and much less is there any opposition ever afterwards. This whole consideration admits nothing Nestorian, nothing Eutychian.

§ 9. The resurrection and glorious life of Jesus Christ does not set aside the state of the shed blood.

If any one were to suppose that a small quantity of blood remained in the body of the Saviour even after His side was pierced, the restoration of the blood shed to the body might seem on that account the less necessary to the natural reason. But the whole blood was indeed shed, and yet it was not again restored; for the natural or animal life consists in the blood and its circulation, and is supported by bread; but the word of God without bread feeds the bodies of the saints. See concerning Moses, Ex. xxiv. 18, xxxiv. 28; also concerning Elias, 1 Kings xix. 8; but chiefly concerning Jesus Christ, Matt. iv. 2, 4. For His whole mode of living is known to have exceeded in purity that of all men even from the suitableness of his raiment, John xix. 23, note. But if the power of God effects that on the earth, how much more is that done and will be done
in heaven? Matt. xxii. 29 (and for this reason the reader should by the way, but seriously, be reminded, that blood newly pro-
duced in the place of that which was shed, was never even
dreamt of being ascribed by us to the risen Redeemer): His
glorified life does not require the circulation of the blood. The
whole is of God, Rom. vi. 4, 10; 1 Cor. vi. 13, xv. 44, 50. Our
body, our blood, are subject to corruption. What will happen
in regard to our blood, I know not; (even in the animal life
itself we consider a very great loss of blood, provided life be not
endangered, as a matter of less importance than the maiming of
a finger or a joint:) The Saviour will certainly make the body
conformable to His glorious body. Comp. Samml. von A. und
N. 1739; I. Beytr. art. 8; Vales. philos. sacr., p. 81; Melch.
I. 712. "We think it quite clear, that the battle fought by
Michael, Rev. xii., did not take place immediately after Christ’s
ascension into heaven, whither THE BLOOD OF THE LAMB being
introduced, took away the dragon’s right to accuse." Pfaff. Syst.
germ., p. 307; Heding. ad Hebr. ix. 24, x. 14; Kraft Nachr.
I. Band, p. 878. The hole in the side (such as a deadly wound
would be in the natural body) is the never-failing proof and
ornament of His glorified life: Ezek. xxxvii. 6, 8. The veins
are not mentioned, but דְּרָךְ are nerves or muscles.

§ 10. The state of the shed blood very strongly confirms com-
munion in both kinds.

The defenders of communion in one kind have no more specious
pretence than the concomitancy of the body and blood. But the
relation of the body and of the blood of the Lord in the sacred
Supper is most distinct [the footing or aspect of the one is quite
distinct from that of the other]. First, He says, This is My
body: then next, This is My blood. Therefore the body is not
exhibited by the blood, but by itself; the blood is not exhibited
by the body, but by itself. Lightfoot, in Chron. of the Old
Testament, compares Gen. ix. 4 with this passage. But the
language of Dannhawerus is much to the purpose, who writes
as follows: "The blood of Jesus Christ, shed for His disciples
and for many, is a heavenly thing, as it is drunk in the sacred
Eucharist, and because it is incorruptible, it still exists, 1 Pet. i.
19, and was carried by Christ into the sanctuary not made with
hands; and yet (the blood spiritually received in the Eucharist)
it is the very blood shed in the time of His passion. We must not enter here into scholastic disputes, truly scholastic and trifling, about the remains of Christ's blood, and its being taken back, concerning which Baron. should be consulted, etc." Hodos. p. 1202. At the death of Christ the blood was drawn out of the body: the "showing forth" of that death (1 Cor. xi. 26) demands that the bread, after having been blessed, should be eaten in remembrance of the Lord, and that the cup, after having been blessed, should be drunk in like manner in remembrance of the Lord; 1 Cor. xi. 24, 25. Thomas Bromley has a profound Answer, published in ten treatises, on the different nature of enjoying the body and blood of Christ.

§ 11. The same cause [reason] admirably supports our faith.

The same Bromley, in the Revelation of Paradise, writes thus: "The blood of the eternal covenant is sprinkled in the sanctuary, which was in a peculiar manner performed once for all by the Lord Jesus after His ascension, according to Heb. ix. 12, By His own blood He entered once into the sanctuary, after He had obtained eternal redemption. But that is still continued at certain times by our great High Priest, for the purpose of allaying the wrath of God occasioned by sin; and it is therefore called the blood of sprinkling, on account of its use, which is continued in heaven, and in the consciences of the saints upon the earth." Heb. ix. 14. They who are strong in spiritual judgment may decide such matters as these. Truly, believers, in the whole exercise of their faith, and especially in the sacred Supper, as much enjoy the efficacy of the blood of Jesus Christ, as if they had been established (placed) at the moment at which His blood was shed.

§ 12. This circumstance demands more ample consideration from the lovers of Christ.

We may transfer to the present discussion what Andreas Adamus Hochstetterus, P. M., has written in his Exercitation on the entrance of the High Priest into the Holy of Holies. "We do not doubt that the reader will perceive, from the discussion of an argument so perplexed, and omitted by even great interpreters, how much is still left to our own investigation (searching of the Scriptures), and will apply to the glory of the Saviour the labour which we have taken in searching out the hidden
truth,” pp. 20, 21. I confess, I find this field but little cultivated, and on such a subject few in general are brought to stop and direct their attention to its consideration. But he who will not straightway shrink from that which seems at first a paradox (something contrary to what would be thought), will soon after taste its sweetness with the progress of faith. Notwithstanding, I obtrude nothing on any man; I merely ask the wise to descend religiously to examine the whole subject, not according to the rule of human, but Divine judgment. Carnal curiosity has no place here, but the desire of knowing the Redeemer, so far as He has chosen to make known His glory by the rays of the apostolic testimony to them who love Him.

In commentaries and systems, indeed, this subject is not found to be well or fully treated; it is only slightly touched upon; and this perhaps arises from the following reasons: 1. In the passages concerning applicatory grace [applying to us redemption], it is said: The operating cause terminatively¹ is the Holy Spirit, which is true; but the mention of Christ and His merits is only made in relation to the question respecting the external impulsive cause. It so happens that the efficacious operation of Christ and His blood cannot come into consideration either in the one place or the other. 2. The proper (strict) consideration of Christ’s blood is sparingly introduced, and many have straightway recourse to a figure, whereby they understand under this word, blood, either the whole merit of Christ or His life, i.e. the living principle or soul. 3. In serious treatises, the writers directly refer rather to the holy and blessed fruits, than to the mode of the operations themselves, from which these fruits take their rise; comp., for example, the writing of an Anonymous author, die reinigende Kraft des Gottes—Blutes Jesu Christi (ed. A. 1745, Prenzl.), p. 49. When I was young, I anxiously meditated a solid disquisition on the bearing of the merit of Christ on our salvation; but after much thinking, I never proceeded so far as to write a special treatise on that subject. May the Lord Jesus, for His own name’s sake, now and henceforth bestow upon us the bright ray of His own light. Amen.

1. A double benefit becomes ours by the blood of Christ,

¹ As opposed to the external impulsive cause.
namely, I. Deliverance from the guilt of sin; II. The gift of the new powers of life, which are subsequently exerted (put themselves forth into exercise) in good works. The former is called justification by the blood of Jesus Christ: and the latter is obtained by the man who eats the flesh of Christ, and drinks His blood, John vi.

2. But because the blood of Christ is the blood of sprinkling, the question is, whether that blood, as such, becomes the property of believers in both the ways now mentioned, or only in the former of these ways.

3. In the Old Testament there were many sprinklings, whether those be considered who performed the sprinkling, or the matter with which the sprinkling was performed, or the men and things for whom and on whom the sprinkling was made, or the object of the sprinkling—for dedication, consecration, etc. The whole of the people were sprinkled, Ex. xxiv. 8, and Ex. xxix. 21; Lev. viii. 23, etc. Aaron and his sons, in both cases, at first for the purpose of initiation; and therefore, as they say, once for all. In like manner there was an initiation, in the case of lepers, for holding intercourse with the other Israelites, from whom they had been long excluded. There was always a particular sprinkling at the altar; but the Israelites were on their part kept in communion with God, by eating the sacrifices.

4. In the New Testament there is a sprinkling, which is performed by the blood of Christ Jesus; and because this is the only New Testament sprinkling, whereas moreover all the Levitical rites had relation to Christ, all the Levitical sprinklings must have been mere types of this sprinkling; as indeed the blood of Christ is celebrated for its spiritual excellence, not only in opposition to the blood of bulls and of goats, but also in opposition to the ashes of a heifer, in the water of sprinkling, ch. ix. 13, 14.

5. The sprinkling of blood is mentioned, 1 Pet. i. 2; and again the blood of sprinkling, in this passage under our consideration. We are said also to have our hearts sprinkled, and to be delivered by sprinkling from an evil conscience, by which we may have a true heart in full assurance of faith, Heb. x. 22. Nothing more occurs in the New Testament of New Testament sprink-
ling. But Esaias prophesied, lii. 15, *So shall He (Christ, the great Minister of Jehovah) sprinkle many nations; the kings shall shut their mouths at Him*, etc.; where we once for all see who He is that sprinkles, and who they are that are sprinkled; in what way that sprinkling may be the consequence of His Sufferings; and that the obedience of faith follows from it, as Peter joins together obedience and the sprinkling of the blood of Jesus Christ.

6. The Levitical sprinklings did not purify *physically*, but *morally*. For, 1. It was not exclusively (precisely) the hand, or any other part of the body, which had accidentally contracted uncleanness, or even the whole body, that was sprinkled, but the sprinkling was performed in a general way, namely, wherever the blood or water of sprinkling might fall. 2. The sprinkling was analogous to the blood of the passover, Ex. xii. 7, 13, which was not sprinkled on their bodies, but on their gates; and yet it was profitable to the Israelites. 3. After a man was sprinkled, it was his duty then, and not till then, to wash his body and his clothes. Consequently the sprinkling had a *moral*, and the washing a *physical* effect.

7. The *washing* is analogous to this *washing* in the New Testament which is attributed to pure water, (and) to the Holy Spirit, 1 Cor. vi. 11; Heb. x. 23; also to the blood of Jesus Christ: *He has washed us from our sins in His own blood*, Rev. i. 5: *They have washed their robes, and made them white in the blood of the Lamb*, Rev. vii. 14.

8. But *sprinkling* has a *moral* power. Dorscheus says: "That sprinkling is not effected in any other way than through the communication of the meritorious power, or rather of the atonement and redemption, of Jesus Christ, which have been acquired or effected by Him."—Part i., Theol. Zachar., p. 53.

9. That passage, John vi., concerning the *eating* of Christ's flesh and the *drinking* of His blood, is very emphatic; we must not however stretch the meaning of the words too far. For Jesus there (as He sometimes did against harsh gainsayers) used a metaphorical mode of expression quite extraordinary, which He did not use to His disciples either before or after. The word *truly* must be explained from John xv. 1, *I am
the true vine: where the metaphor however remains, and that
too in the predicate. In that sentence, My flesh is truly meat,
the word truly does not affect the predicate, but the copula
is; so that the fact may be established (asserted) in opposition
to the contradiction. From the beginning and at the end of the
conversation, the eating of Christ's flesh and the drinking of His
blood (as John iii. the new birth) are resolved into Faith. By
such representations the precaution is used, that no one may
understand faith in too weak and shallow (slight) a sense; and
we are taught by the phrases concerning faith, that the harsh-
ness of these representations (the difficulty in the images used
to represent it) does not exceed what is just and proper.

10. In the midst of all these things, it is clear and certain
that by the eating of Christ's flesh and the drinking of His blood,
or by faith, 1. Christians are intimately united with Christ; 2.
that they are indebted for that union to His flesh and blood,
because they eat the one and drink the other; 3. that the flesh
and blood of Christ have in them a close and efficacious opera-
tion, and impart to them eternal life.

11. Wherever in any other passage cleansing from sin is as-
cribed to the blood of Christ, it should be taken, according to
the exigency (the bearing or relation) of the context, either morally
or physically, or in both ways; for example, Heb. i. 3; 1 John
i. 7. And the same remark applies to the victory, Rev. xii. 11.

12. All these things transcend nature, and it is absolutely
necessary to guard ourselves against the sweet fallacy of the
senses. Comp. Closterbergische Sammlung, P. ii., p. 138, and
the following pages, where the homily of Lavius, on the virtue of
the blood of Christ, is commended, and admonitions are given
against deviations from it. If at any time, for example, the joy
of the Spirit be diffused in the soul, or even in the body, it ought
not to be repressed. We do not arrive at faith by sense (Ge-
fühl), although faith may draw after itself something that may be
felt; which however we are far from calling either heat or any
other physical quality. Let us receive with humble thanksgiv-
ing, and keep without vain boasting, whatever sensations present
themselves without affectation. Let no man, however, obtrude
himself upon others as a model or example, nor let him propose
others to himself as objects of imitation in the same way.
Otherwise many are forced into an eager and violent activity, so that they think it necessary to wring from themselves similar experiences and sensations; and in the case of endeavours of this kind, nature is worn out, so as at length to render itself tranquil by that which itself accomplishes, either unconsciously or in a dream.

13. In short, the precious blood of Christ is applied to us in sprinkling, in washing, in drinking, on account of the personal union, in a manner real, yet supernatural, and therefore quite incomprehensible. "That (saying respecting the blood of Jesus Christ, 1 John i. 7) is to be understood, not only of the merit of the blood of Christ perfected once for all upon the cross, but John there treats of that subject, because in the business of justification, not merely the divine nature in Christ, but also His blood, in the way of efficacy, is to cleanse us from all sin. Thus the flesh of Christ is life-giving food."—Form. Conc., Art. 8, de Persona Christi, p. 776.

14. In like manner, on our part, faith not only has a moral power, but also in its own way a certain physical efficacy and operation for our justification and salvation.

15. I shall indeed rejoice, if, by means of the things which I have stated, any occasion (handle) will be afforded for increasing the love and knowledge of our Redeemer, who has paid the price of His blood for us. The capability of our heart for receiving holy mysteries is enlarged, not so much by the exercise of the understanding, as by the growth of the new man.

16. Jesus can save to the uttermost them that come to God by Him, ever living to make intercession for them.

—κρείττον) So the more approved copies. Some of the more recent have κρείττων.—ἵλαρωτι, that speaketh) not that crieth.—παρὰ τὸν Ἄβελ, than Abel) The blood of Abel, shed in the first parricide (fratricide), is put by Synecdoche for all the blood shed on the earth and crying for vengeance towards heaven, and greatly increasing the other cries raised by sin in the world; and the open and calm speaking of the blood of Christ in heaven for

1 Hence the margin of Ed. 2 more openly prefers the reading κρείττον than the larger Ed., and the Germ. Vers. has besser.—E. B.

ACD(Δ) Vulg. read κρείττον. None of the oldest authorities support κρείττωνα of Rec. Text.—En.
us, and from heaven to us, overcomes this violent cry of the blood concealed by Cain. Comp. κατ’ θυμον, better things, ch. vi. 9.

Now let us take a general survey of the persons, places, and things, to which Christians have come.

There is A. Mount Zion,
B. And the city of the living God, the heavenly Jerusalem.
C. a. And ten thousands;
   α. The general assembly of angels,
   β. And the church of the first-born written in heaven:
   b. And God the Judge of all:
D. c. And the spirits of just men made perfect:
   d. And Jesus the Mediator of the New Testament,
   e. And the blood of sprinkling speaking a better thing than Abel.

This enumeration is not only not confused, but its arrangement has been well considered. A and D, B and C, refer to each other by Chiasmus. In B and C the economy of God, more widely extended, is described, and that too in such a way in particular as will most gloriously appear at the last day, which is now present to our faith, ver. 26, ch. xi. 1; and so it is considered by Paul, Rom. ii. 16, note: in A and D, the internal economy of Christ, belonging to the New Testament, so far as it meantime prevails, as Paul testifies, 1 Cor. xv. 24. On the difference and connection of each economy, comp. annot. ult. Exeg. Germ. ad Rev. xiv. 10. A is put before B in the natural order, because, in Rev. xiv. and xxi., Mount Zion is seen before the new Jerusalem; hence D and C, and the particular points in D and C, come to be considered in retrograde order (on which comp. ch. xi. 33, note).

25. Βλέπετε, see) An admonition which is sharpened by the omission of the particle, ὅτι, then.—μὴ σαραυώσοδε, that ye refuse not) through unbelief.—τὸν θεὸν λαλοῦντα, Him that speaketh) namely, God; whose word, now present, is of such a kind that it is (as to be) the prelude of the last 'shaking' of all things (ver. 27)
The same word, which is heard in the gospel from heaven, will shake heaven and earth. The blood speaks to God, ver. 24; but in ver. 25 there is a speaking, which is made to us: λαλ.iversary, ver. 24, is neuter, agreeing with αύτα; λαλ.ventory is masculine. The apostle returns to that with which he set out, ch. i. 1.—οὐχ ἔφυγον, they did not escape) They could not withdraw themselves from hearing, nay, they rushed on their punishment.—παρακηπαμενοι, who refused) ver. 19.—χρηματιζοντα, Him who spake oracles, learnings, precepts) He means God Himself: ver. 26 at the beginning. ov ουτω, much more we) namely, shall not escape. namely, ὁμολογοντο, Him who gives oracles, etc., from the heavens. Mount Sinai on earth reached to the lowest region of heaven; but from the heavens, and therefore from the very heaven of glory, has the Son brought both His blessedness and His preaching, in consequence of which very frequent mention of the kingdom of the heavens is made in His discourses: and to all this the Father has superadded His testimony: and now in His word (speaking) He represents (presents vividly to us) the shaking of heaven, of which ver. 26.—ἀποστρεφόμενοι, if we turn away) This word signifies greater obstinacy than παρακηπαμενοι, they who refused.

26. οὗ γὰρ φωνή) as being One whose voice. Hereby is explained what kind of speaking that was on earth, and what kind of speaking of oracles, χρηματισμός, this is from the heavens. Therefore the article τὸν in ver. 25 does not prevent it from being one and the same person who spoke on earth and who now speaks from heaven. There is however a Mimesis, and the feelings of those are expressed who do not acknowledge Him that speaketh.—τῆν γὰρ, the earth was shaken, Ps. lxviii. 9, πτερυγιον, and Haggai uses this same word. The psalm mentions, that even the heavens dropped at that time, namely, those near to the mountain; but Haggai speaks of the whole created (made) heavens.—νῦν, now) The apostle shows not only what God now has promised, but what He is doing (is to do).—ἐπηγείεται) He hath promised. It is a promise intended to excite the hope of the saints, although the ungodly are terrified at it: therefore this passage contains an admonition entirely evangelical: comp.

1 See Append.
ch. ii. 3.—εἰς ἄπαξ ἐγὼ σείω ὑμᾶς καὶ ὑμῶν τὴν γῆν, ἑλλ. καὶ τὸν οὐρανὸν, yet once more I will shake not only the earth, but also heaven) yet once I will shake the heaven and the earth and the sea and the dry land; etc.; and ver. 21, I will shake the heaven and the earth and the sea and the dry land. The apostle brings the two verses into one, by which he shows that it was one and the same shaking, of which the one verse of Haggai denotes the beginning, the other the end. For that shaking began at the first coming of the Messiah; it will be finished at the second: concerning the former, comp. Matt. iii. 17, xxvii. 51, xxviii. 2; Acts ii. 2, iv. 31: concerning the latter, Matt. xxiv. 7; Rev. xvi. 20, xx. 11. There is an illustrious testimony given by Sir Isaac Newton on Daniel, p. 94: “And there is scarcely any prophecy concerning Christ in the whole of the Old Testament, which does not, to some extent at least, refer to His second coming.”—σείω, I will shake) Others read σείω. The LXX. have both, as we have now seen; but σείω, I will shake, expresses the promise.¹

27. Τῶν παλαιομείων, of those things that are shaken) the heaven and the earth.—τὴν μετάθεσιν, the removing) The same word occurs at vii. 12. The antithesis is μένη, should remain. It will be said: When the earth was formerly shaken, no removal took place; how then is a removal now connected with the shaking of the heaven and the earth? Ans. This shaking is total; is final; is promised, and there is therefore an intimation, that better things will succeed,—that is, those things which are not removed, but are immovable, will succeed those things which are removed. The first was the prelude of the second.—ὡς πατομέεινων, as of those things that are made) The reason why those things, which are said to be shaken, fall under removal, for they are things made formerly by creation, and so made, that they would not remain of themselves, but would be removed; and that subsequently those should only remain which are not removed. So Paul speaks, 2 Cor. v. 1.—ἰνα μένη) that they should

¹ And that reading in the larger Ed. is not reckoned among those to be approved; on the marg. of the 2d Ed. it is equal to the reading σείω, and is decidedly preferred in the Germ. Vers.—E. B.

AC Vulg. Memph. and Theb. read σείω. But Dy and Rec. Text εἰω, with less authority.—Ed.
remain. For he says μένη, not μένη. The imperfect depends on the preterite τετειμένων, made. Μένη, I remain, is often said of a thing which is left remaining (surviving) when others pass away; and hence also μένει comes from μένω; 1 Cor. xiii. 13.—τὰ μὴ σαλευόμενα, the things which are not shaken) the city of the living God, ver. 22: the new heaven and the new earth, Rev. xxi. 1, note.

28. Βασιλείαν) a kingdom more magnificent than the present heaven and earth.—παραλαμβάνοντες, receiving) receiving a promise from God, accepting with the willingly of faith.—ἐχωμεν ἔχωμεν, let us have grace) ἔχων ἔχων, is to have grace [to feel gratitude], to be grateful, Luke xvii. 9, and often. It also means to be acceptable to, Acts ii. 47; and in much the same sense, 2 Cor. i. 15. To have grace, passively, is to be under the power of grace; also in much the same sense in this passage. To find grace is an act; to have grace is a state, conjoined with the will (willingness on the part) of believers.—λατρεύομεν, we may serve) as royal priests.—μετὰ αἰδοῦς, with reverence) from the perception of our own unworthiness, lest we should offend the eyes of God. 1—καὶ εὐλαβείας, and fear) from the perception of the divine majesty, lest we should bring destruction upon ourselves. Hesychius explains εὐλαβείας, as φυλάττεσθαι, φοβεῖσθαι. Hope is tempered (mingled) with reverence and fear, lest it should degenerate into petulant boldness: comp. the following ver. with ch. x. 27.

29. Καὶ γὰρ, for) A very important Epiphonema. 2—ὁ θεὸς ἡμῶν πῦρ καταναλίσκων, our God is a consuming fire) Deut. above, at ver. 18, 19, several times quoted, in ch. iv. 24, LXX., ὁτι Κύριος ὁ θεὸς σου πῦρ καταναλίσκων ἐστι, Θεὸς ξηλωτής; comp. ibid. ch. ix. 3. Our God, in whom we hope, is at the same time to be feared.

1 The margin of both Ed. prefers the Indicative, λατρεύομεν.—E. B.

The Indic. λατρεύομεν has none of the oldest authorities on its side. They all have λατρεύομεν.—Ed.

2 Who is "of purer eyes than to behold iniquity."—Ed.

3 An exclamation appended after a weighty demonstration.—Ed.
CHAPTER XIII.

1. ἡ προάδελφία, brotherly love) The parts of this virtue are unfolded in the sequel. Paul uses the same word elsewhere. —μενέω) continue, although old things have passed away: it does ' abide' or continue (the word of Paul) in itself (as far as concerns itself): 1 Cor. xiii. 8, 13: let it also continue with you (in your case, as far as concerns you).

2. Μὴ ἐπιλαλάνεσθε, do not forget) although you have been spoiled of your goods. It is easy to forget such a duty, ver. 16: so μυμνήσκατε, μνημονεύετε, remember, ver. 3, 7.—ἐλαθον ἐξέστασε, have entertained unawares) for λαθόντες ἐξέστασαν. A Hypallage frequent with the Greeks. Comp. Chrysost. de Sacerd., p. 427. Hereby he obviates the distrust usually felt towards unknown strangers.—τίνες, some) Abraham, Lot: Gen. xviii. 2, xix. 1.—αγγέλους, angels) So an unknown guest is often more worthy than he appears, and has angels for his attendants, although they are not seen. Actions are estimated according to what a man does, not merely according to what he thinks he does. Matt. xxv. 40, 45.

3. μυμνήσκατε, remember) in your prayers and in your acts of kindness.—ὡς συνδεσμένος, as bound with them) on account of the unity of the body under the one head, Christ.—ἐν σώματι, in the body) in the natural body, which is not yet withdrawn from adversities, and the dangers which have befallen them. One man experiences great adversity during the whole period of his life, as Jacob: another in youth, as Joseph: another in manhood, as Job: another, finally, in old age; and this admonition is of especial advantage against such an event.

4. Τίμων) viz. ἵστω, comp. ver. 5, i.e. let it be honoured. It is an antithesis to whoremongers. He exhorts the unmarried, who are in great danger of falling into fornication, to marry, acknowledging it as something precious [so τίμων often means], and

1 See Append. A transposition of words, whereby we say of one what ought to be said of another.—Ed.
worthily to use the good which it confers: comp. 1 Thess. iv. 4.—
γάμους) marriage.—ιν σῶσι) in all. There is obviously greater dan-
ger of fornication than of adultery; comp. 1 Cor. vii. 2, ἐξαστός,
every one [“To avoid fornication, let every man have his own
wife”]; and all ought to value marriage highly, so that if a man
does not enter into that state himself, he should not prevent others
from doing so, 1 Tim. iv. 3.—ἡ ξυοῦτα the bed, the couch, the
state and use of marriage. Marriage—the bed—whoremongers—
adulterers: a Chiasmus.—ἀψιαστός, undefined) Supply again, let—
be. An antithesis to adulterers.—πρινι ὁ Θεὸς, GOD will judge)
By far the greatest number of whoremongers and adulterers escape
the notice of human tribunals. As such intrigues are not made
known in the way in which they formerly were, Num. v. 20,
21, a great number, although their conduct is well known, yet
escape civil punishment and ecclesiastical discipline, or are made
to feel it very slightly. [Sometimes, indeed, judges themselves
are whoremongers and adulterers, men that are placed in the
highest ecclesiastical and political offices: and therefore they
know how to take measures for their own impunity; but they also
take measures for the impunity of others like themselves, when the
case admits of it (or when a case occurs). Very many acts of
this sort remain entirely concealed in the world, or are extenuated
by various devices, or are upheld by violence.—V. g.] God will
judge: [A thing dreadful to be spoken! ch. x. 30, 31.—V. g.]—
He most of all punishes them, whom man does not punish.
Comp. 2 Sam. iii. 39. The apostle speaks of the judgment as
near. [At that greatest of all days, what deeds, I pray you,
will be brought to light! Then indeed execrable crimes will no
longer be reckoned as a mark of polished manners.—V. g.]

5. ΤΟ ἅρπαγμος) daily life.—ἀρπαζοομενοι) The participle for the im-
perative: just as the ellipsis (ver. 4), for the sake of politeness,
of the verb, let—be, so there is a similar ellipsis of the verb, be
ye (in this verse).—τοῖς παροῦσιν, with present things) the present
state. So Paul, speaking of himself, Phil. iv. 11.—αἰτεῖς) He.—
εἴρηκεν, has said) What was said to Jacob, to Joshua and the
people, and to Solomon, extends also to us.—οὗ μὴ σε ἄνω ὦ" ὦ σε ἡμᾶς ἐγνωσται ὁ παῖς ἤρκεν ὁ θεός) I will never leave thee nor forsake thee, Gen.
xxviii. 15; the LXX. omit the first clause, and have only, I will
not forsake thee; Deut. xxxi. 6, He will not fail (leave) thee
nor forsake thee: so also ver. 8; Josh. i. 5, I will not forsake thee nor overlook (ὑπερεξώμαι) thee; 1 Chron. xxviii. 20, He will not fail thee nor forsake thee. It is therefore like a Divine adage. He will neither withdraw His assistance nor His presence.

6. Κύριος ἐμοί, x.π.λ.) So the LXX., Ps. cxviii. 6, and so for the most part Ps. lvi. 5, 12.

7. Ἡγεμόνων) them who have the rule, ver. 17, 24. The use of this word is very extensive; it is applied to a prince, to a teacher, etc.; it is presently explained in this passage, who have spoken to you the word of God. He therefore intends teachers, who were among the first witnesses and apostles of Christ, or their disciples and companions, who had died a little before, or were now almost at the point of death.—ἀναθεώρωντες, looking to, considering) i.e. when you look to with remembrance. The same grand expression occurs at Acts xvii. 23. "Magnam ἀναθεώρησαι res habet," Cic. ep. to Atticus, lib. xiv. ep. 15; and again, "Quanta est ἀναθεώρησις;" ep. xvi.—τὴν ἐκβασιν, the end) blessed, wished for. —τῆς ἀναστροφῆς, of their conversation) in the faith, consistent.—μιμεῖσθαι, imitate) The imperative. We more easily contemplate and admire the happy death of godly men, than imitate the faith by which they have attained to it.—τὴν πίστιν, the faith) chiefly shown at the end.

8. Ἰησοῦς Χριστοῦ, Jesus Christ) A solemn appellation: The sum of the Gospel, which is to be held by faith. Not only the doctrine concerning Christ is intended, but Jesus Christ Himself, of whom the doctrine of faith treats. Those who have gone before us in the path of salvation died in that faith, which is supported by the word of God.—χθεὶς καὶ σήμερον, yesterday and to-day) χθεὶς καὶ σήμερον, yesterday and to-day, occur in their proper (strict) signification, without a figure, in 1 Sam. xx. 27: but the apostle speaks in a larger (nobler) sense. Jesus Christ, who was yesterday, is the same to-day; yesterday, before His sufferings and death; to-day, in glory; comp. ch. i. 3; Rev. i. 18. As night comes between yesterday and to-day, and yet night itself is swallowed up by yesterday and to-day, so the suffering did not so interrupt the glory of Jesus Christ which was of yesterday, so to speak, and that glory which is of to-day, that it did not continue to be the same. These expressions have
the force of a proverb, yesterday, yesterday and the day before, yesterday and to-day, yesterday and to-morrow: Is. xxx. 33; Deut. iv. 42; 2 Sam. xv. 20; Sir. xxxviii. 23; and in this general sense of the apostle, yesterday and to-day resemble a proverb, so as to denote any past and present time, which was denoted especially in the discussion brought to this point. Jesus Christ is the same, yesterday—before He came into the world, before His passion, before His ascension—and to-day, in heaven; yesterday and to-day in the former and latter (second) part of this exhortation: yesterday in the time of our earlier and later predecessors, and to-day in our own age. In whatever way it may be understood, Artemonius, p. 347, cannot join together a short yesterday and long ages (aiōnas).—οὶ αἰῶνες Some place a comma before it, but improperly. This is the sentiment of the apostle: Jesus Christ is always the same; He who was yesterday, is the same to-day, nay, for ever (to all ages): [Always the same Saviour and the same Teacher.—V. g.] Also, the true doctrine, delivered to you by your teachers, is always the same, not variable, ver. 7, 9. He Himself is always the same: ch. i. 12, Thou art the same: The same in the Old and New Testament; ch. xii. 2, note. See also 1 Cor. iii. 11; Phil. iii. 16. He is unchangeable, and never dies, although teachers die.—καὶ εἶς τῶς αἰῶνας and for ever, ver. 20, ch. vii. 3, 16, 24, 25.

9. Διαξάχαι, with doctrines) So Paul, Eph. iv. 14.—ποιμαίνως, various) which differ from the one faith in the one and the same Jesus Christ. There was variety in the Levitical worship; ch. ix. 10.—ξέναις, strange) which differ from the faith of your ministers (τῶν ἡγουμένων). The Levitical rites were now also strange to their present faith, ver. 9–14; and the apostle was now forgetful of their oldness (The Old Testament). He does not therefore call them old, but strange.—μὴ παραφέρετε be not carried away [Neben hin.—Not. Crit.] So παρά in composition, ch. ii. 1. The antithesis, βεβαιούσαν, to be established, 1 Sam. xxi. 13 (14), ἡ δόξα, LXX. καὶ παραφέρετο. Eccl. i. 17, καὶ Theodotion translates παραφέρας.—καὶ λόγῳ ἐκρίτε βεβαιὸς τὴν καρδίαν, for it is good for the heart to be established with grace) A categorical sentence: χάριτι βεβαιοῦσα (κατὰ) τὴν καρδίαν, we have the heart established by grace; to which the antithesis cor-
responds, not with meats; but the modal expression, good, is added from the feeling of the apostle, to give a point to the admonition. So Paul, Rom. vi. 17, note. καλῶ, good, beautiful (becoming), salutary: also pleasant, without strange variety; and profitable. The antithesis, have not profited.—χάρις, with grace) grace, which becomes ours through Christ, who offered His body.—βεβαιοθήσων) to be established. Στυρίχθησθαι, to be supported, is a kindred word, just as the heart, according to the Hebrew phraseology, is supported by bread or the staff of bread; Judg. xix. 5; Is. iii. 1; Ps. civ. 15, etc. That is here denied of meats, and is claimed for grace.—οὐ, not) Judaism and Christianity do not agree.—βφώμασθαι (with meats) An Extenuation,¹ as ch. ix. 10. Those meats are also denoted which were eaten in the holy place. The antithesis is, to eat, ver. 10. The Jews have their own meat; and we have ours, which is most healthful to us.—ἐν δὲ, in which) Constrained with περισταθῆσαντες.—οὐκ ὥσελθησαν) comp. ἀνωφελεῖς, ch. vii. 18.—οἱ περισταθῆσαντες, they who have walked) long and much.

10. ἔχομεν, we have) This verse has two clauses: on the first, ver. 15 and 16 depend on the second, the verses that intervene. Chiasmus.—ὅσιοςτήρων, an altar) the Cross of Christ, on which His body was sacrificed.—ἐὰς ὁ) of (from) which. They are partakers also of this altar who eat the sacrifice offered upon it, not on the other: comp. 1 Cor. x. 18.—φαγεῖν, to eat) The meat, the flesh of Christ given for us. It is an antithesis to ceremonial meats. It is chiefly eaten in the Sacred Supper, where His body is set forth as given up for us, and His blood shed for us, in that single sacrifice of the cross.—οὐκ, not) Gal. v. 2, etc.—τὴν σκηνήν, the tabernacle) A parabolic Amphibology, such as we find at ch. ix. 8, note. For the tabernacle, if we consider the Protasis, expressed at ver. 11, denotes the anterior part of the sanctuary; but if we consider the Apodosis, which is found at ver. 12, it implies the whole Levitical worship. There is also a point in the fact, that he says, τὴν σκηνήν, not ἐν τὴν σκηνήν, “who serve the tabernacle,” not in the tabernacle. In like manner Paul, Rom. vii. 6, note.

11. ὅν γὰρ ἐσάρφησα) Lev. vi. 23 (30), And no sin-offering, whereof any of the blood σινάντος, is brought into the tabernacle

¹ See App. The same as Litotes.
of the testimony, to reconcile withal in the holy place, shall be eaten; it shall be burnt in the fire.—ζῶον, of the animals) ch. ix. 12, 13.—αἷμα· σῶματα, blood; bodies) which were the shadows of the blood and of the body of Christ.—ἐξω τῆς σαρκομορφῆς without the camp, in which were the tabernacle, and the Levitical priests, and as many of them as adhered to that worship. So the LXX., Lev. iv. 12, 21, etc., xvi. 27.

12. ἵνα ἁγιάσθη) that He might sanctify, might cleanse from sins, might lead (bring) from the world to God. This corresponds to ἁγία, ver. 11.—ἰδὼν, His own) An antithesis to, of animals.—αἷματος, blood) The mention of the body is implied in the verb, He suffered; and accordingly the 11th verse, respecting the blood of animals and their bodies, has its Apodosis here, in the 12th verse.—τῶν λαῶν, the people) ch. ii. 17.—ἐξω τῆς πύλης, without the gate) as if He had been deemed unworthy of the companionship of men; Matt. xxvii. 32. Comp. Lev. xxiv. 13. He suffered without the gate of the city (although the apostle purposely (skilfully) abstains from the use of the word, city), which city itself was like the camp in the wilderness, and had the temple, as the camp had the tabernacle.—ἐκάθη, He suffered) The type of the passion was the burning of the victims. The passion, properly, is that on the cross, without the gate.

13. τῶν) The particle, put at the beginning (Is. v. 13, xxvii. 4, xxxiii. 23) in this passage, breathes the deliberate fortitude of believers. So τοις ἀπ’ ὑμῶν, at the beginning of chap. xii.—ἐξω τῆς σαρκομορφῆς, without the camp) ver. 11. The camp denotes Judaism.—τῶν οἰκίσκων αὐτῶν, His reproach) i.e. the cross, ch. xii. 2.—φέροντες, bearing) as Simon of Cyrene; Matt. in the passage quoted above.

14. τὸρ, for) The reason why he uses the expression, the camp, not the city, ver. 13. Faith considers Jerusalem itself as a camp [not a city].—μένουσαν, μέλλονσαν) A Paronomasia. At the same time not continuing is an allusion to the devastation of Jerusalem, which was then at hand. He does not condescend to name the city, which does not continue. We do not continue here; nor does the city itself continue at all.—τῶν, a city) ch. xi. 10, note. In like manner Paul, Phil. iii. 20.—μέλλονσαν, one to come) ch. ii. 5, note.

15. Δι’ αὐτῶν, by Him) 1 Pet. ii. 5.—δοσίς, the sacrifice) The
Altar is mentioned, ver. 10; now the sacrifices are enumerated: of praise here, of well-doing, ver. 16.—αινεως, of praise) for the salvation made sure.—διαπαντες, continually) A continual sacrifice. Nothing of the Mass. Forget not, which follows, ver. 16, corresponds to this word, continually.—καρπων χειλεων, the fruit of the lips) So the LXX., Hos. xiv. 3; also Is. lvii. 19: but the Hebrew in the former is χειλεως, in the latter, χειλεων. —ὑμολογουντων, confessing) in faith, while they despise all the reproach of the world, ver. 13.

16. Εὐσεβίας, doing good) to the needy.—κονωνιας, communicating) with the deserving: Gal. vi. 6; comp. presently after, ver. 17.—τωιτως, with such) There is a reference also to the preceding verse: with these, such as these, not with the blood of quadrupeds.—ευαρεστηκαί) The verbs ευαρεστούμαι, δυσαρεστούμαι, with the ablative, signify, I am pleased, displeased with this.—δυσαρεστουμενος, ill at ease, as men generally are, when they are threatened with some distemper. Diogenes Laertius in Arcesilaus, καὶ τινος μη ευαρεστουμενον τη διατηρηση αυτου, when a certain man was not willingly stopping with him.

17. Πιθευσο, obey) Evince (have) remembrance towards your deceased teachers, ver. 7; obedience towards them that are still alive.—ὑπεικετε, submit) This is more than to obey: Obey in those things which they command you to do as salutary: submit, even when they seem to demand a little more. Ἡμι, that, depends on this verb.—αυτοι, they) As they are zealously careful, so, when they wish you to be careful, you ought to submit.—ὡς λόγον ἀσω-δώσωτες, as they that are to give an account) Truly this consideration both causes a man to be watchful, and to avoid any abuse of authority. The soul of Chrysostom was always struck with these words, as he himself confesses at the beginning of the 6th Book de Sacerdotio, on which passage we have made some observations, p. 490.—μετα χαρας, with joy) if they see you respond to their vigilance.—τοις, this) This τοις does not refer to they who are to give an account, but to they watch. Disciples ought to obey and submit to their teachers, so that with joy, etc. It would be not a joyous (μετα χαρας) thing for the teachers themselves to give in their account with sorrow [therefore τοις does not refer to the giving in the account]: on the contrary, to watch with sorrow, is not hurtful to the teachers, it is "unprofitable" to the
hearer.—καὶ ὑμῖν, and not) He is not a good minister who does not either rejoice or grieve, or do both.—στιν ἀλλοτρίους, with grief) The groans of other creatures are heard; how much more of pastors?—ἀλλοτριοῦς, unprofitable) Sorrow, opposed to joy, from which griefs (groans, implied in στιν ἀλλοτρίους) are derived, greatly weakens the teachers; and their sighs are not profitable, nay, are very injurious to the disciples.

18. προσεύχεσθε περὶ ἡμῶν, pray for us) So Paul is wont, and especially at the conclusion, to ask those to whom he writes: Rom. xv. 30.—πεποίησεν) we trust, that we ourselves shall be heard and delivered.—γὰρ, for) the force of the Ἀετiology properly falls on ver. 19.—οὖν) that is, because; for, we trust, is used absolutely, as we are confident, 2 Cor. v. 8. Conscience produces confidence: 1 John iii. 21; 2 Cor. i. 12.—καλός, καλῶς, good, in a good way [well]) Conjugates.—πᾶς, in all things) Neuter: see note on 2 Cor. xi. 6.—θελοῦτες, willing) The conscience follows the will.

19. περισσοτέρως, more abundantly [the rather]) Construed with τοιῇσαν, to do.—παρακαλώ, I entreat) Paul for the first time writes something of himself alone, in this passage of this epistle.—τάχιστον) the sooner.

20. ὁ δὲ Θεὸς, now the God) He desired the brethren to pray for him, ver. 18; he now prays for them.—τῆς εἰρήνης, of peace) Paul often calls Him the God of peace, Rom. xv. 33. Here the verb καταφέρω, join you together in perfect harmony, accords with it, ver. 21.—ο ἀναγαγὼν ἐκ νεκρῶν, who brought again from the dead) God brought the Shepherd; the Shepherd brings the flock. He brought Him from the depths, and set Him on high, where He may be seen by all. The apostle does not conclude, before he made mention of the resurrection of Christ.—τὸν παρθένον τῶν προβάτων τὸν μέγαν, the great Shepherd of the sheep) An appropriate appellation. You have, says he, many ministers, ver. 17; but He is the Minister of all. I am absent from you, ver. 19; but God is not absent, nor will He be wanting to you. The allusion is to Is. lxiii. 11 [whence a various reading, εκ τῆς γῆς for εκ νεκρῶν, has started up in this passage.—Not. Crit.], and by this allusion, the apostle at the very end of the epistle again and again prefers Christ to Moses, of whom Isaiah is speaking in the passage quoted above.—ἐν) in, significantly. It is construed with
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501 of who brought again; comp. ch. ii. 9, διὰ, for, on account of; likewise John x. 17, 18; Phil. ii. 9.—αἰωνίον, everlasting) An august epithet. This eternity of the covenant infers the necessity of a resurrection: Acts xiii. 34, note, from Isaiah.

21. καταρτίσω, fit or join you perfectly together) 1 Cor. i. 10, note [the antithesis of σχίσματα, divisions].—ποιήσαι, ποιῶν) God doing, we will do. [God fits us for doing; nay, indeed He rather does Himself, 2 Pet. i. 3.—V. g.]—τὸ θελημα, the will) Comp. Is. liii. 10 on the resurrection of Christ and progress of the Divine will.—διὰ, through) Construed with ποιῶν, doing, working, Phil. i. 11.—ὑπ' to whom) viz. to God, ver. 20; Rom. xvi. 27, note; Gal. i. 5, note. Then, and then only, can glory be given to God, if we subject ourselves to His salutary will. Comp. concerning Christ, 2 Pet. iii. 18.—δόξα, glory) They to whom he wrote had not afforded any occasion for a joyful exordium or commencement, in which thanks might be given; Paul therefore uses in this passage the Doxology, as at Gal. i. 5, 6, note.

22. Παρακαλῶν παρακλήσεως, I exhort: of exhortation) Conjugates, sweetly used.—τὸν λόγον, the word) with which your ministers abundantly exhort you face to face. The antithesis is, ἐπιστοιλά, I have written: comp. Acts xv. 27, 32.—διὰ βραχζων) in few words, considering that the subject was copious.—ἐπιστοιλά, I have sent) namely, this epistle, which abounds in παράκλησις, or exhortation.

23. Γινώσκετη) know ye, with joy.—τὸν ἀδελφόν, our brother) So Timothy is called by Paul: see note on 1 Cor. iv. 17.—ἀφολελυμένον, set at liberty) He had therefore been in prison.—ἐρχόμενον, if he come) to me. Therefore they had been in different places.

24. Πάντας τούς ἡγομένους υμῶν, all them that have the rule over you) They laboured under dulness of apprehension; but this epistle has solid food for them that are perfect. Therefore if any epistle needed to have been withdrawn from the general multitude, this certainly was that epistle. And yet this epistle too is directed to the general multitude, rather than to the ministers, to whom it was less necessary. [So the discourse is addressed to women, children, servants, young men, etc., Eph. v. 22, etc.; 1 John ii. 18; 2 John 1: and to all together, 1 Pet. iii. 8; v. 5. Paul gives an injunction to Archippus through the Colossians, iv.
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17.—V. g.] The writings of the apostles were read in the public assembly, as those of the prophets formerly were: how much more ought it so to be left free to every individual to read them in private, as much as is requisite, so that it should not be granted only by a dispensation from the Pope! For it is more profitable often to read, what it is safe once to hear. Paul elsewhere mentions the bishops and deacons: Phil. i. 1. Here he only names ἡγουμένους, them that rule— the ministers: comp. 1 Thess. v. 12; 1 Tim. v. 17. He sends salutations to them all; for those to whom he writes were in many places.—πάντας τοὺς ἁγίους, all the saints) believers, especially Israelites.

25. ἧχάρισ, grace) A small clause peculiar to Paul.

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